## SECTION D: THE ANGLICAN CHURCH

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D1: THE WORLD-WIDE ANGLICAN COMMUNION

1. Anglican Communion: Structure and ethos

The Anglican Communion is a world-wide association of 44 regional and national Anglican churches consisting of 34 Anglican Provinces, 4 United Churches and 6 other member churches. With over 80 million members in 163 countries of the world, the Anglican Communion is the third largest Christian communion in the world, after the Roman Catholic and the Eastern Orthodox Churches. Anglicans live and worship on every continent, speak many languages, and come from many races and cultures.

As the name suggests, the Anglican Communion is an association of churches in full communion with the Church of England (which may be regarded as the mother church of the worldwide communion) and specifically with its principal primate, the Archbishop of Canterbury. Recognition by Canterbury defines a Province as Anglican and the status of full communion means that every communicant Anglican belongs to the whole and has full participation in the sacramental life of the other Provinces.

Each of the 44 Provinces and Churches is autonomous (self-governing). Even though there have often been strong differences of opinion between the various Provinces – just as there are today - Anglicans from a wide range of theological and liturgical positions have always managed to maintain a “unity-in-diversity” which has respected the right of all to be members of the Anglican Communion even in the face of the differences.

2. The 44 Autonomous Provinces and Churches: Governance

- The Episcopal leader in each Province is the Primate or Metropolitan of the Province, commonly called the Archbishop (or Presiding Bishop). Our Archbishop, Thabo Makgoba, is Archbishop of Cape Town and Metropolitan of the Anglican Church of Southern Africa (ACSA).

- Each Province has its own Canons (Rules) and Constitution as well as its own liturgies (based in most cases on that of the Church of England). Each Province consists of a number of semi-autonomous Dioceses which operate under the Canons and Constitutions of the Province.
Thus it a shared tradition and shared faith held in “bonds of affection and unity” that holds the Anglican Communion together, rather than a common legislation or administration.

3. **The Core Structures of the Anglican Communion – The Instruments of Unity**

There are 4 ‘Instruments of Unity’ that have been developed to hold the 44 Provinces and Churches in communion. All four are inter-related but none have legislative authority over the other nor the individual Provinces and Churches.

- **The Archbishop of Canterbury**, in his person and in his office, is the pivotal instrument and focus of unity.
- **The Lambeth Conference** is a meeting of all the Bishops held once every 10 years to discuss moral, doctrinal and pastoral issues. The collegiality of the Bishops is a central Anglican concept inherited from the early church.
- **The Anglican Consultative Council** (ACC) is made up of one Bishop together with elected clerical and lay representatives from every Province in the Communion. The ACC meets every second year to share information, foster mutual co-operation, and co-ordinate common action.
- **The Primates’ Meeting** is an annual meeting of the Archbishop, or Presiding Bishop, of each of the 44 Provinces and Churches. It seeks to provide an ongoing, regular forum for fellowship and discussion within a context of ‘leisurely thought, prayer and deep consultation’.

4. **Beliefs and Traditions**

The churches of the Anglican Communion belong to the one, holy, catholic and apostolic Church. Believing ourselves to be both Catholic and Reformed, we hold fast to the teachings of Jesus Christ based on the revelation contained in Holy Scripture and summed up in the creeds, as interpreted by Christian tradition, scholarship, reason and experience. We believe that we are an integral part of the mystery of God’s reconciling work and an embodiment of the presence of God in the world. We, therefore, believe that we have been commanded to go to all nations and make them disciples of the Lord. We exist for mission through God’s commission.

Worship lies at the heart of Anglicanism. We are enriched by four co-existing traditions: catholic, evangelical, charismatic and liberal. Influences
from these traditions overlap in a rich tapestry so that Anglican worship throughout the Communion is expressed in various liturgies and Prayer Books that are unique to each Province. But even though our faith and liturgy is expressed in the language, symbols and imagery of many different cultural contexts, it retains a discernable family likeness through our common heritage and the influence of *The Book of Common Prayer*.

5. **In Conclusion**

The path of unity-in-diversity has never been easy but, in faith, the Anglican Communion has held together over five centuries through our common bonds of tradition, loyalty and affection. Today we are facing some of our most divisive challenges ever. The seemingly unbridgeable divide between the extremes of liberalism and conservatism poses a grave threat not only to our bonds of loyalty and affection, but also to the credibility of our faith.

In the face of forces that threaten to fragment our world we in this Province have much to offer the rest of our Communion. Jesus prayed that his disciples would be one, as He and the Father are one, so that the world might believe. We, by the grace of God held faithfully to that prayer through the difficult and painful times of apartheid. And if we could hold together even in the face of heresy, so we can help the Anglican Communion hold together through its present conflicts.
1. The Anglican Church of Southern Africa

The Anglican Church of Southern Africa (ACSA) is the Anglican province in the southern part of Africa. It stretches as far north as the Democratic Republic of Congo in the west and follows the coastline of southern Africa right around and back up as far as Tanzania in the east.

Known until 2006 as the Church of the Province of Southern Africa (CPSA), it was established in 1870 when its first Provincial Synod was held in Cape Town. It has grown over the years and now consists of 28 diocese in 6 countries in mainland Africa (Angola, Lesotho, Mozambique, Namibia, South Africa and Swaziland) together with the South Atlantic island of St Helena. It has a diverse membership of between three and four million people, speaking many languages and representing many cultures, races, and nationalities. Its prayer book, “An Anglican Prayer Book 1989” is currently available in 9 of the most common languages spoken in the region.

The Primate and Archbishop of the Province is the 13th Archbishop of Cape Town, the Most Revd. Dr. Thabo Cecil Makgoba. The 28 diocese are served by 31 bishops together with approximately 2000 clergy who minister in about 1000 parishes, some of which have numerous chapelries and outstations.

2. Some Important Events in our History

1813 – 1827 The Cape was under the jurisdiction of the Bishop of London, England
1827 – 1847 The Cape falls under the jurisdiction of the Bishop of Calcutta, India
1847 Robert Gray appointed Bishop of the whole sub-continent, amid mounting pressure from the local community to have its own Bishop
1851 The first Diocesan Synod was held
1852 Bishop Gray returned to England to negotiate the planting of additional diocese
1853 Two new diocese established:-
   • John Armstrong was made Bishop of Grahamstown;
   • John Colenso appointed to Natal
1859  Diocese of St Helena established
1863  The Diocese of the Orange Free State established (which included the old Transvaal region to the north of it. Edward Twells consecrated its first bishop
1864  Bishop Colenso accused of heresy and eventually deposed: this had numerous consequences:
       • The first Lambeth Conference was called in 1876 to deal with the Colenso crisis in Natal;
       • Churches loyal to Colenso broke away to form the Church of England in South Africa (CESA);
       • Constitutional rights for the Archbishop of Cape Town were defined;
       • The Church of the Province of South Africa (CPSA) was established (later changed to The Church of the Province of Southern Africa).
1869  William Macrorie was consecrated Bishop of Maritzburg, in opposition to Colenso who refused to resign as Bishop of Natal
1870  The first Provincial Synod was held with Bishop Gray presiding as Archbishop. The Constitution of the Church of the Province of Southern Africa (CPSA) was drawn up and ratified
1870  Diocese of Zululand planted
1873  Diocese of St John’s established
1878  Diocese of Pretoria formed
1893  Diocese of Lebombo established
1900  Order of Ethiopia granted self-governance by the CPSA
1911  Diocese of George created
1912  Diocese of Kimberley and Kuruman formed
1922  Diocese of Johannesburg established
1924  Diocese of Damaraland (now Namibia) is formed
1941  Bishop Clayton set up a commission on Church and Nation
1943  Huddleston appointed priest-in-charge of the Community of the Resurrection’s mission in Sophiatown, Johannesburg
1949  SA Citizenship Bill & Prohibition of Mixed Marriages Act, passed
1949 – 1955  Huddleston principal of St Peter’s School, Rosettenville
1950  Diocese of Basutoland (now Lesotho) planted
1950  Population Registration Act – defined Apartheid
1953  Bantu Education Act passed. Anglican Schools, including St Peter’s, Rosettenville, begin closing in protest
1955  Freedom Charter drawn up
1960 Sharpeville massacre and the Cottesloe Consultation
1964 After years of resistance the Church of Christ the King, Sophiatown, Johannesburg is expropriated by the Apartheid Government
1966 The first black bishop, Alpheus Zulu, is elected Bishop of Zululand
1966 Diocese of Port Elizabeth created
1968 Diocese of Swaziland established
1975 Desmond Tutu is appointed the first black Dean of Johannesburg
1976 June 16 Soweto uprising. South Africa begins to burn
1976 Desmond Tutu is consecrated Bishop of Lesotho
1976 Diocese of Niassa planted
1984 Bishop Tutu elected Bishop of Johannesburg
1984 Bishop Tutu awarded the Nobel Peace Prize
1986 Bishop Tutu made Archbishop of Cape Town
1987 The Diocese of St Mark the Evangelist formed
1987 The Diocese of Umzimvubu created
1990 The Diocese of Christ the King is established
1990 The Diocese of the South East Transvaal (now Highveld) is established
1990 The Diocese of the Klerksdorp (now Matlosane) formed.
1991 The Diocese of Umzimvubu created
1992 CPSA ordains women priests
1994 First democratic elections. Nelson Mandela elected as first President of a new South Africa
1996 Bishop Njongonkulu Ndungane elected Archbishop of Cape Town
1997 The Church of Christ the King, Sophiatown, Johannesburg is acquired and re-opens as an Anglican Parish Church
2003 The Diocese of Angola is planted
2005 The Diocese of False Bay formed
2005 The Diocese of Saldanha Bay established
2005 The Diocese of Mpumalanga created
2006 The CPSA changes its name and becomes the Anglican Church of Southern Africa (ACSA)
2007 Bishop Thabo Makgoba elected Archbishop of Cape Town
2009 The Diocese of Ukuhlabana established
2010 The Diocese of Mbashe planted

2011 onwards The future is in our hands
3. The 28 Dioceses of the Anglican Church of Southern Africa

- **The Diocese of Cape Town**  
  (Established in 1847)  
  Archbishop of Cape Town: The Most Revd. Dr. Thabo Makgoba  
  Bishop of Table Bay: The Rt. Revd. Garth Counsel

- **The Diocese of Angola**  
  (Established in 2003)  
  Bishop of Angola: The Rt. Revd. Andre Soares

- **The Diocese of Christ the King**  
  (Established in 1990 from the Diocese of Johannesburg)  
  Bishop of Christ the King: The Rt. Revd. Peter Lee

- **The Diocese of False Bay**  
  (Established in 2005 from the Diocese of Cape Town)  
  Bishop of False Bay: The Rt. Revd. Mervyn Castle

- **The Diocese of the Free State**  
  (Established in 1863. Formerly known as the Diocese of Bloemfontein and before that the Diocese of the Orange Free State)  
  Dean of the Province and Bishop of Free State: The Rt. Revd. Patrick Glover

- **The Diocese of George**  
  (Established in 1911)  
  Bishop Designate of George: The Revd. Canon Brian Maharaj

- **The Diocese of Grahamstown**  
  (Established 1853)  
  Bishop of Grahamstown: The Rt. Revd. Ebenezer St Mark Ntlali

- **The Diocese of Highveld**  
  (Established 1990 from the Diocese of Johannesburg)  
  Bishop of Highveld: The Rt. Revd. David Bannermann

- **The Diocese of Johannesburg**  
  (Established in 1922 from the Diocese of Pretoria)  
  Bishop of Johannesburg: The Rt. Revd. Dr. Brian Germond
• The Diocese of Kimberley and Kuruman  
  (Established in 1911 from the Diocese of the Free State)  
  Bishop of Kimberley and Kuruman: The Rt. Revd. Oswald Swartz

• The Diocese of Lebombo  
  (Established in 1893)  
  Bishop of Lebombo: The Rt. Revd. Dinis Sengulane

• The Diocese of Lesotho  
  (Established in 1950 from the Diocese of Free State)  
  Bishop of Lesotho: The Rt. Revd. Mallane Adam Taaso

• The Diocese of Matlosane  
  (Established in 1990 from the Diocese of Johannesburg. Formerly known as the Diocese of Klerksdorp)  
  Bishop of Matlosane: The Rt. Revd. Molopi Diseko

• The Diocese of Mbhashe  
  (Established in 2010 from the Diocese of Mthatha)  
  Bishop of Mbhashe: The Rt. Revd. Sebenzile Williams

• The Diocese of Mpumalanga  
  (Established in 2005 from the Diocese of Pretoria)  
  Bishop of Mpumalanga: The Rt. Revd. Daniel Kgomosotho

• The Diocese of Mthatha  
  (Established in 1872. Formerly known as the Diocese of St John)  
  Bishop of Mthatha: The Rt. Revd. Dr. Sitembele Tobela Mzamane

• The Diocese of Namibia  
  (Established in 1924. Formerly known as the Diocese of Damaraland)  
  Bishop of Namibia: The Rt. Revd. Nathaniel Nakwatumbah

• The Diocese of Natal  
  (Established in 1853)  
  Bishop of Natal: The Rt. Revd. Rubin Philip  
  Bishop Suffragan of Natal: The Rt. Revd. Dr. Hummingfield Nkosinati Ndwandwe  
  Bishop Suffragan of Natal: The Rt. Revd. Tsietsi Seloane

• The Diocese of Niassa  
  (Established in 1979 from the Diocese of Lebombo)
Bishop of Niassa: The Rt. Revd. Mark van Koevering

- **The Diocese of Port Elizabeth**  
  (Established in 1970)  
  Bishop of Port Elizabeth: The Rt. Revd. Bethlehem Nopece

- **The Diocese of Pretoria**  
  (Established in 1878 from the Diocese of Bloemfontein)  
  Bishop of Pretoria: The Rt. Revd. Dr. Jo Seoka

- **The Diocese of Saldanha Bay**  
  (Established in 2005 from the Diocese of Cape Town)  
  Bishop of Saldanha Bay: The Rt. Revd. Raphael Hess

- **The Diocese of St Helena**  
  (Established in 1859)  
  Bishop Designate of St Helena: The Very Revd. Richard Fenwick

- **The Diocese of St Mark the Evangelist**  
  (Established in 1987 from the Diocese of Pretoria)  
  Bishop of St Mark the Evangelist: The Rt. Revd. Martin Breytenbach

- **The Diocese of Swaziland**  
  (Established in 1968)  
  Bishop of Swaziland: The Rt. Revd. Meshack Mabuza

- **The Diocese of Ukhahlamba**  
  (Established in 2009 from the Diocese of Grahamstown)  
  Bishop of Ukhahlamba: The Rt. Rev. Mazwi Tisane

- **The Diocese of Umzimvubu**  
  (Established in 1991 from the Diocese of St John's)  
  Bishop of Umzimvubu: The Rt. Revd. Mlibo Ngewu

- **The Diocese of Zululand**  
  (Established in 1870)  
  Bishop of Zululand: The Rt. Revd. Dino Gabriel
D3: THE DIOCESE OF JOHANNESBURG

1. **What is a Diocese?**

Almost all the complaints one hears about the diocese are not, properly, complaints about the diocese at all, but rather complaints about the Diocesan Office. This is not surprising because most people tend to regard the Diocesan Office and the Diocese as one and the same thing. But nothing could be further from the truth. A diocese is a part of the world-wide Anglican Church operating within a specific geographical area and which carries the responsibility for building God’s kingdom and growing the Anglican Church throughout that region.

A diocese, therefore, is much more than the Diocesan Head Office (because of this, the Diocesan Office is called the “Synod Office” in some parts of the world). Rather a diocese is the sum total of every parish, institution, and individual Anglican living in that area. It is the totality of the Anglican Church in that part of the world.

2. **The Diocese of Johannesburg**

The Anglican Diocese of Johannesburg is a part of the Anglican Church of Southern Africa. It was formed in 1922 out of the Diocese of Pretoria. At the time of its formation it included the whole of the southern part of the old Transvaal Province, but in 1990 it divided into 4 new dioceses. The Diocese of Johannesburg (whose boundaries are defined and demarcated in the Canons of the Anglican Church of Southern Africa) is now much smaller geographically although moving slowly but steadily towards the same number of parishes in the diocese at the time of its multiplication.

The Diocese of Johannesburg is the totality of the 77 churches and their outstations, together with our 9 diocesan schools and the many places of care and development (at least 17 at the last time of counting) together with the 50,000 and more people who attend church more or less regularly. Together we make up the diocese. Each parish (and each Diocesan Organisation and Institution) is the Diocese of Johannesburg working in and around the Parish of … (St Albans/St Luke/St Nicholas) … in the suburb or town of … (Ferreirastown/Orchards/Carletonville).
Each parish is responsible for the work of the Diocese within the clearly defined geographical area around it. Because each parish is unique it will have its own personality, ethos, and style of worship. These differences will always attract people from outside its own parish boundaries – people who cross parish boundaries in order to worship in and belong to a parish that has significant historical associations for them or where they enjoy the parish ethos and style of worship. Where this happens the parishioner falls under the authority of the parish to which she/he belongs and clergy may freely visit that family even thought they live in within the boundaries of another parish. However, no priest may exercise any ministry to any person who lives outside his/her own parish who is not a member of his/her parish without the permission of the priest in whose parish the person is living.