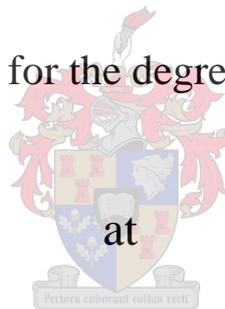


**An Anglican Parish in Transformation:  
The History of  
St. Margaret's, Parow, 1942 - 1995**

by

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Dissertation presented for the degree of Masters of History



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Date: October 2015

# Declaration

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## Abstract

This study is an historical analysis of the History of St. Margaret's Anglican Parish, situated in the Northern Suburbs of Cape Town. While documenting the history of the parish since its establishment in 1942, it also critically examines its response to the socio-political changes the country was going through such as the Group Areas Act and in so doing, determines the extent of its own transformation.

St. Margaret's was not the first Anglican parish in Parow. An Anglican presence existed in Parow since 1900 with St. John the Baptist being the first parish along with an Anglican primary school, namely Glen Lily. The Anglican parishes of Parow were profoundly affected by apartheid, especially the Group Areas Act which completely changed the landscape of the town and the roles of the parishes. It led to the de-consecration of St. John's and the closure of Glen Lily Primary school. The church building survived, but the school was completely demolished.

St. Margaret's did become an independent parish, but faced many challenges as it struggled to cope with the call from the Anglican Church to become agents of reconciliation while Archbishop Tutu called for sanctions against South Africa and seemingly supported the armed struggle. Despite the unhappiness with the Archbishop's call for greater commitment to the abolition of apartheid, the congregation did in time find its own metier.

## Opsomming

Hierdie studiestuk bied 'n historiese analise van die Geskiedenis van die St. Margarets Anglikaanse Gemeente wat in die noordelike voorstede van Kaapstad geleë is. Terwyl die geskiedenis van dié gemeente sedert sy ontstaan in 1942 gedek word, word daar ook krities gekyk na die reaksie op die sosio-politiese veranderinge wat die land ondergaan het, soos die Groepsgebiedewet, waardeur ook die omvang van die gemeente se eie transformasieproses bepaal is.

St Margarets was nie die eerste Anglikaanse-gemeente in Parow nie. Reeds sedert 1900 het *St John the Baptist* as eerste gemeente bestaan, tesame met 'n Anglikaanse primêre skool, *Glen Lily*. Die Anglikaanse-gemeentes van Parow is deeglik geraak deur apartheid, veral die Groepsgebiedewet wat die voorkoms van die dorp en die rol van dié gemeentes totaal verander het. Dit het tot die sekularisering van St Johns en die sluiting van die Laerskool *Glen Lily* gelei. Die kerkgebou het behoue gebly, maar die skool is heeltemal gesloop.

St Margarets het 'n onafhanklike gemeente geword, maar het nog verskeie uitdagings in die gesig gestaar in sy stryd om te voldoen aan die oproep van die Anglikaanse Kerk om agente te word vir rekonsiliasie, terwyl Aartsbiskop Tutu gevra het vir sanksies teen Suid-Afrika en oënskynlik die gewapende stryd ondersteun het. Ten spyte van die ongelukkigheid wat die Aartsbiskop se oproep om groter toegewydheid aan die afskaffing van apartheid veroorsaak het, het die gemeente mettertyd haar eie *métier* gevind.

## Acknowledgements

All glory, honour and praise to God, who is Creator, Redeemer and Sustainer. Only through You, all things are possible.

My parents for their unfailing support and sacrifice.

My husband, Peter. Without your love, support and unquestionable faith in my ability, completion of this thesis would not have been possible.

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This thesis is dedicated to my grandmother, Helena Bosman. A victim of the Group Areas Act, but who worked tirelessly for the establishment of St. Joseph's the Worker in Bishop Lavis. You will always be my biggest inspiration and heroine.

And to my beautiful sons, Aidan and Liam. My biggest fans and unending source of love and joy.

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## INTRODUCTION

### **Literature Review**

The history of the Anglican Church has been well documented, both Provincially (refers to the Anglican Church of Southern Africa) as well as in the Diocese of Cape Town. Clergy, laity and historians have written much about the Anglican Church in all its forms, and especially its contribution to the liberation struggle in South Africa has been well documented.<sup>1</sup> Parish history, in contrast, has much room for historical research. Unfortunately existing parish histories are largely focused on old parishes in the Southern Suburbs, as Langham-Carter's and Badham's research demonstrates. Langham-Carter documented the history of St. Michael and All Angels (Observatory); St. Mary's the Virgin (Woodstock); St. Marks (District Six); Holy Trinity Church (Kalk Bay); St. Andrew's (Newlands); St. George's Cathedral (Cape Town) and St. Saviour's (Claremont).<sup>2</sup> He shows that most of these parishes developed alongside the towns they were built in, and the research cannot separate the growth of the town from that of the church nor its involvement therein. Badham's honours thesis has shown that the parish of St. Mary's (Woodstock) was involved in all aspects of the challenges of a growing community: housing, sanitation, education, disease, temperance and recreation.<sup>3</sup> Although Northern Suburb parishes must have undergone a similar co-evolution, parish history research is virtually non-existent.

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<sup>1</sup> Worsnip, E., Between the Two Fires: The Anglican Church and Apartheid: 1948-1957 (University of Natal 1991)

<sup>2</sup> Langham-Carter, R., The parish church of St. Michael and All Angels, Observatory, Cape Town: a history, (Cape town.1992), St. Mary's the Virgin, Woodstock, (Cape Town, 1988), The Church on Clifton Hill: A history of St. Mark's, District Six, Centenary 1887-1987, (Cape Town,1986), Holy Trinity Church: Kalk Bay, 1874: guide and brief history, (Kalk Bay, Holy Trinity Church, 1980), St. Andrew's Newlands: a hundred and twenty years (Cape Town: St. Andrew's, 1977), Old St. George's: The story of Cape Town's first Cathedral, (Cape Town: Balkema,1977), The story of St Saviours, Claremont, (Claremont, S.A: Southern Press, 1973)

<sup>3</sup> Badham, A., St. Mary's Anglican Church as a "window" on turn-of-the-century Woodstock, (History

In order to gain an understanding and historical background of the involvement of the Church, Peter Hinchliff's *The Anglican Church in South Africa: An account of the history and development of the Church of the Province of South Africa* was consulted. For the purpose of this research project, only the last chapter ("The Church in South Africa, 1920-1935") was relevant as the period covered in his book traces the establishment of the Anglican Church in Cape Town in the 1800's until 1935, and the period under scrutiny in this thesis is 1943-1994.

The general situation in South Africa during this time within the CPSA was the vastness of its size as compared with the smallness of its Anglican population. Most dioceses were predominantly rural and their work consists almost entirely of attempts to reach scattered communities of Anglicans, black and white, in small country villages. Once a month was still the pattern for church-going for most Anglican congregations in the Province. Most of the parishes of the Province were structured in the following way: a large country area containing several little villages, gathered round a single larger town, but there were many charges with not even one large centre where the work was all rural.<sup>4</sup>

In the cities, conditions were very different. A white parish in a South African city was probably no different from a city parish anywhere else in the world. It differed from its rural counterpart in being more compact. It may have served one or two daughter churches, but more likely to have had one single parish with larger congregations, a staff of more than one priest, a regular round of services every Sunday, a more elaborate choir, an organ instead of an harmonium, and the full panoply of youth guilds, women's meetings and a 'planned-giving' scheme.

An African parish in a city will differ from the country mission station in the same general sort of way, not in detail, but in broad outline. But the African city parish will be in the location.<sup>5</sup>

According to P. Hinchliff, the history of South Africa between the two wars centred upon social and economic matters, slump, race relations, strikes, and matters of that

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B.A Hons Thesis, UCT, 1985)

<sup>4</sup> Hinchliff, P. *The Anglican Church in South Africa: An account of the history and development of the Church of the Province of South Africa*. London, 1963. P. 210

<sup>5</sup> Hinchliff, P. 1963. P.213

kind. And the life of the Church in the country necessarily reflected that concern. And closer to the present time, so the 'colour question' became more and more the political issue. It faded into the background briefly due to the Second World War (1939 – 1945), but almost immediately afterwards became prominent again. The history of the Church faithfully reflects the same pattern.<sup>6</sup>

He furthermore focused on decisions made that affected the Province as a whole, such as the re-writing of the Anglican Prayer book and the succession of Archbishops and their respective roles. It provided the setting and a comprehensive overall view and feel of what the CPSA was focusing on at the time. It is, therefore a necessary read in order to have a good historical background of the CPSA.

Another very important book is Michael E. Worsnip's *Between the Two Fires: the Anglican Church and Apartheid, 1948-1957*. It deals in detail with the Church's stance regarding the government's apartheid policies through the contributions and defiance of individuals, focusing especially on Archbishop Clayton, Trevor Huddleston and Ambrose Reeves. The research is limiting as all the other clergy, apart from Archbishop Clayton who resided in Cape Town, worked and lived in the Johannesburg area like Sophiatown. It does however provide insight into the stance taken by the CPSA against some of the Apartheid policies.

The works of Langham-Carter focuses on Anglican parish history in the Diocese of Cape Town, but all the parishes were located in the southern suburbs, established in the 1800's. His work focuses on describing in much detail the built fabric of the church. He is well informed in church terminology and the role of the clergy that has been very helpful in my own thesis.

Some of the sources in his work, although not within the time period of my thesis, proved to be useful. Its limitations though are that it focuses only on the first Anglican parishes in Cape Town and therefore the oldest that were built in the 1800's and situated in the southern suburbs.

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<sup>6</sup> Ibid

Since group areas demarcations are important for this study, the work of Uma Mesthrie; such as *“No place to go” – control by permit: The first phase of the Group Areas Act in Cape Town in the 1950’s* (in Cape Town History Project Workshop 1991) has been useful in understanding the official process.

Much research has been done on the effects of the Group Areas Act on Church parishes in the Western Cape. Mesthrie’s work on Black River, Rondebosch, refers to the destruction of St. James in Rondebosch<sup>7</sup> while Paulse<sup>8</sup> and Bantom<sup>9</sup> looked at how communities that were removed retained their links with their old churches.

S. Davis’ honour thesis on the Dutch Reformed Mission Church in Retreat has been very helpful in that it focuses on the Group Areas Act and the community’s response to it.<sup>10</sup> Davis used church records and interviews with parishioners as major sources. Davis’ section on the history of segregation in the country and the implementation of the Group Areas Act that directly affected the community of Retreat has also been very useful. The major difference is the focus on different denominations. Similar works include W. Taliep’s Honours thesis on the history of Claremont and the impact of the Group Areas Act<sup>11</sup> and S. Field’s book that looks at forced removals in Cape Town.<sup>12</sup> J. Western’s book<sup>13</sup> and D. Pinnock’s article<sup>14</sup> deal with the social and economic consequences of removals and has been essential background reading.

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<sup>7</sup> Mesthrie, U., Dispossession in Black River, Rondebosch: The Unfolding of the Group Areas Act in Cape Town (Unpublished manuscript)

<sup>8</sup> Paulse, M., Oral History of Tramways Road and Ilford Street, Sea Point. 1930’s – 2001: The production of place by race, class and gender. (PHD. UCT, 2002)

<sup>9</sup> Bantom, R., A Study in the History of Protea Village and the Impact of the Group Areas Act. (B.A Hons Essay, UWC, 1995)

<sup>10</sup> Davis, S., The Response of the Dutch Reformed Mission Church of Retreat to the Implementation of the Group Areas Act. (History B.A Hons. Thesis, UCT, 1990)

<sup>11</sup> Taliep, W., A Study in the History of Claremont and the Impact of the Group Areas Act. Circa 1950-1970. (History Hons. Thesis, UCT, 1992)

<sup>12</sup> Field, S., Lost Communities, Living Memories: Remembering Forced Removals in Cape Town. (Claremont 2001)

<sup>13</sup> Western, J., Outcast Cape Town (Cape Town, Human and Rousseau, 1981)

<sup>14</sup> Pinnock, D., Breaking the Web: Economic Consequences of the Destruction of Extended Families by Group Areas Relocations in Cape Town. (Second Carnegie Inquiry into Poverty and Development in Southern Africa, Cape Town, 1984)

The focus of my thesis is quite different to the above as I remained focused on Parow and the white community throughout this period and investigated how they responded to the changes outlined above. Most of the works mentioned, dealt with the dispossessed communities and their journey after they have been relocated. I dealt with this minimally, because St. Margaret's remained in Parow and the focus of this thesis remained with the people who continued worshipping there who were mostly white.

This thesis is a modest attempt at providing a different perspective by looking at the contribution of a younger parish in the northern suburbs - an area I feel had been neglected. It will hopefully stimulate other historians to do more research in this area.

## THE RESEARCH PROBLEM

"Research at the local or parish level is essential to the study of the Church at the diocesan or provincial level. Without this knowledge of the grassroots functioning of the Church in society, the organizational growth of the Diocese or Province cannot be fully understood. It is at parish level that one finds the essential reason for the existence of the Church, which has its proper function when it is rooted in the everyday life of the community."<sup>15</sup>

The above quotation encapsulates the motivation for this research project. There is certainly no shortage of research done on the development and growth of the Anglican Church in South Africa, not to mention its involvement and contribution to the Liberation struggle. However, I found very little research on parish level documenting the history of the parish in the second half of the twentieth century.

As mentioned before, my study will focus on St. Margaret's Anglican parish, situated in the Northern Suburbs of Cape Town. It was built when the town of Parow was already well established and therefore did not have the responsibilities (such as housing, sanitation, education, disease, temperance and recreation) St. Mary's had since its establishment as a mission church in 1849.

St. Margaret's history corresponds with a period of remarkable political transformation. It was consecrated in 1943, only five years before the National Party implemented its policy of Grand Apartheid in 1948. The community was greatly affected by the Group Areas Act in the 1960's as 14000 coloured families were removed from Parow and relocated to designated coloured group areas. These group areas had no social infrastructure and communities faced many challenges in rebuilding their community during the apartheid years, while established white group areas continued to prosper. The country entered into a new era of democracy in 1990 and apartheid legislation that kept people apart, was abolished. That led to the Church

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<sup>15</sup> Cameron, R.D.T., "The Anglican Church in Cape Town during the Episcopacy of Bishop Gray, 1848-72", (unpublished Honours thesis, University of Cape town, 1974), preface

and all other sectors in society opening their doors to other races. The country then held its first democratic elections in 1994 that culminated in black majority rule.

What this thesis will attempt is to critically analyse the response of St. Margaret's to these socio-political changes as mentioned above. Therefore the central research problem is: To what extent did transformation take place in the history of St. Margaret's from 1943-1995? This research project will investigate the impact these historical events had on the history of St. Margaret's and in so doing reveal how the congregation responded to these changes (collectively and individually), both internally (at St. Margaret's) and externally (in the community) and how well St. Margaret's responded to these challenges.

This thesis is structured into four chapters and a conclusion. Each chapter deals with a specific timeframe and theme. The first looks at the establishment of the Anglican parishes in Parow, focussing specifically on the establishment of St. Margaret's from 1942 – 1950. The second chapter deals with the effects of apartheid on the parishes from 1960 – 1970. Chapter three looks at St. Margaret's after the Group Areas Act between 1970 and 1980. Chapter four examines the path to reconciliation from 1980 – 1995. The concluding chapter will briefly analyse the extent to which transformation has taken place at St. Margaret's.

## Chapter One

### Brief Historical Overview of Parow

On the occasion of the town's 75<sup>th</sup> anniversary, the municipality of Parow published a handbook wherein an account of the history is given. According to the municipality, Parow is perhaps unique in South Africa in being a town known solely by the surname of the man who founded it. The ship of Captain Johann Heinrich Ferdinand Parow was wrecked in Table Bay in 1865. This Prussian master mariner then decided to stay in Cape Town and bought four farms in the Tygerberg area.

NM Du Plessis in *'The Tygerberg: The story of the Tygerberg Hills and the towns of Parow, Bellville and Durbanville'* (1998) provides some insight into the expansion of the economic growth of the town since the arrival of Captain Parow. He is of the opinion that Parow is the "village that developers made".<sup>16</sup> He writes that before 1900, what was to become the suburb of Parow consisted of farm land lying near the railway line. Anyone exploring business possibilities must have seen that there was a good chance that this area would turn out to be the next growth-point of Cape Town. A group of speculators thought the risk worth taking and bought up large tracks of land in readiness for subdivision whenever the time was right. Their Leader was none other than the abovementioned JHF Parow (who lived from 1833 to 1910) who settled in Maitland, an able German who made his fortune in Cape Town as a quarry owner, land speculator and cattle wholesaler. The four farms he purchased in the area were Platte Kloof, Lobenstein, Hadersleben and Rustenburg.<sup>17</sup> Parow's foresight was justified in 1900 when people from the Transvaal and Free State began moving south to escape the ravages of the Anglo-Boer War, so creating what Rosenthal called: "the biggest property boom of its kind that the Cape Colony had ever seen."<sup>18</sup>

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<sup>16</sup> Du Plessis, N.M., *The Tygerberg. The story of the Tygerberg Hills and the towns of Parow, Bellville and Durbanville*. (Cape Town, Tafelberg Publishers, 1998, p.60)

<sup>17</sup> Du Plessis, N.M., 1998, p.60

<sup>18</sup> Du Plessis, N.M., 1998, p.61

Parow was founded in 1903 on one of these farms when the Village Management Board of Glen Lilly, Fairfield and Parow were proclaimed on 15<sup>th</sup> December 1903.<sup>19</sup> The town is on the eastern end of the Tygerberg Hills, on which a signal gun was erected in 1690 and fired to alert farmers from the inland when ships arrived in Table Bay for supplies. Tygerberg is mentioned as far back as 1660 when it was referred to as “Tygersbergh” which was so named, not because it was a lair for tigers, but because of the dark green patches on its surface, which were different from the other green herbage on it. When drying out during summer, these looked like the spots on the back of a tiger. “Parow has become one of the most progressive and prosperous towns ever since.”<sup>20</sup>

With population growth, came economic growth and by 1921 many factories had been established in Parow and several of those factories were still running in 1988. More schools needed to be built and more amenities were added in the following 2 decades. The village was granted municipal status on 6 September 1938.<sup>21</sup> With economic growth came infrastructure development and prestige, and Parow boast with many impressive developments.

According to the “*Argus*” the single most important event in Parow’s history was the decision to build the giant Tygerberg Hospital in Parow Valley (the largest hospital in Cape Town) that had contributed enormously to the town’s prosperity.<sup>22</sup> It cost about 100 million Rand to build and has 20 principal operating theatres, 22 smaller theatres for out-patients, and more than 1800 beds, with approximately 15000 people per day in the complex. It was also the first hospital in the country that was a teaching hospital since its inception- being the teaching hospital for the University of Stellenbosch.<sup>23</sup> It also provides housing for both its medical and dental departments. It has paved the

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<sup>19</sup> Parow: A Handbook issued by the Municipality of Parow (Town’s Clerk Department) in commemoration of the establishment of Local Government in Parow 75 years ago on 15 December 1903. (Parow 1975)

<sup>20</sup> Parow Handbook. Parow Municipality, p.4. 1975

<sup>21</sup> Du Plessis, N.M., 1998, p.63

<sup>22</sup> The Argus, Tuesday, 11.09.1979

<sup>23</sup> Tygertalk (Goodwood/Parow), Thursday, 30.10.2003. p.3

way for the town to become an important educational-, medical- and research centre in the Cape Province. The headquarters of the Medical Research Council are accommodated on a site named Medicina adjacent to that of the Tygerberg Hospital. The National Food Research Council of South Africa is also accommodated on the site.<sup>24</sup> In 1975 Parow had three high schools, eight primary schools, two preparatory schools and one pre-primary school with a total of 6399 students.

Culturally, the town catered for almost every need. It is equipped with a wide range of sporting facilities, including a golf course with a modern clubhouse, bowling greens, rugby- and soccer fields, all-weather tennis courts, an athletic track, two public swimming baths and a basketball field. It also has a few ballet studios, facilities for physical training, squash courts and various homing pigeon clubs.

The municipality erected a modern civic centre that had one of the finest town halls in Southern Africa with a seating capacity of more than 1700. It served as a meeting place for the community and is the home of the town's communal culture. It was opened by Dr. D.F. Malan in 1956 with these words: "... this building stands on the site which would always commemorate that courageous group of Parow men who had inspired and built the first National Party hall in South Africa."<sup>25</sup> With economic growth, it appears a renewed sense of Afrikaner nationalism and pride were highlighted, focused on at every event and celebrated in the media and probably in all other spheres of life. This comes across strongly during the 75<sup>th</sup> anniversary celebrations, but also during the Van Riebeeck Festival in 1952 in which the town fully participated. Other examples include opening ceremonies such as the civic centre and the Tygerberg Hospital, and by naming buildings and streets with Afrikaner National statesmen and historical figures.

I found the historical representation of Parow in the 75<sup>th</sup> Anniversary handbook and the community newspaper, *Tyger-talk's* Centenary edition, most intriguing. The anniversary handbook has an English and Afrikaans section, but instead of being mere translations, the representation of the historical accounts differs from each other in the

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<sup>24</sup> Parow handbook, Parow Municipality, p.13

<sup>25</sup> Parow Handbook, Parow Municipality, p.13

two sections. The English section begins with Captain Parow's arrival and his involvement in the establishment of the town, while the Afrikaans section begins with "the first whites in Parow." The beginning of the Afrikaans section is as follows:

Dit wil voorkom asof die eerste blankes op 20 Oktober 1657 in the omgewing van die huidige Parow, deurgetrek het. Dit was die ses kompanjiedienaars en agt vryburgers wat onder leiding van Abraham Gabbema gestuur is om by die Hottentotte vee te ruil. Eers in 1679 het die Tygerberg sy eerste blanke inwoners gekry toe aan Jan Mostert en Pieter Visagie verlof gegee is om hul vee aan die Buffelskop, oos van die Tygerberg, te laat wei.<sup>26</sup>

It appears that the first white people passed through the present-day Parow on 20 October 1657. Six servants of the Dutch East India Company and eight free burghers, under the leadership of Abraham Gabbema were send to trade in cattle with the Khoi. Only in 1679 did the first white inhabitants settle in the Tygerberg area when Jan Mostert and Pieter Visagie were granted permission for their cattle to graze along the Buffelskop, east of the Tygerberg.

It is also mentioned that in 1706 Hans Hattingh became the owner of Hadersleben; in 1707 C. Obes became the owner of the farm Rustenburg and on 7 February 1706 Hans Hattingh received a grazing license on the "Tyger Valley" farm.

So even though captain Parow bought the land Parow was eventually built on, he was not the first white person of Dutch descent or a "Vryburger" who passed through Parow, and therefore the significance of the establishment of Parow is given to the above-mentioned persons, in the Afrikaans section and not to Captain Parow.

So if one reads both sections, it appears that economic development is prioritised in the English section, while in the Afrikaans section, the claim to land, or occupancy by white Afrikaners is emphasised. This could explain why the Group Areas Act and the subsequent removal of 14000 Coloured families from Parow is explained in some detail in the Afrikaans section, and not even mentioned in the English section.

In the *Tyger*talk Centenary edition of Parow, the same emphasis was placed on the socio-economic progress of the town, highlighting, like in the handbook, all the impressive infrastructural developments at a fast pace, through many challenges.

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<sup>26</sup> Parow Handbook, Parow Municipality (1978). P.5 (Afrikaans section)

In the last section of the *Tyger talk* Centenary edition, residences of Parow were interviewed. The very last article entitled “Parow Celebration is Painful for Some”, Marthinus Knoop was interviewed.

His family were forcefully removed from Parow under the Group Areas Act during 1962 and 1963. The effects of the Group Areas Act will be examined in subsequent chapters of this thesis; however what it illustrates here, as with the handbook, is that the history that deals with the effects of apartheid in Parow is mentioned at the end of an article with one person being interviewed while 14000 families were removed.

### **The Anglican Church in Parow: 1942 – 1950.**

#### **St. John’s and the establishment of St. Margaret’s**

The first Anglican Church in Parow was St. John the Baptist situated in Frankfort Street. St. Margaret’s was built 43 years later. St. John the Baptist existed for about 70 years and therefore an in-depth historical account of this parish is beyond the scope of this thesis. In this chapter I will prove however that an active Anglican congregation existed since 1900, making it one of the oldest congregations, and quite possibly the first church in Parow, challenging the widely held believe that the Dutch Reformed Church was the first church in Parow.

According to the handbook issued by the Parow Municipality in commemoration of the town’s 75<sup>th</sup> anniversary, the establishment of the town’s first church was due to the Dutchman, Pontio Theodorus Hoogendoorn who became a member of the Groote Kerk in 1876. In 1900 he moved to Parow and used his home in Tallent Street for devotion. When the house became too small, he built a small hall made of iron and on 6 March 1904, the first communion service was held with 10 new members joining the church. The first church building was inaugurated only on 26 January 1907.<sup>27</sup>

Reference to an Anglican church in Parow was found in the Diocesan Trustees meeting minutes of 1 May 1905, agenda item no.4 with the heading being ‘Parow and Elsie’s Halt’. A letter of Canon Peters indicated the necessity to purchase a piece of

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<sup>27</sup> Parow handbook. Parow Municipality. (1975), p.17

land at a cost of 450 Pounds that was large enough for the erection of a church already being used for divine services. It needed to be bought immediately as the AME church was offering to buy it. It also stated in the letter that both white and coloured congregations used it, church officers had been appointed and it was also used as a school. The property had been purchased with borrowed money and stood in the name of Rev. P.A de Wit. Canon Peters requested that steps be taken to transfer the property to the Diocesan Trustees. The secretary was directed to inform Canon Peters that the method of the Trustees was to advance money for the purchase of such properties on personal security and to ask whether this could be arranged.<sup>28</sup>

The minutes of the Trustees Board of 13 February 1911, confirmed that the congregation referred to above, was Parow because... “The registrar was instructed to communicate with the Congregation at Parow, suggesting that they put aside a certain amount every year to liquidate the debt and so relieve Rev. de Wit of his liability.”<sup>29</sup> And finally, in a letter by the Acting Diocesan Secretary dated 10 June 1942, to the Divisional Inspector, Labour Buildings, reference to St. John’s was made stating that the congregation existed since 1900. The first point confirmed this as it stated that about 42 years ago a small church was built at Parow, ... “which for a while served the requirements of both European and non-European members of our Church in that area.”<sup>30</sup>

This, in my view, serves as sufficient evidence that an Anglican congregation existed in Parow since 1900, the same time as the Dutch Reformed Church, and possibly being more structured than the Dutch Reformed Church by way of having divine services and a church council.

The factor that established St. John’s in the community of Parow was the application made to the Diocesan Trustees Board for the building of a school. This application for a loan of 3000 Pounds was tabled and guaranteed by the

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<sup>28</sup> Diocesan Trustees Minutes. 1 May 1905. CPSA Archives. Wits University

<sup>29</sup> Diocesan Trustees Minutes. 13 February 1911. CPSA Archives. Wits University

<sup>30</sup> Letter dated 10 June 1942. CPSA Archives. Wits University

Trustees at the meeting dated 10 February 1930.<sup>31</sup> The school was an extension of the church that also transformed St. John's into more than just another church serving the interest of the parishioners, but now served the entire community by educating the children of not only Anglicans, but the broader community as well.

It obviously meant much more to the parishioners of St. John's, as well as other Anglicans from the surrounding towns whose children attended the school. For example, Wilna Joan Layman lived with her family in Scott Street, Parow, her father, Daniel John Layman was a teacher at Glen Lily, and they belonged to St. John's, and attended Glen Lily. Her father was a qualified catechist and lay-minister, and her brothers were alter-servers. Later, when Wilna completed her teacher training at St. Augustines Training College, the principal at Glen Lily, Cecil Theunissen, offered her father's teaching post to her.<sup>32</sup>

St. John's and Glen Lily had a profound effect on the Langenhoven-family as well. According to the late Revd. Henry Langenhoven, his family was one of many pioneering families in Parow who owned several acres of land in the area. He mentioned the Ackers (his mother's family), the Marinus family and Robertson family. In his opinion, St. John's was the first church in Parow that was part of the parish of Goodwood when it was first established. He also remembered the church and school fondly. The bible studies and assembly services were important to him and he too was an altar server when he was a boy and later became the treasurer of the Church Men's Society. He especially loved the Wednesday morning Eucharist service that the whole school attended and was also a choir member. He remembered having to get up at 4am on a Wednesday to attend the service for the elderly that was held before school assembly. He valued the Christian education he received at St. John's and later became an ordained Anglican priest, along with a few other members of his family. He described St. John's as a very active and close-knit congregation. His

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<sup>31</sup> Diocesan Trustees Minutes. 10 February 1930. CPSA Archives. Wits University

<sup>32</sup> Layman, W.J., Journey to Wholeness. "Memories of St. John's and Glen Lily- a story that must be told." An article prepared for the Service of Hope and Healing. Sunday, 18 February 2001 at Goodwood Civic Centre.

whole family was involved in church activities. He remembered that on St. John the Baptist day, St. Augustine Catholic Church, who also had a school, would send the Anglican pupils to St. John's to attend the special service. The two churches had a very good relationship.<sup>33</sup>

These accounts clearly illustrates that St. John's and Glen Lily were established institutions of religion and education in Parow by the 1940's.

As mentioned in the introduction, the 1940's marked a time of rapid growth and development in this area and this was also reflected in the number of applications for the building of new churches, or the extension or improvement of current buildings in these areas. The Trustees Minutes of 12 February 1940 is a case in point. It received an application from the Parish of Parow:

Matroosfontein, for a loan of 1200 Pounds for the purpose of building a new church to take the place of the present church of St. Nicholas, Matroosfontein. As motivation for this application, it was stated that Matroosfontein was a developing area. Parishioners of that area supported the church well financially indicating that they would be able to meet the annual charges on the loan.<sup>34</sup> Also at this time, three more applications were made; the provision of a rectory at St. John's, Parow; erection of a church on Raymond Estate and erection of a church at Tiger Valley.<sup>35</sup>

So what were the motivating factors for the building of another Anglican church in Parow when the urgent need expressed from this parish was that of a rectory? In 1942, the Archbishop<sup>36</sup> of Cape Town received a letter from Johannes Petrus Serenus du Toit.

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<sup>33</sup> Langenhoven, Revd. Henry. Interviewed on 14 November 2005. Cloeteville, Stellenbosch

<sup>34</sup> Diocesan Trustees Minutes, 12 February 1940. CPSA Archives. Wits University.

<sup>35</sup> Diocesan Trustees Minutes, 3 November 1941. CPSA Archives. Wits University.

<sup>36</sup> In Christianity, an **archbishop** is an elevated bishop. In the Anglican Communion this means that they lead an ecclesiastical province, but this is not always the case. An archbishop is equivalent to a bishop in sacred matters but simply has a higher precedence or degree of prestige.

The letter stated that Mr. du Toit of Parow was making a very generous donation in memory of his wife, Sarah Margaret du Toit, born Lomax, who used to be a member of the English Church. This consisted of a gift of six plots of land large enough for the erection of the church and the rectory. He was also going to pay for the cost of the erection of the new church. The trustees recorded their grateful thanks to Mr. Du Toit for his very generous gift and the Archbishop promised to thank him personally on behalf of the board.<sup>37</sup> The archbishop in question was John Russell Darbyshire (1880-1948) Bishop of Glasgow and Galloway from 1931-1938 and the archbishop of Cape Town from 1938-1948.<sup>38</sup>

No evidence of whether the abovementioned meeting took place was not found, but written correspondence was. A letter by Mr. du Toit to the Archbishop on 27 January 1942, in response to one from the Archbishop dated 21 January 1942, wherein Mr. du Toit was thanked for his generous gift, spells out the reasons why he donated the church. Du Toit replied to the archbishop;

“It was very kind of you to write me as you did on the 21<sup>st</sup> inst. (January 1942) and I assure you that your letter made most pleasant reading. While my primary object in providing a Church at Parow was to pay tribute to the memory of as noble a Christian women as ever lived, I was not unmindful of the need to make the memorial serve God’s purpose in a manner which, had she still been with us, would have been the nearest and dearest to her heart.

I also think back to how much it would have delighted my wife’s parents, the late Reverend A Lomax (Rural Dean of Cradock) and Mrs. Lomax. You will see therefore, that while any question of outside appreciation of my voluntary gift had no place in its conception, the fact that it will assist you in your good work (which may God continue to bless) is none the less gratifying to me.”<sup>39</sup>

The generous benefactor, Johannes Petrus Serenus du Toit, was born at Graaff-Reinet on 18 December 1865. The sixth child of a family of thirteen children, he was the grandson of the first President of the Free State, C Boshoff, and a nephew of G Boshoff, Judge President of the Native High Court of Natal. After completing his education at Graaff-Reinet College, he joined his father, A F du Toit and his brother in-law, N F de Waal - who later became Sir N F de Waal KCMG, first Administrator

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<sup>37</sup> Diocesan Trustees Minutes, 9 February 1942. CPSA Archives. Wits University

<sup>38</sup> Guide to the archives of the Church of Province of Southern Africa. 6<sup>th</sup> Edition. The Library. University of the Witwatersrand. Johannesburg.

<sup>39</sup> Du Toit Letter to the Archbishop, dated 27 January, 1942, CPSA Archives. Wits University

of the Cape Province, in business, where he worked for five years. He then started a practice of his own in Middelburg and a branch business in Steynsburg as a law agent and valuator for the Government. In 1889 he married Miss Sarah Margaret Lomax, school teacher, and daughter of Rev Arthur Lomax of Steynsburg in the Cape. In 1902 he bought the farm "Rust en Vrede", Stellenbosch, where he lived for about nine years. In 1910 he moved to a small homestead in Brackenfell to be nearer his business in Bureau Street, Cape Town, where he opened up an office with his brother, A F du Toit, Attorney.

In 1919 he took up residence in Parow, then a small village of sandy tracks and few houses. He acquired substantial land holdings where he predicted that a thriving industrial township would arise. He encouraged sport and during his lifetime presented two tennis courts to the Parow Tennis Club, which was the start of the club. Being a great sportsman in his day, he was the President of the Parow Golf Club, Parow Rugby Football Club, Bellville Union Sports Society, Parow Homing Society and Parow Bowling Club and at his death donated 25 Pounds to each club. In his will 100 Pounds was left to each of the eleven charitable institutions. He died on 21 October 1951.<sup>40</sup>

In order for the erection of the new church to commence, the registrar stated during the Trustees meeting of 9 March 1942, that the diagrams of the plots donated by Du Toit had already been lodged with the Surveyor General's office and it will be necessary to apply for a certificate of Registered Title of the land on which the rectory is to be build. However, at the next meeting on 11 May 1942, it was reported that the official Board had refused a permit to build the church and a meeting with the Chief Inspector of Labour would be arranged in order to obtain a permit. Apparently the refusal was due to the documentation, stating that the land and money were donations, was not in order and the attorneys of Du Toit would be asked to rectify this. The Divisional Inspector, at the meeting with the trustees, requested a letter from the trustees in motivation for the granting of the permit. This letter dated 10 June 1942, provides some, if not all the motivating factors for the building of a new church in Parow, from the Diocese's point of view. It was also in response to a meeting between

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<sup>40</sup> An article written by Du Toit Grandchildren. Johannesburg. 2004

the Divisional Inspector and two members of the Diocesan Trustees, namely I.C Silberbauer and a Mr. Brinton that took place on 4 June, 1942, as well as two letters dated 17 April, 1942 to the architects, Messrs Walgate and Elsworth.

It began by stating that the small church that was build about 42 years ago, served both European and non-European members in the area, but with the rapid growth of the town, became too small for the parish. It than became confined almost entirely to the non-European community and even became too small for them. This prompted the urgent representation to the diocese to assist the parish to build another church, but it was held over due to financial difficulties. The building of the rectory was also viewed as problematic due to the increase of the population that made hiring of a suitable rectory very difficult. Mr. du Toit, who was an elderly person, expressed his desire for the church to be build in his lifetime and also stipulated that the plan be approved by himself. He furthermore offered to pay the costs up to the sum of 4000 Pounds and the architects estimated the cost at 3500 Pounds. It was stressed that there could be no question that an urgent need existed for the building of another church in Parow, but more importantly ... “That a generous offer such as that made by Mr. du Toit was very rare indeed and the diocese was most anxious to avail itself of that offer and to commence with work of the erection of the church during the lifetime of Mr. du Toit. The letter also stated that the church building would be modest in its design, built of brick with a thatched roof. The thatch was already purchased by Mr. du Toit.”<sup>41</sup>

When looking at the reasons provided by the diocese, two issues stand out. Firstly, emphasising the fact that both white and non-white parishioners attended St. John’s and secondly, that applications were made for the erection of another church in Parow. No evidence of this was found in the minutes of the Diocesan Trustees meetings, only an application for a rectory.

The above points are further substantiated in the report regarding the new rectory. It stated that the parishioners of St. John’s were not in agreement with the proposal to build a rectory on the new site at this stage, at the cost of 2000 Pounds for which a loan had been granted, and desired to obtain permission of the Trustees for the

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<sup>41</sup> Letter dated 10 June 1942, to the Divisional Inspector, Labour Buildings. CPSA Archives. Wits University.

purchase of a house at a lower figure which would serve for the time being. It was reported that some feeling had been expressed that the development on the new site would be for Europeans only.<sup>42</sup> Both the letter and the response of the parishioners of St. John's indicate that they (the Diocese and the existing Anglican community of Parow) viewed the intended new development along racially divided lines.

Commencement of the building of the church and rectory was again stalled when the Labour Department denied permission due to the "prevailing conditions in the building industry", and that the application would be reviewed at the beginning of October in the light of the conditions then prevailing.<sup>43</sup> It should also be noted that this was during World War Two that would have affected many, if not all industries. The applications for loans for the building of new parishes in Tygervalley and Raymond Estate was also "dropped" from the minutes of the Diocesan Trustees agenda until definite applications were received.<sup>44</sup> The application by the congregation of St. Nicholas, Matroosfontein for the building of a new church was successful with the grant of 1600 Pounds by the Church and the remaining 400 Pounds provided by the Archbishop's Special Appeal Fund.<sup>45</sup>

At the Diocesan Trustees meeting dated 12 October, 1942, it was reported that permission had been given for the building of Parow Church subject to approval of the materials required. This matter was in the hands of the architect, Walgate and Elsworth. The building of the rectory had not been approved.<sup>46</sup> At a meeting held on 12 December, it was reported that the cheque of 4000 Pounds was received from J.P.S du Toit and that the land donated by him was already transferred to the Board. The Diocesan Registrar reported that he was preparing a Material Deed of Donation and requested that one of the Trustees be authorised to appear before him as a Notary Public and accept the donation on behalf of this Board, and Ernest Egleton was authorised by the Board to do so.<sup>47</sup>

In March the following year, the contentious issue of the rectory was also resolved when it was reported by I.C Silberbauer that a house in Parow had been offered for

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<sup>42</sup> Diocesan Trustees Minutes, 11 May 1942. CPSA Archives, Wits University.

<sup>43</sup> Diocesan Trustees Minutes, 13 July 1942. CPSA Archives, Wits University.

<sup>44</sup> Diocesan Trustees Minutes, 14 September 1942. CPSA Archives, Wits University.

<sup>45</sup> Diocesan Trustees Minutes, 11 May 1942. CPSA Archives, Wits University.

<sup>46</sup> Diocesan Trustees Minutes, 12 October 1942. CPSA Archives, Wits University.

<sup>47</sup> Diocesan Trustees Minutes, 14 December 1942. CPSA Archives, Wits University.

sale and after consultation with the Archbishop, and inspection by Le Roux of the South African Association, the property was purchased for 2000 Pounds. It was a well-kept property consisting of 5 rooms and 3 plots of land with one of the best gardens in Parow. The minutes also stated that the meeting was in favour of the sale of the house because the parishioners were not in favour of building a new house for a larger amount on the new property.<sup>48</sup> So the concerns of the St. John's congregation were adhered to in this case.

As stated in the letter to the Divisional Inspector, it was requested by du Toit that the church be designed similarly to that of St. Thomas Church, Camp Ground road, Rondebosch and as mentioned before, to be built of brick with a thatched roof.<sup>49</sup> The builders appointed were the Langenhovens who worshipped at St. John's and the grandfather of Revd. Henry Langenhoven. The building committee comprised of Reverend Arthur Lee, H.W Clarke and R. Smith.<sup>50</sup>

The first special service that takes place when a new church is being build is known as the "Laying of the Foundation Stone". This service took place on Saturday, 12 June 1943, celebrated by Archbishop J.R Derbyshire. Reverend George Arthur Lee became the first Priest at St. Margaret's, and Clarke and Smith as the first churchwardens.

The local newspaper, the *Tygerburger*, featured an article commemorating the fiftieth anniversary of St. Margaret's on 16 June 1993. It reported that initially there were no pews in the church, so secondhand furniture and motor car seats were used by the small congregation. Du Toit eventually donated all the money required for the pews that is still used today. There was also very little money for an organ, but an old pipe organ was found and repaired by a blind man who later became the organist for a while.<sup>51</sup> Also, according to the Diocesan Trustees Minutes of 14 May 1944, the rector, Revd. Lee requested that the font, organ and furnishing of the Church be paid for out of the 4000 Pounds donated by du Toit. The Diocesan Registrar had endeavoured to get instructions from him in writing to this effect, but he had only agreed to pay 50

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<sup>48</sup> Diocesan Trustees Minutes, 8 March 1943. CPSA Archives, Wits University

<sup>49</sup> Letter dated 10 June 1942. CPSA Archives. Wits University

<sup>50</sup> Newspaper article in the *Tygerburger* dated 16 June 1993. Parow Library

<sup>51</sup> Newspaper article in the *Tygerburger* dated 16 June 1993. Parow Library

Pounds for the repairs to the organ and 55 Pounds for the cost of the font. The Registrar then requested the Archbishop or Coadjutor Bishop to visit du Toit to ask him if the remainder of the 4000 Pounds could be given to the Parish as an endowment, after the furnishings of the Church had been paid for. The Archbishop agreed to meet with du Toit to discuss the matter.<sup>52</sup> du Toit must have agreed as he paid for the pews as stated above.

For the first eight years of St. Margaret's existence, it formed part of the Parish of Parow that consisted of the parish Church of St. John's, Parow, the mother church, or head church with the smaller "sister" parishes of St. Francis, Tyger Valley, St. Martin's, Raymond Estate and St. Margaret's was referred to as a "Mission."<sup>53</sup>

According to Bishop Charles Albertyn, now retired Suffragan Bishop of the Diocese of Cape, the manner in which St. Margaret's came about was quite unique in the Anglican Church. Normally, the need for a church to be built or extended would be expressed by the established congregation, in this case, the congregation of St. John's. At the time, the community of Parow was quite small and building another church in that area would, under normal circumstances, never be considered. Instead, as the congregation grew, St. John's would be extended to meet the needs of the growing congregation. New churches were built in new residential areas, not established ones where a parish already existed.<sup>54</sup>

Bishop Albertyn was ordained in 1957 at St. George's Cathedral in Cape Town and began his career as an assistant priest at St. Nicholas, Elsies River, of which the parish of St. Joseph's the Worker, Bishop Lavis, was also part of. He served four years at this parish and left in 1960 for the west coast at St. Helena Bay and was stationed at Laaiplek. In 1965 he became the rector of St. George's Silvertown (Athlone), but his primary focus was at Heideveld, a newly established coloured group area at the time. Bishop Albertyn spend ten years at this parish, then spend two years at St. Mary's in Kraaifontein, and five years at the Church of the Resurrection, Bonteheuwel. He was

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<sup>52</sup> Diocesan Trustees Minutes, 14 May 1944. CPSA Archives. Wits University

<sup>53</sup> Vestry Meeting Minutes of the Parish of Parow for the year 1943, held on 26 April 1944, St. John's School, Frankfurt Street, Parow. CPSA Archives, Wits University.

<sup>54</sup> Albertyn, Bishop Charles, interviewed 11 May 2009, Vanguard Estate.

ordained the Suffragan Bishop of Cape Town in 1983 and served ten years in this position before retiring in 1993. He is particularly proud of the time he spend at Heideveld because there he learned that you cannot built the Church of God without being actively involved in developing the community.<sup>55</sup>

All documentation found indicated that the only correspondence with regards to the building of St. Margaret's took place directly between du Toit to the Archbishop, who then reported to the Diocesan Trustees Board. The congregation of St. John's was never consulted.

The level of independence of a church depended on its financial sustainability. In a parochial district, for example, one priest would serve all the parishes in that district. Until 1921, Parow and Goodwood were part of the Parish of Maitland in the Diocese of Cape Town. In 1921 an application was made to the Archbishop of Cape Town by the Priest-in-Charge, church officers and the communicants of the districts to become separate Parishes. On 9 December, 1921, a Notice was published wherein the Archbishop gave his consent... "To the formation of the Districts, formerly known as Parow and Goodwood into a separate and distinct Parish, to be known as the Parish of Parow and Goodwood, in the Diocese of Cape Town, and to the establishment of a Church at Parow, to be named St. John's, as the Parish Church thereof."

Therefore, when St. John's was able to afford a priest that could serve all the parishes in the District of Parow, it's status was elevated to the Parish of Parow becoming the 'head Church' of that district.

Mrs. Rhoda Walters, wife of Revd. Godfrey Norman Walters, the second priest serving in the Parish of Parow wrote a book, wherein she gives an account of her husband's life as a priest and the experiences of the family as they travelled with him. They moved to Parow in 1948. She recalls that the rectory was number 15, McIntyre Street which was quite rural at the time. At the end of the road was a large tract of open ground, a Victorian house and a lake. This all belonged to Mrs. McIntyre. On

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<sup>55</sup> Interview with Bishop Albertyn, 22 October 2012. Vangaurd Estate, Cape Town

the other side of the road were medium-sized houses and a dairy, which proved to be very useful. The Northern suburbs seemed mostly populated by the Afrikaans community, so they (her husband and herself) were thankful that they were both bilingual. On the vacant plot next to their house, their predecessor dumped a variety of spare parts of old cars. The neighbour, next to this, found it useful for all her chickens. There were only a few more houses higher up, and then dense bush right up to the National Road. St Margaret's Church was in the next street, which seemed an awfully long way away. Despite a few inconveniences, such as the lack of a sanitation system, they settled down happily."<sup>56</sup>

She continues to describe the Parish as follows:

"(In addition to) St. Margaret's Church...there were two out-stations, better described as extra churches. One was in Tygervalley or Tiervlei, the other down at the farthest end of Parow (St. John's). Norman had an assistant priest, Father John Scrimjour, who lived in his own house."<sup>57</sup>

No mention of St. Martin's in Raymond Estate was made in her book or during the interview. The assumption was also made that St. Margaret's was the head church and the others, missions or "out-stations", when in fact; St. Margaret's was the mission church at that time. However, during the interview, she had this to say about St. Francis in Tygervalley:

"It was down in Tiervlei, there was a very big battered congregation, and [it] was a bit frightening if he was called out at night you know, because it was spread out all over that part of the Cape Flats, every Tom, Dick and Harry said oh yes sir I belong to you, I come to church..."<sup>58</sup>

She also recalls that St. John's had its own following of people who had lived in Parow for years and years and years...with their own Boys and Girls Brigade and Women's Auxiliary. When asked whether the congregations were multi-racial, she responded:

"Multi-racial all the way, from the time we went there in '48, it was multi-racial, the ones who lived up that end of the parish they came to St Margaret's, the ones who lived down St Johns side they went

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<sup>56</sup> Walters, R. *In God's Vineyard*. Godfrey Norman Walters. Pretext Publishers, Cape Town. 2001. p.32

<sup>57</sup> Walters, R. Cape Town. 2001. p.33

<sup>58</sup> Walters, Rhoda, interview. 14 September 2005. Plumstead

there but then you see that was the sort of the start of the coming Apartheid days, but people, like the Girls Brigade people they wanted to go to St Johns, they've been christened there and confirmed there and they belonged to St Johns, they weren't interested, because there happens to be an old foggie up the road who's given the church of St Margaret's you see."<sup>59</sup>

But at St. Margaret's .... "It was mostly a European congregation, at that time. You know it's just, as I say it was, it was like that, but we never ever made any distinction, if there was a meeting at the rectory, then the church officers from St Johns, the church officers from St Margaret's all came and had the meeting in our lounge and everyone was happy chappies."<sup>60</sup> The relationship between the two parishes she described as "perfectly, perfectly happy". Everyone got on with their own work, went where they wanted to go and there was never any sort of segregation."<sup>61</sup> They supported each other's fundraising events, because everybody went to wherever they wanted to, but St. John's had their own Bazaar every year ... "cause they said they'd always had their own bazaar, and that's it."<sup>62</sup>

When asked about the motivating factors for the building of another church in Parow, Mrs. Walters did not agree with the claim that St. John's was too small, instead she was of the opinion that people, at that time felt that St. John's served the needs of mostly Coloured people and 'they wanted to go' so when they heard that this Mr. du Toit had offered ground, it was the perfect opportunity for them to have a church of their own. The apparent lack of space at St. John's was then used as an excuse to separate services like the Confirmation Mass.

Initial research, as well as Mrs. Walters' book, suggests that St. Margaret's became the 'head church', but when asked about this in the interview, she said that that impression could have been created because the rectory (in McIntyre Street), was situated much closer to St. Margaret's, and so the priest was closer to St. Margaret's, causing the meetings to be held there, but during her stay at Parow, the two parishes shared equal status. In fact, while they were staying there, St. Margaret's did not have

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<sup>59</sup> Walters, Rhoda, interview. 14 September 2005. Plumstead

<sup>60</sup> Walters, Rhoda, interview. 14 September 2005. Plumstead

<sup>61</sup> Walters, Rhoda, interview. 14 September 2005. Plumstead

<sup>62</sup> Walters, Rhoda, interview. 14 September 2005. Plumstead

any Brigade or Women's group which meant that there was actually very little for a priest's wife to do, especially with so few recreational facilities in Parow at that time.<sup>63</sup>

In 1949 Bernard Cassidy, then age six, joined St. Margaret's and later recalled that it was situated in the same road as his home and having parents belonging to different denominations, the Anglican Church was chosen as a compromise between the Dutch Reformed Church and the Catholic Church.<sup>64</sup> He described Father Walters as a "big, jolly fellow with a beard...quite a sharp fellow and a very jolly way about him."<sup>65</sup> He also fondly remembered the thatched roof and "that smell ... a church like that has got a smell of its own" and he was also of the opinion that St. Margaret's was not what they would call in those days a 'high church' (very ceremonial), but occasionally they would make an exception.<sup>66</sup> He also loved being an altar boy and Michael Parker, who trained him, later became a priest. His involvement in the church continued into adulthood when he became a lay-minister in the 1970's, as well as a church warden and also played a role in the Sunday school and it was at that stage when he 'vaguely became aware that they has a so called sister church down the other end of Parow, which was St. John's.'<sup>67</sup> He probably became aware of St. John's at that time because it was deconsecrated in 1970 and much discussion between the two parishes preceded this. This interview with Mr. Cassidy suggests that there was no interaction between the two parishes.

Rex Koning's father was a railway worker and was transferred from Johannesburg to Cape Town in the early 1940's, when Rex and his friend, Claire, started attending St. Margaret's. They were both altar-servers for a long time. He recalls that initially, there were only male altar-servers, but in 1957, he assisted with the training of the first female altar-servers. He also has fond memories of Revd. Rawlins who... "loved

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<sup>63</sup> Walters, Rhoda, interview. 14 September 2005. Plumstead

<sup>64</sup> Cassidy, Bernard, interviewed. 12 December 2005. Parow

<sup>65</sup> Cassidy, Bernard, interview. 12 December 2005. Parow

<sup>66</sup> Cassidy, Bernard, interview. 12 December 2005. Parow

<sup>67</sup> Cassidy, Bernard, interview. 12 December 2005. Parow

his incense,” and Revd. Michael Parker as well.<sup>68</sup> He remembers that the church functions like the fetes and dancers were held in McIntyre Street where the Spar Store is today before the church hall was built. The church filled a big part of his life, into adulthood and life-long friends, like Claire, were made during that time. His best friend, Geoff, also attended St. Margaret’s. The images he provided are testament to this. He also recalls that Revd. Rawlins build a large photo album capturing all the major events of the parish from the 1940’s to the 1970’s. He was quite “horrified” when while attending a Scouts Own Service at St. Margaret’s a few years ago, found the album in a very bad state with many photographs missing. He confiscated it and gave it to one of the former retired rectors who he did not mention in the interview, but who lives in Durbanville. He differs with Bernard Cassidy with regards to the format of the services as he remembers them as being quite ceremonial, or “high”. They do agree, however, that no interaction took place between St. Margaret’s and St. John’s, as he recalls.... “St John’s was more unknown, although it was there, it was sort of unknown...”<sup>69</sup>

Danny Layman was born in Parow on 10 June 1936. His family worshipped at St. John’s and he attended Glen Lily Primary School. The church and school were interlinked, as monthly services were held at the school by Reverend Lee, the rector at that time who also led the assembly services. But he also remembers attending St. Margaret’s on a Sunday with some of his school friends who lived closer to the church. It stood on a wide open field with a few houses surrounding it. There was no garden, but it was kept clean. He remembered the thatched roof and the tied rafts and beams and it was beautiful. But he always told himself that St. John’s was also beautiful that he attended from birth with his family.<sup>70</sup>

He remembered: “A few Whites who worshipped at St John’s and strangely enough, when St Margaret’s was built, I always wondered why those people, I didn’t say White people, cause Apartheid has never entered our minds, but now I can tell you, that church was built for the Whites and St John’s were Coloured, although Coloured people attended St Margaret’s, you know, the Whites just simply moved over to St Margaret’s.”<sup>71</sup>

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<sup>68</sup> Koning, Rex, interview. 12 February 2007. Loevenstein

<sup>69</sup> Koning, Rex, interview. 12 February 2007. Loevenstein

<sup>70</sup> Danny Layman. Interviewed. 11 November 2005. Ravensmead

<sup>71</sup> Danny Layman. Interviewed. 11 November 2005. Ravensmead

More structured separation of the two parishes, endorsed by the Church soon followed. In 1950, the report of the Sites and Development Commission, to the Archbishop made the following recommendation with regards to Parow.

They were of the opinion that division would be in the best interest of the work of the two priests, “that concentration of effort would be easier with a Priest in each half of the existing Parish than is possible with two Priests covering the whole district. They further recommended that Raymond Estate stay under the charge of the Parish Church of St. John. A new parochial district of St. Margaret be formed and that St. Francis, Tyger Valley, be within its care. A financial Report suggested that the division will not involve any financial difficulty, and details of the boundary position. The existing Rectory would fall within the proposed District of St. Margaret. Provision was made in the budget of St. John’s Parish for the annual charge of interest and redemption in case a decision was made to build a Rectory on spare land adjoining St. John’s Church. The Commission also recommended that St. Margaret’s District refund St. John’s Parish half the total amount that would have been paid in the redemption of capital on the Rectory up to the time of the formal division of the Parish. It was possible that the St. Margaret’s District, if formed, would want to sell the present Rectory and purchase or build another. The commission was of the opinion that any profit obtained on the original purchase price should be equally divided between the two Districts.”<sup>72</sup>

The Archbishop agreed with the above recommendations and instructed the Coadjutor Bishop to meet with the parishioners of St. John’s. This meeting was held on Monday, 13 November 1950. The report stated that the Archbishop’s desire to create a new Parochial District to be known as the District of St. Margaret’s Parow – to include St. Margaret’s and St. Francis, Tyger Valley, was presented to them. The delimitations of the new district were fully explained. A copy of a statement on the boundaries and a statement of the proposed financial arrangements were fully explained.

The Rector, Churchwardens and Parishioners then gave their “consent” as required by the “Acts” of the Diocese. It was agreed that the new arrangements would begin on

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<sup>72</sup> Report of the Sites and Development Commission to the Archbishop of Cape Town. 1950. CPSA Archives. Wits University

January 1<sup>st</sup> 1951. The Coadjutor Bishop then met the “Council” of St. John’s – as defined in the “Acts” and placed before it the Archbishop’s nomination of the Reverend Arthur Andrew Scrimgeour as Rector. The nomination was accepted unanimously. The Coadjutor Bishop would also inform Revd. Scrimgeour that he would in due course receive confirmation of his appointment from the Archbishop.<sup>73</sup>

This chapter’s main purpose was to firstly set the scene of this thesis and clearly define its boundaries. The Literature Review provided an overview of the existing research on the topic which mainly focuses on the history of the Anglican Church in South Africa as well as the effects of the changing political developments between 1940 and 1995.

The brief historical account of the development of Parow was necessary as the focus of this thesis is the history of the Anglican presence in this town. It therefore gave an account of the establishment of the Anglican Parish of St. John’s, as the first Anglican parish in Parow. The unique circumstances that lead to the erection of St. Margaret’s were well documented as well as their first few years together in the 1940’s and 1950’s. This section clearly illustrates that segregation did exist in Parow in the 1940’s and was used as a motivating factor for the establishment of St. Margaret’s by the Diocese of Cape Town. St. Margaret’s swift rise to independence gave the impression that somehow the diocese knew that segregation was to become much more profound in the years to come.

Thus effectively setting the stage for the onslaught of the Group Areas Act and the effects it had on the two parishes. This will be the focus of the following chapter.

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<sup>73</sup> Report to the Archbishop of Cape Town by Bishop S.W Lavis on the Division of the Parish of Parow, held on Monday, 13 November 1950. The Report dated 28 November 1950



Laying of the Foundation Stone Service.

Rev. Arthur Lee, second from left and Mr. du Toit in the grey raincoat



Johannes Petrus Serenus du Toit



Margaret and Johannes du Toit



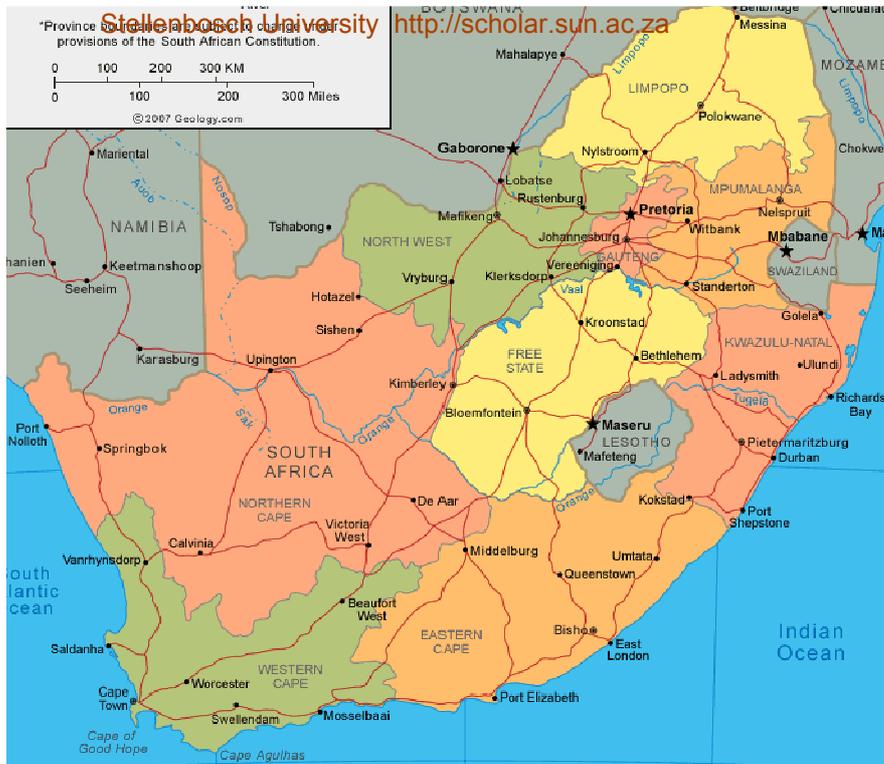
Rev. Geoffrey Norman Walters



St. Margaret's Anglican Parish



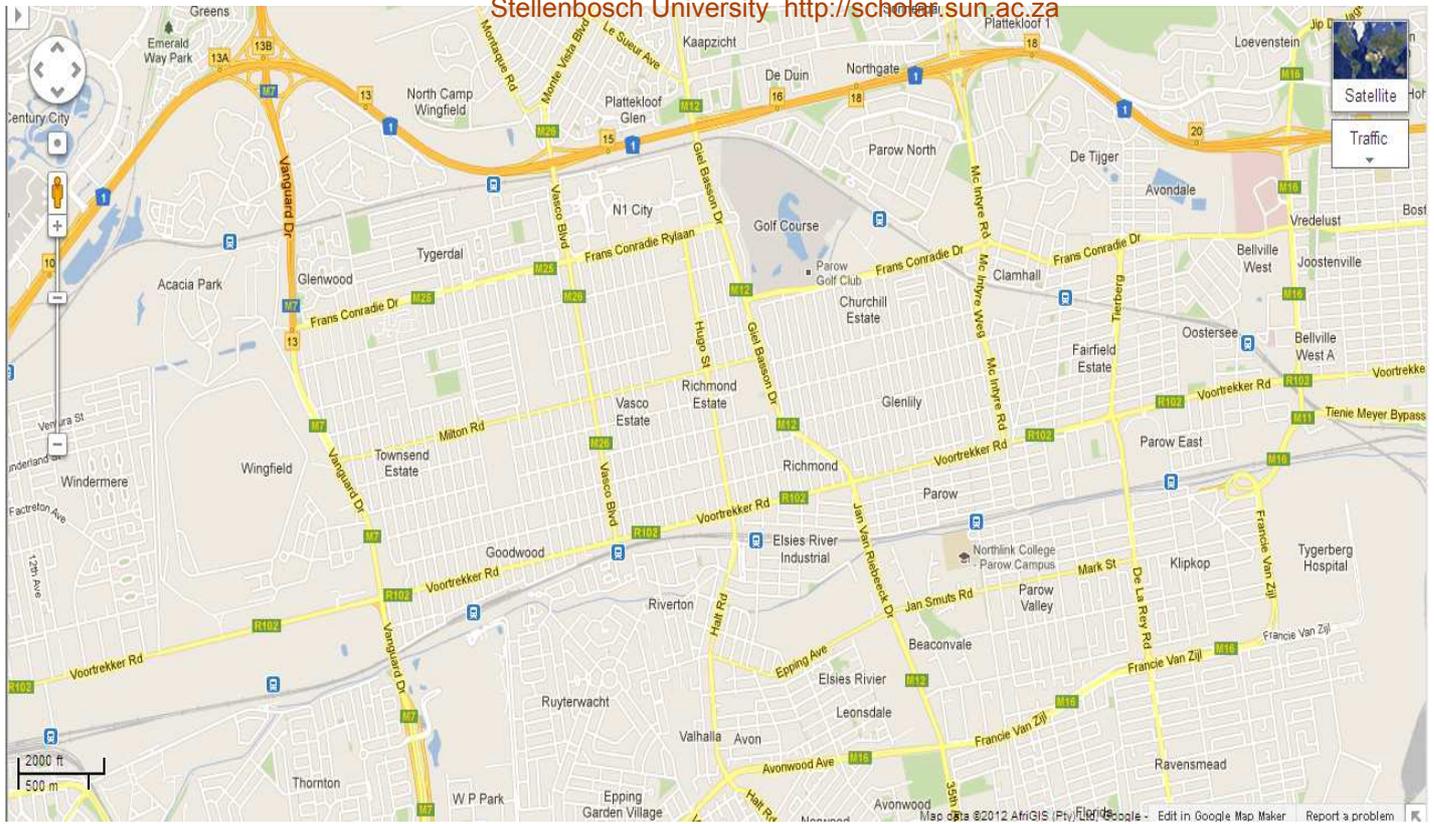
Church St. John's Anglican Building



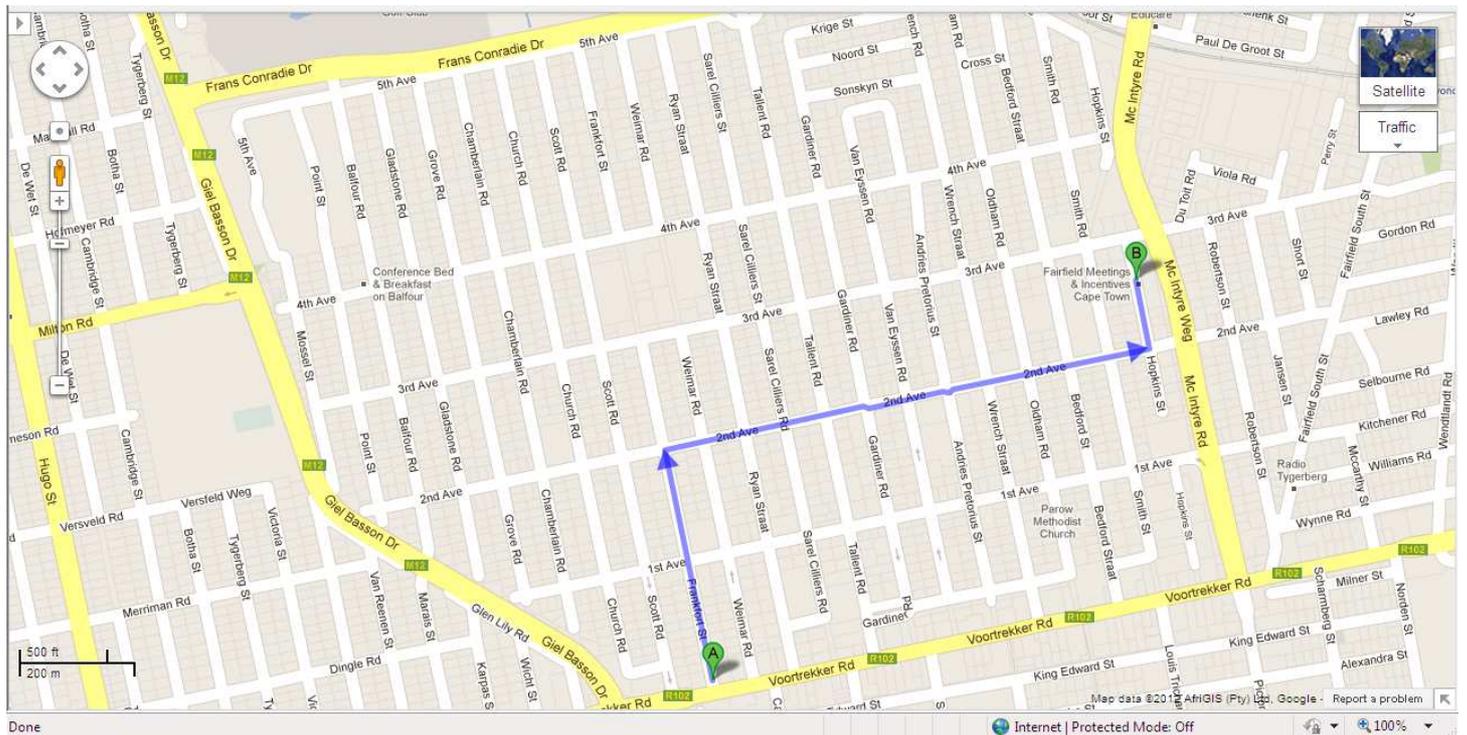
Western Cape Province in South Africa 1



Northern and Southern Suburbs



Suburbs surrounding Parow



St.John's in Frankfort Street and St. Margaret's in Hopkins Street

## Chapter Two

### **A broad historical overview of the period under review: Cape Town: 1950 – 1970**

The series of race laws introduced in the early 1950s, and extended in following years, affected every aspect of life for South Africans. It provided whites with access to the most privileged suburbs, education, jobs and positions, even to the extent of exclusive access to beaches, theatres, parks and public toilets. Blacks, conversely, were excluded from these by law, mercilessly enforced by the police. Even though it is perceived that Coloureds and Indians enjoyed more privileges than blacks, all 'non-whites' were disadvantaged and disenfranchised politically.<sup>74</sup>

Discrimination occurred at two levels, there was Grand Apartheid, which established separate homelands and areas, and 'Petty Apartheid' which segregated everyday places. The Separate Amenities Act of 1953 included a clause stating that separate facilities no longer had to be 'substantially equal', so allowing the government to provide better facilities to whites.<sup>75</sup>

Every amenity imaginable was subject to racial categorisation, from taxis and ambulances, parks, maternity wards and graveyards to walkways over roads and parking spaces in drive-in cinemas. Beaches were strictly segregated with those offering more facilities, bathing and interest (such as Boulders Beach) designated 'Whites only'. Africans were only permitted on Mnandi Beach, and although coloureds were allocated more coastal areas these were unattractive and lacking in facilities.

In the mid-fifties, the government attempted to further restrict racially mixed gatherings by amending the Group Areas Act to prevent anyone going to a restaurant, a concert or the cinema in an area not zoned for their racial group. With the threat of large fines, only a few groups, such as the National Union of South African Students (NUSAS) and the Liberal Party, dared continue mixed social gatherings.<sup>76</sup>

The Native Laws Amendment Act (1957) prohibited Africans from going to church

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<sup>74</sup> [www.capetown.at.co.za](http://www.capetown.at.co.za) 18 September 2012

<sup>75</sup> [www.capetown.at.co.za](http://www.capetown.at.co.za) 18 September 2012

<sup>76</sup> *ibid*

services in white areas. According to Hofmeyer, Geoffrey Clayton (1884 – 1957) who was the Archbishop of Cape at the time, made his bravest stand against what he perceived to be unjust legislation. He summoned the bishops of Grahamstown, Johannesburg, Pretoria and Natal to a meeting of the emergency committee of the Episcopal synod. A letter was drafted to the Prime Minister in which it was stated that Clause 29c (the “church clause”) represented an infringement of religious freedom.<sup>77</sup> Clayton, who was seventy-three at the time, was willing to go to prison if he was called on to do so, and the pastoral letters sent to all Anglicans and read in all Anglican parishes in 1957 called on everyone to ignore the new law. The pastoral letter condemning apartheid stated: “Before God and with you as my witnesses, I solemnly state that not only shall I not obey any direction of the Minister of Native Affairs in this regard, but I solemnly counsel you, both clergy and lay, to do the same.”<sup>78</sup> As Clause 29c of the Native Laws Amendment Act made it virtually impossible for black people to worship in white areas, for the English-speaking churches that were proud of their multiracial character, this was unacceptable. For the first time there would be united opposition to apartheid legislation from the English-speaking churches, and so the new legislation was to be ignored and the unity of the Anglican Church to preserved.<sup>79</sup> Therefore, despite the lack of protest by the Dutch Reformed Church, the law was not enforced and some churches, like the English-speaking churches as stated above, became the rare public places where cross-racial gatherings persisted.

Somewhat ironically, the only other places where this occurred were in nightclubs such as the Catacombs and Navigators' Den, famous for drug-dealing and prostitution.<sup>80</sup>

Higher education in Cape Town was affected by apartheid laws in the late fifties that designated the University of the Western Cape as 'Coloured' and permitted UCT to

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<sup>77</sup> Hofmeyer, J.W. and Pillay, G.J (editors) A History of Christianity in South Africa. Volume 1. HUAM Tertiary, 1994. P.272

<sup>78</sup> Hofmeyer, J.W and Pillay, GJ. 1994. P.273

<sup>79</sup> Hofmeyer, J.W and Pillay, GJ. 1994. P.273

<sup>80</sup> [www.capetown.at.co.za](http://www.capetown.at.co.za) 18 September 2012

admit African students only if the course they applied for was not taught at a 'bush' campus.<sup>81</sup>

The apartheid hierarchy of privilege was enforced systematically and ruthlessly. In the late fifties, further proposals were made under the Group Areas Act including the removal of all non-Europeans in Cape Town (except domestic servants) beyond the railway lines in the Northern and Southern Suburbs. This included the suburbs of Parow, Goodwood and Bellville. This made a large area available for whites, but removed almost as many blacks from their homes. This would be expanded upon later in the chapter. Many Capetonians boycotted the public hearings in which these proposals were discussed during 1956. Groups such as SACPO and the Wynberg Dutch Reformed Mission Church protested, but achieved only a few concessions such as the zoning of lower Wynberg for Coloureds.<sup>82</sup>

Over the years entire areas were destroyed, of which District 6 remains the most infamous of the 'forced removals'. The area was totally destroyed and 60,000 people were forced to leave. It remained a barren wasteland for the rest of the apartheid era. The total number of people displaced from the city centre was 150,000 leading to vast social disruption and permanent damage to many communities. By 1976 a section of Woodstock remained the only 'controlled' or undecided area of Cape Town, and retained a more mixed community.<sup>83</sup>

In 1955, 'reference books' were introduced in Cape Town for all blacks over the age of 16. These were sanctioned under the Natives Act, and were meant to consolidate all the previous documents that Africans were required to carry (permits, passes, certificates etc.). They carried a photograph and a copy of the famous section 10 of the Natives Act that required Africans to work continuously in the Cape if they were to retain their right to live there. Thus if someone was born and brought up in the Cape, but left for a year with their family, they were 'endorsed out' of Cape Town. Between 1954 and 1962 this was the fate of more than 18,000 men and 6,000 women. The police could stop black people at any point and demand to see their papers. It was humiliating and criminalised many black people unable to immediately produce the

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<sup>81</sup> [www.capetown.at.co.za](http://www.capetown.at.co.za) 18 September 2012

<sup>82</sup> [www.capetown.at.co.za](http://www.capetown.at.co.za) 18 September 2012

<sup>83</sup> [www.capetown.at.co.za](http://www.capetown.at.co.za) 18 September 2012

correct documents. Meanwhile, the state made the Cape a 'Coloured preferential area' thus requiring that coloured workers should be employed in preference to blacks. This reduced the numbers of blacks eligible to work in Cape Town and also created a lasting rivalry between blacks and Coloureds.

In education the government prohibited private schools working without state approval. This especially affected Mission Schools, which had formerly provided the best education for blacks. A very limited education system was introduced for blacks called 'Bantu education', a curriculum designed to equip Africans 'in accordance with their opportunities in life' i.e. for menial work. The result of 'Bantu education' in Langa High School was a rapid decline in staff and student morale, academic performance, sports and other extra-curricular activities, as well as a rise in alcohol abuse and teenage pregnancies.<sup>84</sup>

### **The effects of apartheid on the Anglican Churches in Parow: 1950-1970**

#### **The implementation of the Group Areas Act in Cape Town**

The process of segregation happened slowly.

The Group Areas Act was not immediately implemented as in the rest of the country, due to the opposition by the Cape Town City Council. They could see how such a policy would negatively affect the economy of the Province. The factor that further hampered the situation was that there were far more areas in the province that had been racially mixed for a very long time and according to Mesthrie, Cape Town was one of the most mixed cities in South Africa in terms of residential neighbourhoods and that everyone had been relatively free to buy land anywhere.<sup>85</sup> Thus, it was not such an easy process to separate groups into different group areas. However, the Town Councils of Parow, Goodwood and Bellville indicated from the on set that areas within their jurisdiction north of the railway line would be declared white group areas.<sup>86</sup> But I still question why the effects of forced removals under the Group Areas Act were not researched in these areas, as large numbers of people were also relocated in the Northern Suburbs. So at discussions with friends and colleagues when asked

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<sup>84</sup> [www.capetown.at.co.za](http://www.capetown.at.co.za) 18 September 2012

<sup>85</sup> Mesthrie, U. "No place in the world to go"- control by permit: the first phase of the Group Areas Act in Cape Town in the 1950s. *Studies in the history of Cape Town*. P.187

<sup>86</sup> *Ibid.* p.192

this question, I received responses such as “...but Coloureds who lived there all came from up-country” (rural areas) and other parts of the country; and “Very few Coloureds lived in Parow”.

This could be the reason why resistance from the Coloured communities in the Northern Suburbs appeared to be less than those in the southern suburbs. This cannot be confirmed as no documentation of the effects of forced removals in the Northern Suburbs existed when this thesis was done. Maybe there were more established areas close to these three towns, where coloureds could be relocated to, like Elsies River, Bellville South, Ravensmead and Belhar. This could also explain why, as mentioned before, most of the existing literature pertaining to the Group Areas Act and forced removals in Cape Town, focus on areas in the Southern Suburbs and the Cape Flats. With regards to specifically church history, I was of the opinion that this could be due to the fact that the first Anglican parishes were built there and that the parishes in the Northern Suburbs were much younger.

Mesthrie provides a better understanding of the implementation of the Act in Cape Town as it “aims to examine the very first way in which the Group Areas Act touched the lives of ordinary people in Cape Town, long before group areas were declared and individuals became ‘disqualified persons’ and were forced to leave neighbourhoods that had been theirs for generations. It was by the permit system, under the Act, that individuals first began to feel the heavy hand of the state as their right to buy property and occupy the premises of their choice was seriously curtailed.”<sup>87</sup>

So, the intent of the Group Areas Act was to “unscramble a residential omelet”<sup>88</sup>, but implementation was to be a slow process as to avoid serious disruption, causing the process of segregation to happen very slowly in Cape Town. It was to be seven years after the Act was passed before the first group areas were declared in Cape Town, and so in the interim, individuals lived lives of uncertainty and were governed by the permit system.<sup>89</sup>

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<sup>87</sup> *Ibid.* p. 185-186

<sup>88</sup> *Ibid.*, p.188

<sup>89</sup> *Ibid.*, p.187

Danny Layman described Parow as “completely cosmopolitan.” At the back of them lived a Mr. Farmer – a German, married to an Italian woman; up the road lived Mrs Throttle – a British woman and then there was Mrs Bezuidenhout and Mrs de Jager...and my mother knew all of them and they used to stop and talk to each other in the neighbourhood. He remembered the closeness of the community both socially and spatially... “because when you were naughty, the whole community chastised you and your parents won’t say anything; and we were near to the church, the school, the shops, and the train station – all within walking distance.”<sup>90</sup> But this way of life for the coloured community in Parow, with established social and economic infrastructure available to them, would soon come to an end.

Layman remembers the process of removal quite vividly. He remembers that his sister, Wilma, was very upset during this time. Also Anthony Langenhoven’s mother, running from her house to the school to tell her husband about the police authorities forcing her to sign papers so that they can move out. He was young when this happened, but he asked Philip Langenhoven and his cousin whether their parents also received these letters, and even his mother, but she just told him to mind his own business and not to bother with adult concerns.”<sup>91</sup>

He also recalls that a few years before they had to move, people were allowed to install flush toilets in their home, as they were still using the bucket system...

“and the people fell for it, but you know, my father said, ‘*Julle bou daai toilets, julle bou dit vir die Witmense wat hier kom oorvat.*’ And three years later, they started to move the people out.”<sup>92</sup>

Mrs. Christina Abrahams, who also attended St. John’s and moved to Elsie’s River in 1963, remembers a different tactic used by the authorities to get people to move out. According to Abrahams, many people residing in Parow at that time, like her parents owned animals such as chickens, goats and cows, and these animals, mostly the chickens, were poisoned by the authorities in an attempt to persuade people to move.

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<sup>90</sup> Danny Layman. Interviewed, 11 November 2005. Ravensmead

<sup>91</sup> *ibid*

<sup>92</sup> *Ibid* (You are building those toilets for the white people that is going to take over this place)

They went from street to street, poisoning these animals and people had to make big holes to throw them in, like her family who owned many chicken.<sup>93</sup>

Another tactic used by the municipality was to lure backyard dwellers to newly development areas with the promise of owning their own house. They didn't need much persuasion to take up that offer.<sup>94</sup> Those who owned property in Parow and resisted to move were also threatened by the authorities with non-payment for their property in Parow, but according to Abrahams, not many people were compensated for their property in Parow, and those who were paid, received very little for the value of the large plots they owned.<sup>95</sup>

Danny Layman also gives a vivid and emotional account of how people were forcibly removed from their homes:

“They take the stuff out, the Boere and they bundle all your furniture, there right at the back of the truck and now you must go in. The poor old people! We were bundled out of town like a lot of sheep, you know. I never saw my friends again because I thought if we were going to be moved out, at least we would be able to say goodbye, but oh no! We were taking too long, because once they had the houses built in Matroosfontein for people to move in, they just came, they took the people, they took their furniture and out you go! That is why the old people just got heart attacks, they were hardly there when they died or they were still in Parow when they died, they couldn't take it. That is the worst thing that could have happened to mankind, that one human being could do to another!”<sup>96</sup>

So from the above accounts, it is clear that the forced removals had a dramatic effect on all those removed from their homes, both young and old, whether you owned property, or a backyard dweller, attending school, or working.

However, the trauma did not end with the move from Parow. The Layman-family moved around renting houses for fifteen years before settling in Ravensmead. From Parow they moved to Vasco, close to Elsie's River. They moved to another house in that area that his father considered purchasing, but the owner wanted them to take over the bond as well, so he rather bought a plot in Bellville-South, but soon after,

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<sup>93</sup> Christina Abrahams. Interviewed, 16 April 2008. Elsie's River

<sup>94</sup> Christina Abrahams. Interviewed, 16 April 2008. Elsie's River

<sup>95</sup> *ibid*

<sup>96</sup> Danny Layman. Interviewed, 11 November 2005. Ravensmead

they were offered to buy a house in that area and his father sold the plot.

Unfortunately, that sale also failed and they moved to Athlone where the family were split up for the first time as the house belonging to Danny's brother was not big enough to accommodate them all, so his parents rented a servant's quarters. After that they moved back to Elsie's River where the whole family lived in a garage, and from there, they moved to Ravensmead where they could finally purchase property again.<sup>97</sup>

Layman could also recall the various buying and selling of property by the Beukman-family. They also built a house in another area of Parow, but moved when that area was declared a white-group area. So they moved and built a house in Boston, but soon after, that area was also declared a white group area, after which they finally settled in Bellville-South. So it was for those who initially owned property in the area they were moved from, buying and selling, until settling into an area in a house and plot, a fraction the size of their original house in Parow, having to re-start paying off that house.

For the poorer families, like the backyard dwellers and those renting houses, they settled in areas such as Clarke Estate, Bishop Lavis, Matroosfontein and newly developed areas in Elsie's River. These areas had no social infrastructure, such as places of worship, recreational facilities like sports fields, libraries, no electricity, and it was far from their work place. Schools and shops needed to be built. Areas that formed the breeding ground for gangsterism and drug- and alcohol addiction.

While the parishioners of St. John's were faced with the challenges of relocating, the parishioners of St. Margaret's were faced with their own set of challenges. Being a young, newly established parish with a very small congregation, setting up structures such as a choir, and maintaining regular attendance by recently confirmed parishioners, were some of the challenges mentioned in the Vestry Meeting Minutes of 1950. Also, development was hampered by the lack of a hall, a challenge that would prove to become a source of conflict in the preceding years.<sup>98</sup>

However, the most significant development of that year was the separation of St. Margaret's with St. Francis, Tier Vlei from the parish of Parow, creating the Parochial District of St. Margaret, Parow. According to the minutes, this change "would mean

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<sup>97</sup> *ibid*

<sup>98</sup> St. Margaret's Vestry Meeting Minutes, 1950

new responsibilities for the parish, but would be for the spiritual wellbeing of both (the parishes.)”<sup>99</sup> In the same year, Reverend Scrimgeour, the assistant priest at St. Margaret’s, became the Rector of St. John’s. It was also very difficult for the parish to cope financially during this time. So much so, that they could not afford to pay St. John’s an amount of £240 and applied for a loan from the Diocesan Trustees Board. The minutes revealed that for every structural improvement needed for the church and rectory, extra effort to raise funds was needed such as bazaars and cake sales for which the Ladies Guild took the initiative, amongst other responsibilities they had, like beautifying the church during festivals and decorating the church with flowers.<sup>100</sup>

The death of its benefactor, J.P.S du Toit on 21 October 1951 was noted in the minutes of the Vestry Meeting held on Sunday, 18 May 1952. The announcement that Reverend G.E Rawlins of Bredasdorp would succeed Reverend Walters; and that the 10<sup>th</sup> Anniversary of the parish would be celebrated on St. Margaret’s day on 14 June 1953 were two significant events noted in the following year.<sup>101</sup>

### **Priest-in-Charge Reverend G.E Rawlins: 1953-1966**

The appointment of Revd. Rawlins at St. Margaret has ushered in a period of rapid change that irrevocably transformed the parish in positioning itself as the “head” Anglican parish in Parow. He also played a significant role in bringing about these changes and fought against the system of segregation and the closure of St. John’s.

At his very first Vestry meeting in 1954, he expressed his wish to make the church council more representative and therefore proposed that two women be elected to serve on it, which was quite innovative and progressive for the time. The minutes reflect some opposition to the proposal as the churchwardens had to defend the decision of the priest and needed to remind the congregation that the church “would be lost without the help of our wonderful Band of Ladies who have also been

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<sup>99</sup> St. Margaret’s Vestry Meeting Minutes, 1951

<sup>100</sup> St. Margaret’s Vestry Meeting Minutes, 1950-1952

<sup>101</sup> St. Margaret’s Vestry Meeting Minutes, 1953

instrumental in bringing us to the close of a most successful year of activities, especially the outstanding success of the fete.”<sup>102</sup>

The following year, two women were also included as “sidesmen”<sup>103</sup> but only in an advisory capacity.<sup>104</sup>

It was also noted in the vestry meeting of 1954, that a letter was sent to the Parow Municipality requesting the building of the church hall on the church grounds due to the high cost of purchasing suitable grounds elsewhere. Various fundraising proposals were made, but none were supported by the meeting. It was then suggested by one of the churchwardens, to rather wait for a response from the municipality as this would determine how much money would be needed for the building of a hall. The municipality granted the request in 1955.

The Vestry meeting of 1956 also proved to be quite significant towards strengthening the position of St. Margaret’s, when it was announced that an application for the status as a Parish had to be made by the parishioners in vestry assembled. The absence of this application from Vestry- and council meeting minutes indicate that this request was not made by the church council or the parishioners, but from a higher authority within the CPSA. However, it is not clear whether it came from the Archdeaconry, the Bishop or the Archbishop. The council was not in favour of this and played down the importance of this position. They argued that the only advantage would be that Church Council would have the right to refuse the Archbishop’s nomination of a priest, and that being a highly unlikely occurrence, there would be very little advantage gained by having the application approved and therefore advised the meeting not to go ahead. However the meeting felt that the application should be made, so with the vote of 22 – 2, the motion was passed.<sup>105</sup> The following year it was reported that no progress had been made concerning raising the status of the

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<sup>102</sup> St. Margaret’s Vestry Meeting Minutes, 1954

<sup>103</sup> A Sidesperson, or sidesmen’s responsibilities include welcoming parishioners at the door, hand out pew leaflets and showing them to available seating, guiding them to the altar during communion, as well as counting those partaking in the communion.

<sup>104</sup> St. Margaret’s Vestry Meeting Minutes, 1955

<sup>105</sup> Vestry Meeting Minutes, 1956

parish due to the “impossibility” of defining new boundaries.<sup>106</sup> However, The Rector reported to the Council at their meeting on 13 June 1958, that the Archdeacon of the Cape had called a meeting of all clergy in Goodwood, Parow and Bellville to discuss the question of boundaries. The Archdeacon agreed that the natural boundaries should be the municipal boundaries. However, he asked the clergy to postpone the matter until September. He suggested that the Churchwardens of St. Margaret’s attempt to reach an agreement with the Churchwardens of the Bellville Parish, and on 12 September, 1958, it was reported that they had agreed to the extension of the boundaries to the present municipal boundary.<sup>107</sup> A notice was published in the *Good Hope* of July 1959, declaring the Archbishop of Cape Town’s consent to the constitution of the Parochial District of St. Margaret, Parow, into a Parish Church, indicating its new boundaries. Nevertheless, even with the boundaries defined, the Archbishop decided that the church’s application for increased status “should be left in abeyance until the fate of St. John’s had been decided, probably in a year or two.”<sup>108</sup>

Proceeding with the building developments of the hall, on 29 December 1957 a special vestry meeting took place, with thirty-five parishioners in attendance to discuss and agree on whether the capital of the du Toit Bequest should be used to pay off the Rectory debt, or to use the reserve funds to meet the cost of building the whole hall, or to increase the loan of £3300 already approved, to £4000. This caused a serious and quite heated debate between those opposed to the use of the bequest for the purposes listed above, those in favour thereof. Those opposed reasoned that du Toit’s wish was to use the money for the upkeep and beautifying of the church. Also, the parish was struggling financially and the interest of the bequest was the only other steady flow of income. Furthermore, a portion of the funds was already used to purchase the pews with the permission of the donor. Those in favour argued that using the money to build the hall does not go against the wishes of du Toit and that funds could be raised to replace the bequest. The need for a hall was urgent and every effort

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<sup>106</sup> Vestry Meeting Minutes, 1957

<sup>107</sup> The Minutes of Meetings of Church Officers of St. Margaret’s Church, 13 June, 1958 (shorten to Council Meeting Minutes)

<sup>108</sup> Council Meeting Minutes, 14 November, 1958

should be made to keep the youngsters in the church. Despite heavy protest by those opposing, the three motions were passed by the meeting. Those opposed wished that their objection be placed on record as they felt the church was acting contrary to the wishes of their benefactor. They were also of the opinion that the church was taking on more than they could handle, but wished them well. When it was proposed that the vacant plot of land next to the rectory be sold as an alternative option, it was dismissed as it was not a point on the agenda.<sup>109</sup>

It was reported the following year that new plans were drawn up, specifications issued and tenders called for the building of the hall. Once the tender process was completed, the Diocesan Trustees Board would be approached regarding the loan of £4000 already approved by the previous vestry.<sup>110</sup> However, the Board only approved erection of buildings under the supervision of a qualified architect, so when Kendall & Earle Architects were approached, they were not prepared to supervise the construction of the hall in its present form.<sup>111</sup> The building Committee had no choice but to request the architects to re-draw the plans, revealing that the design of the hall was not the original design and delayed the commencement of building as the process of approval of the plans by the municipality and the tender process had to start all over again. The municipality approved the new plans in June 1958, but the tender process was yet again delayed. The Council also rejected the first round of tenders received in August and in September the Council decided to terminate the services of the architect. Only at the Council meeting of 13 February 1959 was it reported that the Diocesan Trust Board granted the loan for the building of the hall and that building operations would commence on 26 February and would be completed by 26 July 1959. The ceremony for the Laying of the Foundation Stone for the Memorial hall was held on 21 March 1959 and led by Archbishop Joost de Blank

It was decided that the hall be a memorial dedicated to the late wife of Reverend Rawlins, but he changed it to include all those who have been connected and contributed to the life of St. Margaret's. The Vestry Meeting held on 1 May 1960, was the first to be held in the hall.

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<sup>109</sup> Vestry Meeting Minutes, 29 December, 1957

<sup>110</sup> Vestry Meeting Minutes, 29 December 1957

<sup>111</sup> Council Meeting Minutes, 14 February 1958

Despite the difficulties experienced with the building of the hall, the need for such a facility became apparent from the onset. Apart from being used for Sunday School classes, meetings, functions, etc, by the church itself, it also encouraged parishioners to form clubs and societies, like the Badminton Club and Dramatic Society. It was used for social events for the parishioners like the very popular “Movie Shows” for which the church purchased their own projector on more than one occasion, as well as “Bops” and the “Teenage Twist Club for the youth. The “beetle Drive” is still a popular fundraising event today, but the Bridge Drives of the 1960’s and 1970’s did not prevail. Ms Adelaide Wood’s Ballet Class commenced on 14 February 1962 and was held every Thursday afternoon at a cost of 25 cents per session. The hall was used by the Education department for extra classes and by various other clubs, organizations and churches in Parow. However, private functions were soon terminated due to unruly behaviour, the mess left by some, damage to the hall as well as the “excessive use of alcohol” that could not be controlled or prevented by non-parishioners.<sup>112</sup>

The church however continued to face financial difficulties by not being able to raise sufficient funds to cover the running expenses of the church, so additional fundraising events were necessary. The large loan used to build the hall also exacerbated the problem. The years 1961 and 1962 were described as “difficult” and “trying”.<sup>113</sup> Therefore, in 1958, the Church Council introduced an innovative and somewhat radical fundraising scheme, known initially as the ‘Envelope Scheme’. This idea came about after the Wells Organisation, a professional fundraising organisation, introduced a similar idea to the Rector. He proposed a similar scheme whereby each family would be given an envelope for every Sunday of the year. They would be required to use the envelope for their Church Dues, contribution to the Building Fund, special collections and any other funds they may want to contribute towards. After much discussion, the council felt that it would not be “favourably received” by the majority of the congregation, but it was decided to further investigate the “desirability of the introduction of the scheme.”<sup>114</sup> The scheme commenced on 1 June 1958 when

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<sup>112</sup> Council Meeting Minutes, 14 February 1958

<sup>113</sup> Vestry Meeting Minutes, 7 May 1961 and 6 May 1962

<sup>114</sup> Council Meeting Minutes, 1958

80 sets of envelopes were posted to the families who had to be interviewed at their homes by the Area Leaders to gain support for the scheme before receiving their envelopes. When reporting at the Council meeting on 13 June 1958, it was now referred to as the “Conversion Scheme”. A total of 35 families pledged an amount of £601 per year and it was noted that members of the congregation who had not attended services for some time, were now “making an appearance.” It was therefore hoped that the scheme would stimulate growth by increasing its membership as well as becoming the only source of fundraising, should the scheme be successful. However, the scheme got off to a slow start with few families participating, contributing very little. It was also attributed to the ‘labour intensive’ process of visiting parishioners, as there were constant appeals for assistance with this part of the scheme. It was also noted that everyone offering to assist were not able to successfully ‘sell’ the idea to the congregation.<sup>115</sup> This scheme ultimately culminated into the Planned Giving Campaign launched at St. Margaret’s in 1963, initiated by the Anglican Church and encouraged to be implemented by all parishes. To this day, the traditional method of pledging by envelope is still the most popular form of giving in the Anglican Church.

The buying and selling of the rectory as well as other land owned by the church, was also fraught with controversy and much debate. The selling of the vacant plot next to the rectory in 54 McIntyre Street and the plots in Tiervlei was proposed as early as September 1958, but not approved. The du Toit Trust was yet again involved as well as the Diocesan Trustees Board in the process of acquiring a new rectory. It also reflected the turmoil caused by the poor financial state of the parish and the effects the Group Arrears Act had on the two parishes in Parow.

The Reverend Rawlins proposed the selling of the rectory at 54 McIntyre Street on 8 July 1960, but the council opposed it.<sup>116</sup> The proposed zoning of McIntyre Street for private residential purposes was first mentioned on 13 December 1961, and the sale of the rectory was a point on the agenda for the first time on 17 January 1962 and caused much debate amongst the officers. The meeting felt that such a decision should be made at a Vestry meeting, but it was decided not to raise the issue at the next Vestry

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<sup>115</sup> Council Meeting Minutes, 1958, 1959

<sup>116</sup> Council Meeting Minutes, 8 July 1960

meeting.<sup>117</sup> However, 14 September 1962, it was proposed to place the rectory and adjacent plot on the market with a reserve of R8000.00 and the motion was carried 9-1.

A special vestry meeting was called on 2 February 1963 regarding the sale of the rectory. It was proposed that the rectory at 54 McIntyre Street, be sold because it was not suitable as a rectory and the site was approved for the building of a flat complex. The church council valued the property at R8000.00 and a double plot was available in Hopkins Street for R10 000.00 through the Du Toit Trust.

Concerns were raised regarding the financial implications and the meeting was reminded of the poor financial state of the parish. So a decision was made to get the offer from the du Toit's Trust in writing and that it would be valid for a certain period in order to give the church time to investigate other options. In addition, a proposal was also approved permitting the council to sell the rectory in McIntyre Street for R8000.00 and to obtain an estimate for the cost of a new rectory.<sup>118</sup>

At the vestry meeting on 5 May 1963 a proposal was carried to accept the offer from the Diocesan Trustees Board to buy the two Du Toit plots in Hopkins Street, but the minutes did not state the cost. The minutes of the vestry meetings reveal that this issue caused much unhappiness amongst not only the parishioners, but the council members as well. This became quite apparent at the meeting on 2 November 1963 where many pertinent issues were raised when the church was confronted with many options as to acquiring a new rectory site. The extension of the church boundaries to include St. John's was the first point raised at this meeting, but the meeting was told that the St. John's would not be affected because it is independent of St. Margaret's. The cost implication to the parish was raised as a concern. Some felt that the church owned too much property (plots at Tiervlei and Avondale were mentioned in the minutes) and the rates and tax were unnecessary financial burdens. The churchwardens recommended that one or more plots be sold and that the finances be streamlined. It was then proposed to proceed with the building of the entire Clergy House in accordance to the plans submitted. It was further proposed that the churchwardens

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<sup>117</sup> Council Meeting Minutes, 1961 & 1962

<sup>118</sup> Vestry Meeting Minutes, 1963

apply for a loan from the Diocese.<sup>119</sup> The motion carried 16-3, notably all three voting against the proposal were council members, namely Louw, Kingsley and Koning, who subsequently resigned from the Council.<sup>120</sup>

The idea of the Clergy House proposed by the Diocese was to accommodate more than one Rector, but the council opposed this plan as they felt such a housing complex would not have much re-sale value. The Diocese also relinquished the idea due to the estimated cost for such a venture, deemed as “ridiculous”.<sup>121</sup>

A newspaper advertisement led to the inspection of property by the Rector, Churchwarden and the Archdeacon, situated at 27 Hopkins Street, owned by a Dr. Bass, and being sold by public auction. They agreed that it was admirably situated for a new rectory and the property was purchased for R10 200.00, the municipal valuation being R12 000.00. At the request of Bass, the date of occupation was extended to 1 June 1964.<sup>122</sup> The total cost of the new rectory amounted to R10 839.00 and transfer of ownership affected on 19 May 1964.<sup>123</sup>

Another reason given for the purchase of the house was that the Du Toit Trust lawyers were delaying the process of transferring the plots to the Diocese. At that point, the church could not agree on what to do with the Du Toit plots. The Rector suggested that it be left in abeyance, as they may want to give it back to the Trust at the same price they offered to sell it to the church. Some disagreed and felt that the offer should not be taken up. Some felt that the plots might be needed at a later stage. It was again proposed that some of the other plots owned by the church be sold. That meeting carried none of these proposals and recommendations.<sup>124</sup>

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<sup>119</sup> Vestry Meeting Minutes, 2 November 1963

<sup>120</sup> Vestry Meeting Minutes, 29 December 1963

<sup>121</sup> Vestry Meeting Minutes, 22 March 1964

<sup>122</sup> Council Meeting Minutes, 13 March 1964

<sup>123</sup> Council Meeting Minutes, 22 May 1964

<sup>124</sup> Vestry Meeting Minutes, 22 March 1964

### **The De-consecration of St. John's**

In 1958, the uncertainty about the future of St. John's first became apparent when the Archbishop did not approve the application for increased status by St.

Margaret...“until the fate of St. John's had been decided, probably in a year or two”,<sup>125</sup>

but it took considerably longer than two years as St. John's was only de-consecrated in 1970 and Glen Lily E.C. School closed in 1965.

Revd. Rawlins first noted the situation of St. John's at the council meeting on 17 April 1963 when he told the meeting of the departure of Revd. Smart from St. John's, because the congregation had been moved out of Parow to Elsie's River. The boundary to incorporate St. John's into St. Margaret's, had also not been confirmed, but with the assistance of Revd. Carletti (assistant rector of St. Margaret's) it would be possible to hold services in the three churches, namely St. Margaret's, St. John's and St. Martin's. No response on these points was noted in the minutes.<sup>126</sup>

However, before Revd. Smart's departure, some of his attempts to raise funds for both St. Martin's and St. John's were noted in a letter to the Archbishop dated 30 January 1962. He asked permission to appeal to St. Martin's-in-the-Field, London as well as St. Martin's, Bergvliet and he was asked by the leaders of the churches to ask for assistance from the Diocese through the 'Ten Churches Appeal' intended to be launched that year. In response, the Archbishop informed him not to make any appeal to St. Martin's, London, because the Ten Churches Appeal would be launched worldwide and individual appeals would jeopardize the main appeal. The selection of churches for the Ten Churches Appeal would depend on the recommendations by the Diocesan Survey Commission, so that decision was not in the hands of the Diocese or the Archbishop.<sup>127</sup> Revd. Smart's disappointment and frustration was evident in his response to the Archbishop, disputing the fact that his appeal would affect the larger appeal, but that he was also willing to re-draft the letter appealing for just the salary of the District worker and removing the names of the Archbishop and the Archdeacon as referees. His frustration was evident because.... “For a long time I have been writing

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<sup>125</sup> Council Meeting Minutes, 14 November, 1958

<sup>126</sup> Council Meeting Minutes, 17 April 1963, St. Margaret's Church, 64 Hopkins Street, Parow

<sup>127</sup> Letter from Archbishop de Blanc, dated 5 February, 1962, ACSA Archives, Wits University, Johannesburg

to your Grace and the Archdeacon (Bishop Cowdry) and having interviews, but I have been unable to obtain a decision.”<sup>128</sup> In a letter dated 20 July, 1962, to the Archbishop, Revd. Smart writes:

“The position at St. John the Baptist Parish Church, Parow is critical, as a result of the Group Areas Act. About 70 of our families now reside in Elsie’s River, and only 40 still remain in Parow, the remainder have migrated to other Parishes. Of these 40, about half will go to Elsie’s River soon, the others elsewhere, leaving no Parishioners in Parow.”<sup>129</sup>

This clearly illustrated that the effects the Group Arrears Act had on the parish of St. John’s, greatly disturbed Revd. Smart and that he tried his best to prevent the forced relocation of its parishioners.

He continued to explain that the bulk of the houses vacated are left derelict or demolished and that the overwhelming majority of new people moving into Parow are White Dutch Reformed Church people, and that any few Anglicans there .... “can easily and most naturally be catered for at St. Margaret’s. It is the wish of our people to become re-established at Elsie’s River.” And very importantly.... “We feel we have somehow failed to impress on our Diocesan leaders the reality and urgency of our dire situation, which had developed rapidly this year to a critical stage.”<sup>130</sup> The letter clearly expresses the feelings of disappointment and desertion from not only the priest, but also the parishioners of St. John’s.

Correspondence between Revd. Rawlins and the Diocese of Cape Town reveal his personal struggle to keep St. John’s from imminent closure due to the Group Areas Act. The earliest correspondence found is two letters, one to the Archdeacon of Cape Town dated 30 April 1963 and the other to the Archbishop of Cape Town, dated 7 May 1963.

Both these letters are responses to a letter he received from the Archdeacon (a copy of this letter could unfortunately not be located), but in his letter to the Archbishop, he indicated that he was responding to the decision by the Diocesan Trustees to sell St. John’s and that money to finance the proposed extensions at St. Faith’s in Epping Garden Village seemed to be the motive for the decision.

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<sup>128</sup> Letter from Revd. Smart, dated 7 February, 1962. , Wits University, Johannesburg

<sup>129</sup> Letter from Revd. Smart, dated 20 July, 1962. , ACSA Archives, Wits University, Johannesburg

<sup>130</sup> *ibid*

In these letters, by emphasizing the importance of St. John's in the Anglican ministry of Parow, its broader contributions to the community, as well as the rich and long history of St. John's, he challenged the decision to sell it. Historically, St. John's was first part of the parish of Maitland, then of Goodwood, then the undivided (multi-racial) parish of Parow. As far as he could ascertain, the church was built in 1909, all its debt paid off by the congregation and was also extended in 1943, "on the foundations laid by the pioneers. To lose it and its associations seemed to him utter defeat."<sup>131</sup> The listing of all the Rectors who served at St. John's was of special significance, especially if the registers cannot be located. He ended the letter to the Archbishop by stating that "What Diocesan policy [is] in this matter [is] unknown to me, but if it [is] to treat a Church served by Pieter de Wit, William Norton, Kenneth Jeffery, Alan Earp Jones, Harry Jeffery, Herbert Phillips, Douglas Cumming, George Lee, Norman Walters and Arthur Scrimgeour, without a valiant attempt to preserve it, then I shall be deeply ashamed of the Diocese."<sup>132</sup>

Regarding its contribution to the community, he stated that by selling St. John's, he would not be able to fulfil parts of the arrangements made by the Archbishop that affected St. Margaret's, without the church building of St. John's. He argued that it would be pointless to take over the management of the school, Glen Lily, and that it would be much easier to hand it over to the Provincial Department of Education. He stressed that even if the Archbishop do not agree, he felt that the school cannot operate without the church as the same people who attended the school, attended the church, and the previous members of the church "struggled to have the school built." The letters also revealed that services for black Africans were held at the church once a week. The Mass register of St. John's indicates that services were held at ten o'clock on Sunday mornings in isiXhosa. He felt that more time should have been allowed to investigate whether St. John's could possibly fulfil a function between St. Margaret's, Parow and St. St. Alban's in Goodwood.<sup>133</sup>

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<sup>131</sup> Letters of Revd. G. Rawlins to the Archdeacon of Cape Town, dated 30 April 1963 and the other to the Archbishop of Cape Town, dated 7 May 1963. ACSA Archives, Wits University, Johannesburg

<sup>132</sup> *ibid*

<sup>133</sup> *ibid*

Personally, Revd. Rawlins offered to pay R1000.00 from his own money to prevent the sale of St. John's, by contributing to the finances of Elsie's River, and also proposed that the boundaries of St. Margaret's be extended to include St. John's, but these attempts to keep the church from being sold, were all in vain. He wrote that if he could do more to keep St. John's open, he would have. Another act of deviance was when he said that there would be no room at St. Margaret's for the registers of St. John's, believing that its final destination should be the Church Archives. He described the sale of St. John's as "the first scalp that the Group Areas Board can hang on its belt", clearly expressing his anger, frustration and disgust the effects of the Group Areas Act has on St. John's, St. Margaret's and the community of Parow.<sup>134</sup>

These letters clearly reflected Revd. Rawlins' passion for both St. John's and Glen Lily School and the attempts he made to keep them from closing. These letters are also important, because it provides some history of St. John's, that may be lost if the registers cannot be located. It clearly states that the recommendation to close the Church and school was made by the Diocesan Trustees Board in consultation with the Archbishop of Cape Town. However, in his response to Revd. Rawlins' letter, he wrote that it was his understanding from Archdeacon Wood, Archdeacon van der Byl, Revd. Hinton and Revd. Smart that when they met together in conference, it was agreed that Parow could be run without St. John's, and that they were prepared for St. John's to be sold and the proceeds used for the new parochial district of Goodwood of which Revd. Smart is the Priest-in-Charge.<sup>135</sup> Despite this fact, it clearly indicates that the Churchwardens and therefore, the parishioners of St. John's, were not consulted in this decision as pointed out by Revd. Rawlins. The letter also states that all his advisors were in agreement that the decision to sell St. John's, should stand and the proceeds used to enlarge St. Faith, Epping. He furthermore states that the Diocesan policy ... "is to provide, as well as our limited resources allow, for Churches to be made available to as many people in as many areas as possible" and argues that his

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<sup>134</sup> Letters of Revd. G. Rawlins to the Archdeacon of Cape Town, dated 30 April 1963 and the other to the Archbishop of Cape Town, dated 7 May 1963. ACSA Archives, Wits University, Johannesburg

<sup>135</sup> Archbishop's letter to Revd. Rawlins, dated 10 May 1963

advisors indicated that Revd. Rawlins was in agreement that St. Margaret's was to be the centre of worship in Parow.<sup>136</sup>

The next paragraph of the Archbishop's letter is a direct response to the reference made about the effect of the Group Areas Act and reads as follows:

"It is of course not a question of a 'scalp that the Group Areas Board can hang on its belt.' If we were talking in terms of scalps we should have to mention the Cowley Father's Church at Kensington as being the first scalp, of far greater significance than the one in which you show so lively an interest at present. Of course, if you feel that you cannot include the whole of Parow in your parish as you indicate in point (1) of your letter to Archdeacon Wood, we should with great regret have to look elsewhere for a Rector."<sup>137</sup>

This response of the Archbishop was quite unfortunate because the parishioners of St. John's, who moved to St. Faith's, Epping, had to eventually move out of that Church as well. Implying that if the money from the sale of St John's was indeed used for St. Faith's, it benefited the congregation in a declared White area. The blatant disregard for the parishioners of St. John's, both past and present by the Archbishop was also quite disheartening. One also fails to understand how one can measure the importance/degree of one community's displacement with another, which he also clearly do and what would make the Cowley Father's Church at Kensington "of far greater significance" than that of St. John's? This letter puts into perspective the stance of the Diocese of Cape Town regarding the displaced congregations of the Anglican Church affected by the Group Areas Act, and even though the policy of the Diocese was to "make churches available to as many people in as many areas as possible", understanding, empathy and compassion for the full impact of the displacement on those affected, were sorely lacking.

The response of the Church Council and congregation of St. Margaret's was unfortunately, not much more encouraging. As noted above, the Council Meeting of 17 April 1963, when it was noted Revd. Smart's departure from St. John's due to the

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<sup>136</sup> *ibid*

<sup>137</sup> *ibid*

congregation's move to Elsie's River, no response was noted. Permission was granted by the Church Wardens for Mr. Bruton to take over as Church Officer at St. John's and agreed to relieve him of his duties in the morning at St. Margaret's due to this new responsibility.<sup>138</sup> One of the most significant decisions of the Council is found in the Minutes of 7 November, 1963. The Diocesan Registrar requested that delegates to the proposed Synod should send their motions early. Mr. Bruton enquired as to whether a decision had been reached regarding St. John's and whether the parish had sent or proposed sending a motion for the inclusion of St. John's as part of the parish. He furthermore expressed his 'profound disappointment' at the delay in reaching a decision and spoke at length on the desirability of retaining St. John's for worship. It was also pointed out that many English-speaking people were moving into the areas from which persons had been displaced as a result of the Group Areas Act, as well as new areas adjacent to the northern boundaries of the parish.

Therefore a motion in the following terms was submitted for approval:

"That the boundaries of the parish of St. Margaret's, Parow, be extended to include the parish of St. John the Baptist up to Molteno Street, Elsie's River, on the one side, and the boundaries between Parow and the railway line from Parow station to the point where Molteno Street would intersect it, on the lower side, and in the northerly direction contiguous with the boundary of the parish of St. Alban, Goodwood."<sup>139</sup>

The motion was seconded by Jones who 'warmly commended' Bruton for the work he had already done in this area. The meeting approved the motion 8 votes to two on condition that the Rector and Churchwardens discussed the matter further and explored all the implications involved. The Churchwardens, who dissented, stated that at no time had the matter been discussed with the Rector and pleaded for more time. But the Rector severely criticized the Churchwardens for the delay and read the letter he wrote to the Archbishop, 'expressing in no uncertain terms his indignation at the thought of disposing of St. John's, but later agreed that no meetings had been held to study all the subsidiary issues.' It was further agreed at that meeting that the Churchwardens discuss this matter at the first opportunity.<sup>140</sup> This matter was raised at the Vestry Meeting of 15 November, 1964, where it was also explained the method

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<sup>138</sup> Council Meeting Minutes, 11 September, 1963

<sup>139</sup> Council Meeting Minutes, 7 November, 1963

<sup>140</sup> *ibid*

of extinguishing parochial boundaries and that the Archbishop was not bound by any decision of Vestry in this matter. The developments with regards to the disposal of St. John's was outlined as well as the 'desirability of the retention of the church.' Several questions were raised mainly about the financial aspect and present attendance. It was moved by Till "That the boundaries of St. Margaret's parish be extended to include the parish of St. John's or part thereof, provided that the return of the original organ and all pews removed was assured, and that the church building only became the responsibility of this parish." B.G. Koning seconded and the motion carried by fifteen votes to five.<sup>141</sup>

Unfortunately, this matter had to be "deferred" due to the cancellation of that Synod.<sup>142</sup>

The next available correspondence pertaining to St. John's was in the form of letters from the Diocesan Secretary to Revd. Rawlins and his response to the Archbishop, regarding the sale of St. John's Church. The Diocesan Secretary refers to a letter from the Churchwardens that were passed to the Trustees, indicating that correspondence did take place between St. Margaret's and the Diocese, even though it was not mentioned in the Council Meetings, and there is no indication in the formal register that a special meeting was called to discuss the matter.

He mentions that "this matter has been hanging fire for some time" and that Mr. Bruton mentioned that the matter would be considered by a vestry meeting which was necessary if the parish decided to accept the offer to take over St. John's Church at a cost of R6000.00. The Trustees expected a final decision from the parish by 3<sup>rd</sup> May 1965, since if the church was to decline the offer, they would immediately offer it for sale elsewhere.<sup>143</sup> Revd. Rawlins's letter to the Archbishop stated that if he (the Archbishop) was present at the meeting to which the Archdeacon referred, he would note that he did not answer the Archbishop's officer's question as to whether the ground around St. John's would go with the Church. This information was vital to Vestry, if the matter was to be placed on the agenda, as it could be sold for about R6000.00 eventually. He requested a meeting with the Archbishop to discuss this

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<sup>141</sup> Vestry Meeting Minutes, 15 November, 1964

<sup>142</sup> Council Meeting Minutes, 14 February, 1964

<sup>143</sup> A letter from the Diocesan Secretary dated 21 April, 1965

matter. He ended the letter by stating that... “It seems to me that we are being bulldozed just as Hitler’s enemies were.”<sup>144</sup>

This was the last correspondence from Revd. Rawlins located in the Archives pertaining to this matter. It is quite significant as it is a last desperate attempt to convince the Archbishop (representing the Diocese) to save St. John’s from closure. Comparing the forced removals to tactics used by Hitler, is a clear indication of the anger and frustration with this system, but also with the Diocese for allowing it to affect the Anglican Church in this way. Also that “WE are being bull-dozed” as appose to THEY, is also quite significant, as being fellow Anglicans of a different race, did not matter to him, or separated him from their plight, even if he himself were not of that race. It signifies his passion and commitment to the struggles of those forcibly removed from their homes due to the Group Areas Act.

The final nail in the coffin of St. John’s was the Vestry Meeting of St. Margaret’s of 2 May, 1965, when Vestry needed to decide on purchasing St. John. Revd. Rawlins regretted to inform Vestry of the decision by the Diocese to offer the St. John’s to the parish for R6000.00, but that however reluctant they may be to acquiesce to this, the meeting should accept this as the only alternative as the deadline was 3 May, 1965. But Till, a Churchwarden, immediately said that what this meant, in effect, was that the Diocese was asking us to buy back what was our ‘own property’ and that he strenuously opposed this in principle and expressed the hope that the meeting would reject this ‘monstrous suggestion.’<sup>145</sup> This is quite a controversial statement, because nowhere, in any minutes of meetings, ever indicated that St. Margaret’s assisted St. John’s financially on a continuous basis. All evidence points to the independence of St. John’s. This very meeting questioned the statement by placing “own property” in inverted commas.

In support of the purchase, Bruton pointed out that the offer included the vacant plots adjoining the church that could be sold for a good price therefore reducing the debt incurred to St. Margaret’s. Koning estimated that the plots could be sold for at least R1600.00. There was also an indication that the number of Sunday School attendees would rise as other parishioners living in the area hoped to send their children as well. But several more parishioners expressed their indignation at the autocratic and

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<sup>144</sup> A letter from Revd. Rawlins to the Archbishop dated 22 April, 1965

<sup>145</sup> Vestry Meeting Minutes, 2 May 1965. St. Margaret’s Anglican Church, 64 Hopkins Street, Parow

unilateral action of the diocese and stressed that the question was not a monetary one, but one of principle. In answers to questions raised, the rector said that ALL church property was vested in the diocesan trustees and that their permission would have to be secured for the disposal of plots as well. It is not clear why the rector therefore thought that little purpose would be served in sending any resolution or petition from Vestry. Could it be that he thought the Diocesan Trustees would somehow force St. Margaret's to buy St. John's and therefore no decision of Vestry would hold? After much discussion, Kinsley moved the previous question. Bruton proposed that "We make an offer of R4500.00 to the diocese," seconded by Scott. The motion was lost by nineteen votes to six. Storkey moved that "We leave the matter to the Diocese," seconded by B.G Koning. The motion was carried by twenty-two votes to six. Bruton then withdrew from the meeting and resigned as Churchwarden and Storkey was elected to replace him. Hoffman also resigned as a lady sidesman at that meeting.<sup>146</sup> This was the decisive moment in the life of both parishes that ultimately led to the closure of one and the continuation of the other. But like the slow and painful implementation of the Group Areas Act, so too was the process of the actual closure of St. John's. Once the decision was made by St. Margaret's not to purchase the St. John's, five years passed before St. John's was de-consecrated. The reason for the delay was the Diocesan Trusts Board's change of heart to the immediate selling of the Church to another buyer after St. Margaret's refusal to purchase.

On 31 October 1965 at a special Vestry Meeting, attended by representatives of St. Francis Church, Revd. Rawlins explained that the purpose of the meeting was to discuss a letter from the Diocesan Secretary on behalf of the Diocesan Trusts Board who had decided that they should be allowed to continue using the church of St. John's, Parow, for worship only and be responsible for maintaining the building. After much discussion amongst the forty-three parishioners in attendance, the following motion was passed by majority vote: "That we agree to be responsible for maintaining the church buildings and services as required by the Diocese. Secondly, that we require an amount of R500 as a grant towards maintenance, and thirdly, failing the second, the return of all furniture removed."<sup>147</sup>

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<sup>146</sup> Ibid

<sup>147</sup> Special Vestry Meeting, 31 October, 1965

Revd. Rawlins also reiterated his suggestion made in the monthly newsletter to have a procession to St. John's and take over the use of the church in a formal manner, but the meeting was not in support of the suggestion.<sup>148</sup>

The Diocesan Trustees only formally responded to the aforementioned motion in January 1966 and requested that St. Margaret's maintain the church as part of the Parish. It was decided by the council to have an inventory taken, take all keys or change the locks and repair any broken glass. It was reported to Vestry in April 1966 that the diocese refused to the payment of R500 towards maintenance, but promised a grant of R250 from the proceeds of the sale of the Glen Lily School.<sup>149</sup>

So over the next few months, St. Margaret's oversaw the maintenance of the building, by fixing the broken windows and repairing the roof and generally becoming more involved in the life of the church by officiating services, performing sidesman's duties, decorating the church, cleaning the hall and organizing parish socials.<sup>150</sup> The grant of R250 was received from the Diocesan Trusts Board in August and a decision was passed that the personal debt incurred by Revd. Rawlins (for pews purchased for St. John's) be transferred to the Church account and that Revd. Rawlins be reimbursed.<sup>151</sup>

Revd. Rawlins officiated his last Council meeting of St. Margaret's on 10 January 1968. He informed the meeting that he had applied for long leave of eight months, as four months was outstanding to him. He then read a letter from the Archbishop stating that he would have to forfeit the outstanding four months as this leave was not accumulative. He would therefore like to take the four months leave as soon as possible and requested that the Church advance to him four months stipend of R520 and R185 for St. John's pews.<sup>152</sup>

At the following Council meeting, the Rector's departure was announced by way of a letter, either written to the Archbishop by Revd. Rawlins, or vice versa, because Storkey stated that...“ he [assuming Rev. Rawlins] should be advised that this was a personal matter between the Rector and the Archbishop and was no concern of this

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<sup>148</sup> *ibid*

<sup>149</sup> Vestry Meeting Minutes, 24 April, 1966

<sup>150</sup> Council Meeting Minutes, 1 June, 1966

<sup>151</sup> Council meeting Minutes, 10 August and 12 October, 1966

<sup>152</sup> Council Meeting Minutes, 10 January 1968

meeting.”<sup>153</sup> However, Till proposed an amendment to the effect that this meeting was aware of the good done by the Rector to the Parish, but disapproved of the method adopted by the Archbishop. This motion was accepted by the meeting. Revd. Carletti suggested that contributions to the farewell be done by way of envelopes. This motion too, was accepted by the meeting.<sup>154</sup> However, Revd. Rawlins wrote a letter to the Council, informing them that he would be unable to attend a farewell function. The meeting then decided that the funds raised would be used to purchase a gift for him. The arrival of Revd. Eve was also announced and that his Institution would take place on the first Sunday in September.

Possibly due to the decline in attendance at St. John’s, the Ecumenical Ministers Fraternal for the area was asked to comment on the possibility of St. John’s Church being used as an ecumenical centre and/ or centre for industrial mission in the Bellville/ Parow/ Goodwood area.<sup>155</sup> On 9 December, 1969, it was announced that Holy Communion services at St. John’s would be held at 9:30am on the second and fourth Sunday of the month.<sup>156</sup> On 17 February, 1970, statistics justified the withdrawal of Ministry at St. John’s and that the Archbishop would be advised accordingly, and that it might be used for an Industrial Mission in the future. It was proposed that the matter be discussed at the Annual Vestry Meeting.<sup>157</sup> The matter was raised at the Vestry Meeting on 1 March, 1970. Revd. Eve referred to the decrease in attendance and therefore foresaw relinquishing the services unless an improvement was forthcoming. Scott was of the opinion that this would be a pity as St. John’s belonged originally to the people of Parow. The matter was left to the Rector and Churchwardens to decide.<sup>158</sup>

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<sup>153</sup> Council Meeting Minutes, 21 February, 1968

<sup>154</sup> *ibid*

<sup>155</sup> Council Meeting Minutes, 17 June, 1969

<sup>156</sup> Council Meeting Minutes, 9 December, 1969

<sup>157</sup> Council Meeting Minutes, 17 February, 1970

<sup>158</sup> Vestry Meeting Minutes, 1 March, 1970.

The de-consecration of St. John's was announced by the Archbishop in the following manner:

WHEREAS the Church of St. John in the Parish of St. Margaret, Parow, has become  
redundant

AND WHEREAS the Rector and Churchwardens of the said Parish and the Archdeacon of Cape Town has agreed that the Church of St. John should revert to profane and common uses:

WE THEREFORE in accordance with the laws and usages of the Church by virtue of Our Ordinary and Episcopal jurisdiction do hereby sanction the reversion to profane and common uses of the Church aforesaid.

IN WITNESS whereof We have caused Our Seal to be hereunto affixed.

DATED this Twenty-Sixth day of April in the year of Our Lord One Thousand Nine Hundred and Seventy, in the Twenty-Ninth Year of Our Consecration and of Our Translation the Sixth.

(This Deed shall be read at the end of the last service held in the above-named Church and then be delivered to the Registry of the Diocese of CAPE TOWN)

Read by:

On the 26<sup>th</sup> day of April, 1970.

The Group Areas Act clearly had far reaching effects in the life of the two Anglican Churches in Parow by re-positioning St. Margaret's as the head Parish and causing the demise of St. John's. It is clear that the Diocese was aware that only one of these parishes had a future, and the other did not. The policy of the Diocese to follow the parishioners where ever they went, may have been a noble gesture, but this chapter illustrates a lack in understanding and empathy to those forcibly removed from their homes. The process of finding a permanent home was also very difficult due to the slow process of implementation of the Act. The voice of St. John's leadership, especially the Council and Churchwardens, is deafeningly silent in this chapter due to the "missing" registers, however, the accounts of former parishioners vividly describes the struggle all of them experienced, especially the pain of leaving their beloved St. John's and Glen Lily School and one need not wonder how they must have felt when Glen Lily was not only sold, but later destroyed and St. John's deconsecrated. The fact that the building still remains, being used by another congregation, is a painful reminder of what once were, and now lost.

The role St. Margaret's played is also quite controversial and encouraging at the same time. Not everyone agreed with the decision made and some fought really hard to keep St. John's from closing, which is quite commendable. Bishop Albertyn thought that it must have been difficult for the small congregation of St. Margaret's to function in an area dominated by the Dutch Reformed Church which supported the regime of the Nationalist Party, while the Anglican Church of South Africa openly and rigorously did not. The next chapter will examine this more closely.



**Foundation Stone of Church Hall.**



**Revd. G.E Rawlins**



**Elizabeth Rawlins**

### **Chapter Three**

#### **The Anglican Church in the aftermath of the Group Areas Act**

“The churches that ministered to English-speaking whites adopted a conservative and passive attitude to apartheid: The bulk of the church hierarchy was relatively paternalistic and white congregations accepted de facto segregation as a way of life. Individual clergymen however, spoke out against apartheid. Joost de Blank, the Anglican Archbishop of Cape Town, suffered a stroke in 1962 and decided to resign a year later, after being told by a government minister that he, like Reeves, ‘should keep his nose out of politics’. Later in the decade, Revd. Cosmas Desmond of the Catholic Church took the lead in travelling around the country to visit communities affected by forced removals.”<sup>159</sup>

However, later archbishops of Cape Town were not noted for speaking out against government actions towards the disenfranchised as Clayton and de Blank had been. Robert Selby Taylor became archbishop in 1964 and was described as wealthy, celibate, aloof, rather uninterested in social and political problems and a passive church leader who found himself at home in South African society. He was succeeded in 1974 by Bill Burnett, the first South African-born archbishop of Town.<sup>160</sup> It was in the mid-1970’s that the name of Desmond Tutu became familiar to the laity and through him the CPSA regained its prophetic witness.<sup>161</sup>

Until the 1960’s black opposition engaged in various peaceful campaigns of protest that included marches, petitions and boycotts – actions that were of little benefit to Blacks. After police fired in 1960 on a crowd in Sharpeville, killing 69 and wounding many others, and after Nelson Mandela was imprisoned for life in 1964, many Blacks decided to abandon the policy of non-violent resistance. Many left South Africa and

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<sup>159</sup> The Road to Democracy in South Africa: 1960-1970. South African Democracy Education Trust. Zebra Press.2004. p.677

<sup>160</sup> Suberg, O.M. “The Anglican Tradition in South Africa. A Historical Overview.” UNISA Press. 1999. p.100

<sup>161</sup> Ibid. p.101

launched a campaign of sabotage from exile. The Nationalist government increased its violence in return. In 1976 almost five hundred Black students were shot during protests and in 1978 and 1980, Black Consciousness Leader Steve Biko and trade unionist Neil Aggett was killed while in police custody. In 1984 violence again swept the country. By the time the government declared a state of emergency in June 1986, more than 2000 individuals had been killed. Against this backdrop Desmond Tutu emerged as the leading spokesman for non-violent resistance to apartheid.<sup>162</sup>

### **St. Margaret's after Group Areas: 1970-1985**

This chapter will examine the response of St. Margaret's to the escalated political turmoil in the 1970's and 1980's, developments in the CPSA, as well as the leadership of the various rectors appointed to the parish. It will also explore the parish's development during this time.

The buying and selling of property by the parish continued to feature prominently in the 1970's, although with much less controversy as before. The property purchased during this time was also much closer to the church grounds. In a Council meeting on 19 May 1970, it was reported that an offer to purchase the rectory at 54 McIntyre Street was made by a Meyerson for R20 000.00. Complaints about the 'unruly behaviour of vagrants that occupied the buildings adjacent to the rectory' were also noted at the time. After much discussion it was resolved to inform Meyerson that a higher purchase price would be considered, once the rector contact estate agents to obtain valuation of the property.<sup>163</sup> He was informed that a purchase price of not lower than R22 000.00 would be considered after the property value was estimated between R20 000.00 and R25 000.00, but it was thought to be 'unwise' to sell the property at that time, even though the rector reported that it was vandalized while he was away on holiday.<sup>164</sup> The Council opted to repair the damage themselves and to employ people to keep both the properties clean. However, on 20 March 1973, Scott enquired whether he could still negotiate for the purchase of the property in Smith

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<sup>162</sup> Biography of Archbishop Desmond Tutu. <http://www.biography.yourdictionary.com> 4/8/2010

<sup>163</sup> Council Meeting Minutes. 19 May 1970

<sup>164</sup> Council Meeting Minutes, 21 July, 1970

Street (situated next to the Church hall), and it was agreed that he could proceed with the provision that no more than R13 500.00 be offered.<sup>165</sup>

At a special Council Meeting on 21 October 1973 it was resolved that the residence in Smith Street be purchased for R13 500.00 and 54 McIntyre Street be sold. It was taken to a Vestry meeting where the resolutions were confirmed. This led to the selling of 54 McIntyre Street, and purchase of the property in Smith street which was occupied from 15 January 1974.

St. Margaret's responsibilities with the parishes of St. John's and St. Francis were also relinquished during this time. As reported at the end of the previous chapter, St. John's was de-consecrated, and the building was then leased on an annual basis to the Rotary Club of Parow for service to the community. In a letter to the Archbishop, Revd Eve sought clarity on the possible use of the church by the Industrial Mission as the Rotary Club wanted to improve the hall by putting in a kitchen, if they could negotiate a longer lease period up to 1978. The Archbishop replied that he had no immediate plans for the use of the Church for industrial Mission and would support the request by the Rotary Club for an extended lease period.<sup>166</sup> It was left to the donors to decide what they wanted to do with the pews and it was later noted that the pews would be stored free of charge at De Kocks Storage.<sup>167</sup>

The exact opposite occurred at St. Francis, Tiervlei (the present Ravensmead). A faculty<sup>168</sup> by St. Margaret's was made on 17 November 1970 for the building of a new St. Francis Church, adjacent to and on the same site as the present church, in Piet Retief Street, Tiervlei,. The cost was estimated at R36 000.00 and would be funded by R2000.00 cash from the parish of St. Francis and a loan from the Diocesan Finance Board. This Faculty was approved, by the Advisory Board on 13 November, 1970. In a letter dated 15 August 1972, the Archbishop informed Revd. Eve that he proposed

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<sup>165</sup> Council Meeting Minutes, 20 March, 1973

<sup>166</sup> Correspondence between the Archbishop and Revd. Eve dated 28 September 1971 and 5 October 1971

<sup>167</sup> Council Meeting Minutes. 1 September 1970

<sup>168</sup> Faculty: request to the Archbishop as stated in the Acts of the Diocesan Synod, Chapter 7, Section IV (5)

that St. Francis be transferred to St. Nicholas, Matroosfontein, possibly at the beginning of December or 1 January 1973. The assistant priest at St. Margaret's, Revd. Donald Stephen would be transferred to St. Margaret's, Fish Hoek. This new development signaled the end of St. Margaret's responsibility to St. Francis and was now only responsible for its own affairs.

The only other responsibility of the priest appeared to be the pastoral ministry to the patients and staff of the new Tygerberg Hospital. The prospect of this daunting task (due the size of the hospital) was cause for some concern to the rector and he requested from the Archbishop the possibility of providing a full-time minister to the Karl Bremer and Tygerberg hospitals. No correspondence from the Archbishop, or anything else relating to ministry at the hospital could be found and the rector did not report on it in any meeting.

This period was also marked by significant developments of church committees and organisations at St. Margaret's. Organisations reported for the first time to Vestry Meetings as from 14 February 1971. The Anglican Women's Fellowship (A.W.F), The Mother's Union, the Badminton- and Dramatic Society presented reports on their activities for the year under review to the meeting. It was only the Men's Fellowship that struggled to survive and the Rector noted in a Council Meeting on 19 May 1970, whether it was worthwhile continuing while attendance was so poor. The only combined function planned with their involvement along with the A. W. F was an evening talk on drugs. They also never reported to Vestry meetings in the 1970's or 1980's. The Sunday school, or Junior Church as it is called, continued to grow, so much so that it required extensions to the hall in order to create more classes.<sup>169</sup>

The newly formed Education and Mission Committee suggested that a Youth Fellowship be formed that could meet on Friday evenings under the leadership of a Council appointed person. The Council nominated Mr. Axon to this task as Youth Leader. It was also proposed that "Carpet Bowls" be played on Sunday evenings and that a committee be formed to properly arrange the film shows.<sup>170</sup>

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<sup>169</sup> Council Meeting Minutes. 16 March 1971

<sup>170</sup> Council Meeting Minutes. 23 May 1972

Raymond and Emily Hon arrived at St. Margaret's at the end of August 1958 and gave a vivid account of the development of some of the organisations and their family's involvement in the activities of the parish. Emily recalls that at the time of their arrival, Revd. Rawlins was the Minister. The two Women organizations were the Mother's Union and the Woman's Guild, who were organizing the fetes and tea's, and other functions. When the hall was completed, he instructed June Nicols, who was the churchwarden's wife at the time, to form the Young Wives. Those who joined all had young children and they met on a Saturday afternoon.

Later the church decided to start the Anglican Women's Fellowship (A.W.F) as an umbrella organization and so the Mother's Union, the Women's Guild and the Young Wives joined together to become the A.W.F. This is when she started to get more involved with the fete and street sales, and other functions. She remembered that the cross on the main altar was ordered by Revd. Rawlins and assumes the church paid for it, but she was not quite sure about the date, only that it was purchased while Revd. Carletti was the assistant priest.

The cross used in procession was purchased by the young members of the A.W.F, who organized a morning 'Bring and Buy' and so fundraised for the money to pay for it. Revd. Carletti ordered it for them. She thinks it was made in Italy. The piano was donated to the church by the Lintot Family. The organ was also bought when Revd. Eve became their priest.

In Revd. Rawlins' time the church wardens used to count the money on Sunday nights at the rectory and would have tea and socialize a little, not just count the money and leave. When new people came to church, he would invite them to the rectory in the evening after church for tea as a way to make them feel more welcome.

She also remembers working with Gloria Alport on Saturday afternoons at the shooting range where Dennis, Gloria's husband was a member. They made tea for the members, or scones or cakes or pan cakes and was paid well. Gloria banked the money that they received. At that time the A.W.F ordered through Father Carletti the white vestments from Italy. When they saw how beautiful the vestments were, they asked him to order the red, purple and green vestments which he did and they paid for

it with the money they made on Saturdays.<sup>171</sup> They also paid for the vibracrete wall in Hopkins Street. This wall was replaced in 2007 with steel palisade fencing.

Emily remembered that Revd. Rawlins encouraged all to join St. John's Church in Frankfort Street for services. One in particular they participated in commenced at St. John's on a Palm Sunday and her three boys, Alan, Llewellyn and Eugene who were in the choir at that time, all marched with their robes and palms in hand and joined the congregation of St. John's. They marched along First Avenue from St. Margaret's to St. John's. She remembers St. John's being closed some time later.<sup>172</sup>

The choir never had breaks and participated in the two services on Sundays, namely Communion and Evensong throughout the year. Easter was a very busy time for them and they had lots of young people in the choir than. She fondly remembers Revd. Rawlins' small gestures of appreciation of sweets during the Christmas midnight mass and trips to a few Gilbert and Sullivan Shows in Cape Town.<sup>173</sup>

The Hon's memories of Revd. Rawlins confirms the compassion and commitment he had for his congregation as mentioned in the previous chapter.

It is not surprising that Emily also vividly remembered Revd. Willie Van Zyl, who was one of the most charismatic priests in the life of the church. He was very passionate about spreading the Gospel and was not deterred by the political turmoil of the 1970's, or segregation as prescribed by the apartheid government.<sup>174</sup>

The end of 1972 marked the end of Revd. Ian Eve and Revd. Don Stephen's services at St. Margaret's. Revd. Eve celebrated his last service on 10 December and Revd. Stephen's farewell was held on 31 December. Revd. Watson was the relieving priest from 4 March 1973 until the end of May 1973. This ushered in the arrival of Revd.

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<sup>171</sup> Raymond and Emily Hon. Interview. 26 April, 2007

<sup>172</sup> Raymond and Emily Hon. Interview. 26 April, 2007

<sup>173</sup> Raymond and Emily Hon. Interview. 26 April, 2007

<sup>174</sup> Raymond and Emily Hon. Interview. 26 April, 2007

Willie Van Zyl. Preparations for his institution started in August and he attended his first council meeting on 18 September 1973.

However, Revd. Van Zyl's theological charisma was not noted from the start in any meetings of the church. His innovative ideas for the usage of the properties owned by St. Margaret's were well noted though. When an application for flat rights on 54 McIntyre was refused by the municipality, he suggested that it be converted into an old aged home managed by the Rotary Club. Occupants should preferably be Anglican. The council supported this idea and a committee was formed to facilitate the process. But when the municipality declined that application too, he negotiated with the Diocese to use the St. John's site for the purpose of an old age home instead. The house in McIntyre Street was then rented to a Mrs. Hoffman for R65.00 per month for a while until it was eventually placed on the market in March 1975, while 72 Smith Street was consolidated with the church and the hall.<sup>175</sup>

Not much was being reported on about the old age home at St. John's. Only that a cheque of R350.00 was given to the home with the provision that a plaque saying: "St. Margaret's Church: In memory of Revd. G.E Rawlins" is placed in the home.<sup>176</sup> It is also somewhat ironic that during Revd. Van Zyl's time, the council received a letter from the lawyers of Revd. Rawlins informing them of an amount of R200.00 in paid up shares that was left to the church. It is ironic because Revd. Rawlins fought so valiantly against the closure of St. John's while he was serving at St. Margaret's. It was decided to use the money to install stained-glass windows in the church.

Despite their own financial challenges, St. Margaret's remained a sharing parish. Food collected by the parish was distributed to the poor in Tiervlei by Dennis Westman and his Sunday School children during October 1974. When questioned about shortages in the Reserve Fund, the reason given was that the money was given to the Elsie's River Parish 'as their need was greater than ours'.<sup>177</sup>

Revd. Van Zyl also noted the rapidly developing residential areas of Panorama and Monte Vista, but that no provision for a church was being made. He investigated

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<sup>175</sup> Council Meeting Minutes, 21 May 1974

<sup>176</sup> Council Meeting Minutes, 19 October 1976

<sup>177</sup> Council Meeting Minutes, 21 October 1975

possible ideal sites for a church and when he found a plot in Panorama for sale at a cost of R32000.00, he proceeded to inform the Bishop.<sup>178</sup>

His projects aimed at spiritual growth, it appears, were not so enthusiastically received by the whole congregation. However, his suggestion to use the long running film shows to attract the young people of the parish by showing Christian films and getting them involved in organizing it, led to the formation of a Youth Group.<sup>179</sup> He was also the first to organize spiritual retreats for the laity at St. Margaret's, but no details on whether any of these planned weekends materialized can be found. He also presented pamphlets announcing Jimmy Swaggart's appearance at the Three Arts Theatre at a council meeting. But frustrations emerged during the Council Meeting of 18 November 1975 when the Bible Study and Prayer Meetings were discussed. It was reported that attendance was poor as people felt that the meetings went on for too long. Revd. Van Zyl retorted that people were not being honest and that they should bring things out in the open. They should rather keep their eyes on Jesus and not on one another. He was of the opinion that the parish was "going through the most tragic stage in its history, because there was an absence of love."<sup>180</sup> He felt that the Council was to blame as much as the congregation as they [the Council] should set the example. Another council member felt that the council meetings were not conducted as they should be. He was of the opinion that the council should discuss Parish business and not have to listen to 'spiritual exhortations'. But others pointed out that the council's priority should be spiritual. The discussion continued, with no mention that consensus were reached. It was also noted at this meeting that Revd. Van Zyl was not going to start anything with the Youth Group at that stage until the parish had 'settled down' and that there was no one to take the lead in this matter at that time anyway.<sup>181</sup> The above substantiate Emily's claim of Revd. Van Zyl's charisma and certainly unapologetic passion for the spiritual growth of his parish.

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<sup>178</sup> Council Meeting Minutes, 17 September 1974

<sup>179</sup> Council Meeting Minutes, 16 September 1975

<sup>180</sup> Council Meeting Minutes, 18 November 1975

<sup>181</sup> *ibid*

The Vestry Meeting echoed these sentiments when it was reported that the Badminton Group and the Dramatic Society were not very active during the year and it was also noted that there is a lack of spirituality in the Mother's Union and Anglican Women's fellowship.<sup>182</sup>

It is important to note that the Junior Church at St. Margaret's continued to grow, even when attendance of the adult congregation dropped. The house in 72 Smith Street needed to be converted in a church centre to accommodate the Junior Church, and later, the garage was also used as class rooms, even to this day. The Rector's Report presented at the Vestry Meeting on 11 February 1975, described the Junior Church as "inspiring" with 175 pupils in attendance at that time.

In June 1976, St. Margaret's was called upon again to assist its sister parishes when St. Francis and St. Andrews were temporarily placed under its supervision, due to the two parishes' assessment to the Diocese being in arrears. Revd. Wallace was appointed to St. Margaret's as assistant priest.

However, a most peculiar incident was noted in a Council meeting that took place on 19 October, 1976. A letter was issued to all parishes by the Diocesan Bishop. The letter was read by Revd. Van Zyl and the following explanation given: Firstly, that white and non-white parishes should get together and secondly that they should accept any priest that may be sent, be it a non-white or white person. A Vestry Meeting should be held to discuss these issues with the congregation and it was scheduled to take place on 7 November 1976. However, it was noted that Revd. Van Zyl felt that the second point be omitted with no explanation provided.<sup>183</sup> Furthermore, no minutes of such a vestry meeting was found in the Vestry Meeting Minute Book.

Despite the lack of support from the St. Margaret's congregation regarding spiritual activities, this did not cause Revd. Van Zyl to become complacent. On the contrary, what was lacking at St. Margaret's, was fully compensated for at other parishes as vividly recalled by Emily Hon.

She remembered when Revd. Van Zyl arrived in the early 1970's, he started a Bible Study in the Rectory and mostly a few of the women attended. He also started inviting different bands to the evening service that had a speaker who preached the Gospel.

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<sup>182</sup> Vestry Meeting Minutes, 29 February 1976

<sup>183</sup> Council Meeting Minutes, 19 October 1976

Then they could kneel at the altar rail and they would pray for them to accept Jesus as their Saviour and also laid hands on them to receive the baptism of the Holy Spirit. About thirty-five to forty people responded. After the services in the evening while some people were having tea in the hall, they would go into the church and Revd. Van Zyl would lay hands on them and pray for them.

Later, parishioners of St. John's Bellville like Anne Fell and her children and some students from the University of the Western Cape; and also some people from St. Francis joined them in the hall. Anne's son would play the guitar and they would stand in a circle and sing spiritual songs. "In the beginning some people moaned, but I think they got used to it later on. It was a very exciting and glorious time."<sup>184</sup>

One Tuesday evening Revd. Van Zyl, his wife, Pearl, Josie Digue and Emily went to St. Francis church, Ravensmead. This took place in 1976. The rector, Hugo Wallace was on holiday and Revd. Van Zyl had to facilitate the Bible Study. He spoke about receiving the Holy Spirit. The following evening Revd. Van Zyl, Reg Scott, Llewellyn and Emily went to St. Andrew's, Eureka. Revd. Van Zyl presented the same study which he gave the night before at St. Francis. Emily gave her testimony and spiritual issues were discussed such speaking in tongues, and so on. At the end of the discussion, Revd. Van Zyl went to the altar and prayed, then turned towards them to give the blessing. As he turned towards them a young man whose name was also Willie was standing in front of him. Revd. Van Zyl laid hands on him and as he touched this young man, he fell back in the spirit. When the congregation saw this they all came to the altar rail. Reg Scott and Emily had to help him pray for the people and as they touched them they just fell back thanking Jesus. They then started singing "There shall be showers of blessings". As the people went back to their seats they just fell down again. That whole church was blessed that night. "I have never before or after experienced such an outpouring of the spirit as that night. My son and I still talk about that many times."<sup>185</sup>

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<sup>184</sup> Raymond and Emily Hon. Interview. 26 April, 2007

<sup>185</sup> Raymond and Emily Hon. Interview. 26 April, 2007

So the following week when Revd. Van Zyl went to St. Francis; the congregation had heard what had happened at St. Andrew's, Eureka. The church was packed and exactly the same thing happened there.<sup>186</sup>

"I remember just after the 1976 riots, Revd. Van Zyl and I went to Eureka one evening for Bible Study. The shop we passed was still smoking."<sup>187</sup>

In addition to Bible Studies at parishes, Revd. Van Zyl, Josie and Emily also conducted 'Home Fellowship or Worship'. They occasionally visited parishioners in Ravensmead, particularly John Speelman and also another lady in De Le Rey Road whose name she couldn't recall. She had a small house, but when they arrived there, it was filled with people of all ages... "Babies, teenagers, young and old. It was lovely. We all worshipped God together."<sup>188</sup> Ann Fell invited students of the University of the Western Cape to Worship at her house. The Van Zyl's and Emily also attended occasionally. Leaders of the parish of Transfiguration, Durbanville, a Sister Joan and Ivan Weis, addressed the students. They also used to pray for healing. Fellowship meetings at Emily's house took place on Monday nights and once they decided to invite some of the congregation from St. Francis. There were thirty three people in the lounge and entrance hall that evening. They came with bakkies and cars. She did not know how they fitted in all those people.<sup>189</sup>

During that time they started a soup kitchen at Eureka. Mr. Hoctor supplied the meat and St. Margaret's ladies the vegetables, and a few ladies of St. Andrew's made the soup. Emily's group helped serve the people and spoke to them about the message of Jesus.

Emily recalls that Pearl (Willie Van Zyl's wife) who was a ballet dancer taught Iris Martin's daughters to dance. So one evening they danced a 'spiritual worshipful dance' at Evensong. Emily is of the opinion that the Liturgical Dance, so popular in the Anglican Church today, developed from this, because after that Pearl and

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<sup>186</sup> Raymond and Emily Hon. Interview. 26 April, 2007

<sup>187</sup> *ibid*

<sup>188</sup> *ibid*

<sup>189</sup> *ibid*

Rosemary (her friend) presented the ballet, “The Chalice” at Bishop’s Court on the terraces, which they all attended.<sup>190</sup>

Willie, Pearl, Joan and Emily also visited Bishop’s Court when Bill Burnett was the Archbishop of Cape Town. Ivan Weis was his Chaplain. They had worship sessions and prayer meetings in the library on Thursday evenings. They were also the first group who hugged each other during the Peace. It was called the ‘Parow Hug.’<sup>191</sup> None of these events were noted in the minutes of the council- and vestry meeting minutes of St. Margaret’s of that time, but ‘long conversations over the tea-break’ and ‘long debates’ between the rector and Emily Hon were noted, but nothing specific.

Emily was of the opinion that after Revd. Van Zyl left in 1978 to become the rector of Groot Drakenstein they lost a much of the spiritual lot of this, which was a pity.<sup>192</sup>

Along with Emily Hon, her family and the group mentioned above, Mrs. Cynthia Botha also experienced spiritual growth at St. Margaret’s during the 1970’s. Cynthia rejoined St. Margaret’s church in 1975 after an absence of 15 years as she was confirmed there as a teenagers. When her family moved to Parow, they continued to worship at St Oswald’s church in Milnerton for 3 years. But when her second child was due, they thought it was time to attend a church in their own area. Both Cynthia and her husband were Anglicans which made St Margaret’s the natural choice.

At that time Revd. Van Zyl was the rector and he baptised her son. She recalls that he must have left within a few years as Father Edwards was rector in 1980 and at his suggestion the Widows Group was started in July of that year.

At that time (1976 – 1980) Cynthia had just started her spiritual journey. She recalls that before this journey, she went to church... “Because it was the right thing to do and because I wanted my children baptised.”<sup>193</sup>

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<sup>190</sup> Raymond and Emily Hon. Interview. 26 April 2007

<sup>191</sup> *ibid*

<sup>192</sup> Raymond and Emily Hon. Interview. 26 April, 2007

<sup>193</sup> Cynthia Botha Interview, 18 April 2007

At one stage during that period she was all set to join the Mormon Church as she was being visited by their American missionaries and loved their family life and ways. Upon studying their book of Mormon and her bible ...“God led me to the truth. I praise God for showing me the way the truth and the life of Jesus who died for me and mankind.”<sup>194</sup> She was all ready to be baptised again in the Mormon Church when Revd. Van Zyl heard about it and explained to her that one could not be baptised twice as you are then denying God’s first baptism. The experience with the Mormons and Revd. Van Zyl’s teaching, created a hunger in her for the Word and she studied and read it and her relationship with the Lord grew.<sup>195</sup> Cynthia recalls that at that time she could not do enough for the Lord. She visited the elderly, made soup, food for various church functions and fundraising events, typed the monthly newsletter (she was not working then), went to meetings and ended up neglecting her family, but mostly her husband because wherever she went her children went along.<sup>196</sup>

These accounts of evangelism were not random. Rather, it was the response to and involvement of the Anglican Church in the charismatic movement of the 1970’s and 1980’s. According to Elphick and Davenport, virtually all Protestant denominations, including the NGK, sections of the Anglican Church and many black churches would regard themselves as evangelical. Meaning that they derived from the Protestant Reformation and that the evangelical doctrines on faith, grace and scripture are fundamental to their theology and practice.<sup>197</sup> From 1973, when the Congress on Mission and Evangelism was jointly sponsored by the SACC and Africa Enterprise, an evangelical para-church organisation was led by the Anglican evangelist, Michael Cassidy, causing some evangelicals to play an increasingly important role in working for national reconciliation.<sup>198</sup> Many of these evangelicals were attracted to the charismatic movement. This movement began in the United States and spread widely in South Africa among ministers and lay people, particularly within the white and Coloured constituencies of the major denominations. So by the 1970’s significant charismatic groups existed in all the

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<sup>194</sup> Cynthia Botha Interview, 18 April 2007

<sup>195</sup> *ibid*

<sup>196</sup> *ibid*

<sup>197</sup> Elphick, R. & Davenport, R. (ed.) *Christianity in South Africa. A Political, Social & Cultural History*. Oxford: Currey, 1997. p. 166

<sup>198</sup> *ibid*.

English-speaking churches, as well as in the Roman Catholic Church and even in the NGK. And quite significantly, this movement was greatly strengthened when Bill Burnett, the Anglican Bishop of Grahamstown and later Archbishop of Cape Town, together with several other bishops, became part of the movement.<sup>199</sup>

Some reasons given for the emergence of the charismatic movement is that globally, it was largely a reaction against the social and political activism of the mainline churches and symptomatic of a universal hunger for transcendence and a spirituality evident in the 1960's and 1970's. In South Africa, however, the political situation after the Soweto uprising and the war in Angola, created a climate of despair and anxiety, especially amongst white church members. So in response, the charismatic movement offered them a new sense of community, of personal meaning, and of spiritual assurance.<sup>200</sup>

So this charismatic movement provided a platform for spiritual renewal and sense of belonging in the Christian community. So even if you were not politically motivated, many crossed all apartheid created boundaries as a result of this movement, as so vividly demonstrated by Emily and Cynthia.

Unfortunately, not even the effects of the charismatic movement could help St. Margaret's out of its financial struggle. The Financial Report presented to the Church Council on 19 April 1977 reflected that at the end of March, the church's bank account was R394.64 overdrawn. The income from January to March was R3803; while the expenditure amounted to R5614.00. Additional financial pressure was placed on the parish when the Diocese required that all parishes contribute an annual amount of R655.00 towards the Stipendary Fund. Revd. Van Zyl suggested that due to the "bad financial state" parishioners should be encouraged to tithe (give ten percent (10%) of their disposable income to the church). He also placed an article in the parish magazine in this regard. He was of the opinion that the answer to their problems was an evangelistic campaign that would begin the following year.<sup>201</sup>

It was noted that at this time, the treasurer resigned and the secretary, but later withdrew it. The Deanery representative also resigned, but was asked to stay with the understanding that the rector would discuss the matter with him at a later stage. The position of Sunday School

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<sup>199</sup> *ibid.*

<sup>200</sup> *ibid.*

<sup>201</sup> Council Meeting Minutes, 17 May 1977

Superintendent was discussed and two people would be approached to enquire about their availability. The following month it was reported that Lamprecht would attend the Deanery as representative, indicating that Higgins could not be convinced to continue and the Sunday School superintendent position was also not filled.

So apart from the financial challenges, it appeared that the church was also gripped in a leadership crisis. In addition to this, a discussion was held regarding the church's "dwindling membership."<sup>202</sup>

Over the next few months, discussions were held on how the council could reduce their expenditure and other suggestions included requesting families to contribute R3 towards the Building Fund as well as donations towards the Fete.

At the Vestry meeting in 1977, the rector thanked Revd. Wallace for his assistance at St. Francis as well as the wardens and all who assisted him during the year with various projects in the parish. Fr. J. Arendse was welcomed as the new assistant priest at St. Margaret's. The wardens thanked all organisations for their financial as well as other support during the year.<sup>203</sup>

On 15 November, 1977, it was noted that Revd. Van Zyl would be transferred to Groot Drakenstein at the end of February 1978. A special meeting was held, chaired by Bishop Swart on 29 November, 1977, presenting the council with the new Rector, Michael Edwards, the present rector of Saldanha Bay and Vredenburg. He was married with two children and in his forties. At the following meeting in January 1978 it was announced that Revd. Van Zyl would be moving on 24 February and that Revd. Michael Edwards would take up office on 1 March 1978. It was also noted at this meeting that St. Francis and St. Andrews would regain their independence as of 1 March 1978.<sup>204</sup> The rector elaborated on this in his report to Vestry in 1978, stating that it was due to the increase in their membership as the reason for regaining their independence... "But on the other hand, felt that St. Margaret's as a whole had failed with regards to spreading the Gospel and their duty to God."<sup>205</sup>

This marked the end of Revd. Willie Van Zyl's five years as rector and leader of St. Margaret's Church.

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<sup>202</sup> Council Meeting Minutes, 21 June, 1977

<sup>203</sup> Vestry Meeting Minutes, 20 February, 1977

<sup>204</sup> Council Meeting Minutes, 17 January, 1978

<sup>205</sup> Vestry Meeting Minutes, 5 February, 1978

Revd. Michael Edwards immediately tackled the challenges of the parish head on. In his first Council Meeting, he encouraged the members not to become discouraged about the financial challenges they were facing. In the economic climate of the time, they had much to be thankful for and that St. Margaret's position was good in comparison with other parishes. He used the parishes of Saldanha Bay and Vredendal as examples (where he was previously the rector) whose financial situation was nearly always a cause for concern.<sup>206</sup> He also proposed forming a budget to improve the garden, such as laying out of flower beds. His wife, Elizabeth, was a keen gardener and parishioners willing to join her, were encouraged contact the rectory. An initial amount of R150.00 per annum was granted by the council towards the budget. He indicated to the council that he was opposed to two women organisations and felt that there should rather be one strong united group. He discussed this with the two organisations and one committee was formed the following year. In his first year, under his guidance, a Fundraising- and Building Committee were formed. Due to the continued financial challenges of the parish, Revd. Edwards approached certain members of the congregation with the intention to form a Financial Advisory Committee. However, he made it clear that if the members of the congregation tithe as they should, the church would not be in financial difficulties.<sup>207</sup>

In his first Rector's report to the Vestry meeting, he stated that there was a definitive spiritual improvement in the parish. Regarding the "financial crisis" in which the parish found itself, he explained that when a parish is unable to support its rector, the parish will become a chapelry, in which case the congregation must look to their neighbouring parish for the services of a rector. He also reported that the Teenage Forum became very popular amongst the youth and that the Young Wives meeting was also very successful. Also at this meeting, when a proposal was made to hand out the parish magazine at the door of the church during services, as a way to save on postage, it was explained that a very small percentage of parishioners actually attend church services and carrying the magazines from the rectory to the church would be very inconvenient.<sup>208</sup>

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<sup>206</sup> Council Meeting Minutes, 4 April 1978

<sup>207</sup> Council Meeting Minutes, 23 November 1978

<sup>208</sup> Vestry Meeting Minutes, 11 February, 1979

There were marked improvements in all aspects of the church in the following year. The rector reported that there had been a +/- 70% growth in attendance at the church services and just under a 50% increase in the number of communicants. There were more young couples attending regularly every Sunday and more youth were attending Youth Worship that resulted in an awakening of the leadership amongst them. The two family picnics that were held during the year was a great success as it brought out the family aspect of the parish. The success of the parish breakfasts, increased fellowship and a sense of belonging amongst the parishes. The resounding success of the bazaar eased the financial burden as it raised the highest amount ever recorded: +R2600.00 And lastly, the rector reported that it had been encouraging to see the overall deepening of the spiritual life of so many. He felt that it was the change of the attitudes of the congregants that brought more people to worship more regularly, because they had felt genuine spiritual love.<sup>209</sup> This is an important point as just a few years earlier, Revd. Van Zyl was of the opinion that the parish was “going through the most tragic stage in its history, because there was an absence of love.”<sup>210</sup>

In the following year, the Building Committee reported that apart from the beetle infestation, the church was in urgent need of other repairs as well. These included the vestry roof, damp-proofing of the church, painting of the interior of the church, replacement of infested roof timber in the Sunday School Centre and repairs to the hall. It was anticipated that the cost of these repairs would not be less than R12000.00. The council felt that in light of the unfavourable financial position of the church, the only solution would be to request from the Bishop a waiver of reduction of the Diocesan Assessment.<sup>211</sup> Bishop Schwartz attended the following month’s Council Meeting to discuss the church’s request for funding for the repairs, as well as the reduction or waiver of the Diocesan assessment. He reported to the Council that it would be impossible for the Diocese to assist financially and also to reduce or waive the diocesan assessment as the Diocese was committed to an intensive building programme and was actually appealing for massive funds to meet these commitments. He emphasized the plight of many Anglican communities who did not even have a room to worship in, let alone a church or hall. He

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<sup>209</sup> Rectors Report to Vestry Meeting of 10 February 1980

<sup>210</sup> Council Meeting Minutes. 18 November, 1975. St. Margaret’s Anglican Church, 64 Hopkins Str.

Parow

<sup>211</sup> Council Meeting Minutes, 8 August 1979

suggested a number of ideas of how St. Margaret's could improve their financial position, but that it would require discipline and dedication. The council accepted the position of the Diocese and thanked the Bishop for making the time to attend their meeting.<sup>212</sup> This marked the first time in the history of the parish that the Diocese declined financial support to the parish.

This led to the Finance Committee's recommendation to apply for a loan from The Cape of Good Hope Savings Bank for an amount of R18000.00. Revd. Edwards proposed that the Finance Committee prepare and present a report to a special Vestry meeting to seek approval for the loan. This meeting was held on 23 March 1980 where approval for the loan was granted.

The Vestry Meeting Minutes of 8 February, 1981, highlighted further successes achieved during the year and the Finance Committee was also credited for these. The church also received more financial support from the congregation that covered the cost of the new loud speaker system. In his report, Revd. Edwards officially announced his appointment as Chaplain to St. Mary's Tristan da Cunha and that he will be leaving towards the end of May, or beginning of June 1981. He furthermore reported that there had been a slow, sure and definite growth spiritually in individual lives of people and also in the corporate life of the church. One of the outward signs of this was that the Finance Committee was able to secure the loan of R18000.00 for the building repairs, whereas eighteen months earlier, this would have been laughable.<sup>213</sup> Another great success of the year was the establishment of the Widows Fellowship. He described it as a true Christian Fellowship for widows that meet their spiritual needs. He emphasized that there was a greater need for leadership growth in a number of areas that included visiting, ministering to a need and the youth, who proved to be a source of concern due to apathy amongst the youth that has been discouraging. But the perseverance of the Youth leaders was slowly bearing some fruit. The Sunday School continued to grow and apart from teaching the children the Gospel, provided the opportunity for children and parents and the whole parish to get together through the few family picnics.<sup>214</sup> And so Revd. Michael Edwards' ministry of three years came to an end at St. Margaret's. The parish would be in a state of interregnum (be without a priest) for about seven months from June 1981 to mid-January 1982, before Revd.

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<sup>212</sup> Council Meeting Minutes, 12 September 1979

<sup>213</sup> Rectors Report to the Vestry Meeting on 8 February 1981

<sup>214</sup> *ibid*

Michael Parker assumed the office of Rector at St. Margaret's. The 1980's shook St. Margaret's to the very core of its existence. It was difficult for the parish to change or to move to the pace of the change the broader CPSA was experiencing at that time. Many predominantly white parishes from different denominations experienced similar challenges, as they were trying to cope with the effects of the liberation struggle. Issues they struggled with included economic sanctions against the country, the armed struggle and violent protest action, strikes and also the Church's support of these actions was particularly difficult to understand and caused many to leave the Church.

What made it more difficult for these churches was the fact that the polarisations that developed so distinctly during the 1970s and 1980s indicated the extent to which the English-speaking churches were divided within themselves by differing perceptions of social reality and differing understandings of the task of the church in society.<sup>215</sup> While the SACC and other more activist Christian organisations confronted the state and the structures of apartheid prophetically, other initiatives concentrated on spiritual renewal, and on programmes of evangelism.<sup>216</sup> 'These differing perceptions and understandings' were not only amongst different denominations, but amongst congregations of the same denomination, also within the Anglican Church. Amongst clergy and laity of different ages, races, social background and economic class all over the country, were divided on the above. They differed on theological issues, such as the influence evangelism had on the way of worship and structure of the services as well as the hugely controversial issue of re-baptism. Many people felt compelled to re-commit themselves to their faith by being baptised again, even though they have been baptised as a baby. By doing this, the Church viewed the act as denying the first baptism. Many Anglicans were expelled from the church as a result of this. People also left the church when the structure of services was seemingly influenced too much by the charismatic way of services, such as the singing of modern worship songs and replacing the traditional choir with a band and many left because of this. They also differed on a political level on how Christians and the church should be involved in the liberation struggle, or whether the Church should be involved in politics at all. Many people fiercely opposed economic sanctions as a method of applying pressure on the country, where as Archbishop Tutu encouraged the rest of the world to implement

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<sup>215</sup> Elphick, R. & Davenport, R. (ed.) Christianity in South Africa. A Political, Social & Cultural History. Oxford: Currey, 1997. p. 167

<sup>216</sup> *ibid.* p. 167

sanctions against South Africa. Many did not agree with the armed struggle, yet to many it seemed as if the church agreed with it, and many left as a result of that.

However, it affected St. Margaret's more profoundly because it has always been a small parish and this single fact would come to determine the fate of its future existence.

In his first address to the congregation at the Vestry Meeting of 1982 after just two months at the parish, he commended the success of the corporate structures put in place by his predecessor, especially the Finance Committee under the leadership of the treasurer. He commended them for the speed in which the loan of R18000.00 was being 'liquidated' and credited the parish as well as there only remained just over R3100.00 to be paid off, but he also reminded them that of the parish about 40% were giving regularly through the Planned Giving Scheme. The council and the parish organisations were clearly capable of efficiently running the church business and he was especially pleased at how well the buildings and grounds had been maintained. However, he also noted that there appeared to be much potential for growth both spiritually in the lives of individuals and also in the corporate life of the parish.<sup>217</sup> There was willingness in the areas of leadership but training and equipping people to fulfil their roles more effectively should become a priority in planning for the future.<sup>218</sup> He also affected some changes with the scheduling of services, which is fairly common practice, but one in particular stands out which is the "Family Eucharist" scheduled to take place on the first Sunday of the month, followed by a parish breakfast in the church hall. The Youth Group and Sunday School would also attend this service. It remained part of the church to this day, except that it has been moved from the first Sunday to the last Sunday of the month.

It proved to be 'busy and varied year with much happening in the life of the church that was encouraging for the future of the parish', according to Revd. Parker's Report to the Vestry Meeting of 1983. A study number of new people joined the parish and attendance at the Sunday morning Eucharist showed a marked improvement averaging between 140 – 160 for this service. The Family Service and breakfast was consistently well supported and it was good seeing young people involved in various parts of the Eucharist as well.<sup>219</sup> The Sunday School continued to grow and an appeal was made for more teachers. The Youth

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<sup>217</sup> Rectors Report to the Vestry Meeting held on 21 February 1982

<sup>218</sup> *ibid*

<sup>219</sup> Rectors Report to the Vestry Meeting of 27 February 1983

Group started interacting with youth groups from other parishes meeting fortnightly on Saturday evenings. Also encouraging was that a good number of newly confirmed young people continued faithful worship and some joined the Servers' Guild or the choir.

The women organisations, consisting of the Anglican Women's Fellowship, Young Wives and Widow's Fellowship continued to ably fulfil their roles in the life of the church. In addition, a few ladies banded together to form a Tapestry Guild and they produced four kneelers that year.

Mrs. Elaine Mc Naught recalls that it was upon the request of Revd. Parker, that such a group was formed at the church. The ladies, who showed interest, spend some time at St. Stephen's in Pinelands for some training in the art of tapestry. This group still meets regularly and have produced more than a hundred kneelers. Over the years they also made special kneelers as gifts to a few clergy of the church, including the current Bishop of the Saldanha Bay Diocese, the Right Reverend, Raphael Hess, and most recently to the retired Archdeacon of Bellville, the Venerable John Goliath.

The Rector also partook in 'swapping pulpits' with other priests that year. He did so with Revd. Sydney Luppnow of the local Methodist Church on a few occasions and two combined evening services took place with the parishes of St. Francis and St. Faith's. The parish was also invited to participate in an exchange of priests and layministers at morning services from March 1983 with rotation every two months and three combined evening services were planned. The following parishes were involved:

St. Francis – Ravensmead; St. Andrews – Eureka; St. Josephs – Bishop Lavis; St. Nicholas – Matroosfontein and St. Faiths – Elsie's river. The Rector expressed his hope that this arrangement would enable them to get to know the clergy and the people of their neighbouring parishes better.<sup>220</sup>

Finances also improved in this year. There was a substantial increase in support by parishioners through planned giving and 1982 also marked the final payments on both the church roof and rectory loans. The annual bazaar raised about R3500.00 which was a commendable effort. The parish council also decided to spend one tenth of the parish income on charitable causes each month from June 1982. A total of eighteen (18) different organisations were supported from June to December and an amount of R2 529.00 was spent.<sup>221</sup> (see Annexure ?? for the list of beneficiaries).

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<sup>220</sup> *ibid*

<sup>221</sup> Monthly Magazine. February 1983. p. 5

Revd. Parker also ministered at the Tygerberg hospital and the fortnightly Eucharist for staff and patients were well attended during the year.<sup>222</sup>

However, he concluded by saying:

“As we move on now I pray that we will guard against complacency and parochialism and by God’s grace be given that vision of what the Church is meant to be. These are difficult and challenging times in which we need to manifest more and more both in our homes and the life of this parish, the standards of Our Blessed Lord. This calls for a deepening of our spiritual lives which I hope will be a priority in all those who make up God’s family in this place.”<sup>223</sup>

The above is clearly a response to the turbulent political time in South Africa and the Rectors call for the parish to look to Scripture for guidance and answers, instead of secular structures and people. The church is changing because there are those fighting for socio-political change that the Church supports and the Rector is warning parishioners against resisting these changes and to stop being self-righteous and narrow-minded.

In his last report to Vestry, Revd. Parker wrote that ... “during the year we had to take leave of a number of our people who have moved from the parish, but it was encouraging to see new faces appearing in the congregation.” He reported that the ‘parish roll’ (register of parishioners) continued to grow slowly and it was encouraging to see more people becoming regular worshippers, especially families attending the Sunday morning service that averaged 150.<sup>224</sup> But he also added that the vitality of a parish was measured not solely by numbers, but by the quality of the spiritual lives of its people, and therefore the highlight of 1983 was the eight-week seminars entitled “New life in the Holy Spirit” conducted by Revd. Norman Mayall of Landsdowne and his curate, Revd. Trevor Pearce during the months of July and August. An average of fifty parishioners faithfully attended the weekly sessions and evidence of growth and change in a number of lives was a joy and encouragement.<sup>225</sup>

Regarding the different organisations in the church, he reported that there had a been a wider involvement and deeper commitment from the young people in the parish. Three young people attended the “Youth with a Mission” training camp in Hammanskraal in December, positively affecting the Saturday Youth Programmes. The Sunday School

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<sup>222</sup> Rectors Report to the Vestry Meeting of 27 February 1983

<sup>223</sup> Rectors Report to the Vestry Meeting of 27 February 1983

<sup>224</sup> Rectors Report to the Vestry Meeting of 26 February 1984

<sup>225</sup> *ibid*

activities had been vibrant and people were encouraged to become teachers and attend the excellent Diocesan and S.A.N.S.S.A courses. The Women organisations were thanked for their unwavering support and fulfilling an important and valuable role in the life of the church.

A new electronic organ was acquired to replace the old organ at a cost of R14 120.26.

The clergy and layministers' exchange between neighbouring parishes took place on five occasions during the year and there was general agreement that this form of "doing the rounds" in this district was very worthwhile.<sup>226</sup>

The church was again financially sound and the Council was able to continue to spent 10% of the church's income on supporting worthwhile causes. Parishioners were encouraged to strongly consider doing the same.

He continued fulfilling the role of acting chaplain to the Tygerberg hospital as requested by the Archbishop, and even though this has been quite demanding, it has been rewarding as well.

He ended his report by saying that 1983 had been a good year and that church had much to be thankful for. The current year (1984) will have its share of opportunities and challenges, but "that complacency and reticence to face up to and grapple with the issues of our day, can stifle the life and growth of the Church. May we not be found wanting."<sup>227</sup> But while facing a time of testing in this complex society, he urged the parish to seek spiritual guidance and to "build on the rock."

In the September 1984 Magazine, Revd. Parker officially announced his appointment to the parish of Holy Trinity, Paarl as from January 1985.

Later, in the December Magazine, it was announced that Revd. Donald Stephen, from St. Mary's Kraaifontein, would be the new Rector, and that he, his wife, Carol and their two children, Samantha and Matthew, were hoping to be 'settled in' by mid-January 1985.

During the fifteen years under review from 1970 – 1985, St. Margaret's parish were able to settle somewhat from the turbulent period before, including the effects from the Group Areas Act and the loss of St. John's, its financial challenges and were partially able to consolidate its properties. Through committed rectors and parishioners, especially the

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<sup>226</sup> *ibid*

<sup>227</sup> Rectors Report to the Vestry Meeting of 26 February 1984

leadership of the church, including the church wardens and council members, they were able to improve their financial situation. But this was only possible because the rectors focussed on both the business matters of running a church as well as focussing on the spiritual growth and instilling commitment of its parishioners. This spiritual growth and commitment caused the strengthening- and the formation of new organisations and structures.

The arrival of Revd. Stephen in 1985 signalled the decisive path of transformation of the Anglican Church that required participation on a parish level. Also Church leaders from the English-speaking churches, such as Bishop Tutu, played a crucial leadership role in the absence of the recognised black political leaders, many of whom were in prison or exile. On 16 June 1985, the tenth anniversary of the Soweto uprising, the SACC called on the churches to pray for the end of unjust rule and in retrospect, this was a decisive moment in the church struggle.<sup>228</sup> The SACC had now publicly declared the state to be a “tyrannical regime” and was praying for its removal.<sup>229</sup>

This meant that everyone, including parishioners, would have to take a side. The following statement from Revd. Parker in his last report to Vestry in February 1984 could not be more applicable and puts in perspective the challenges of what was to come very soon:

“I hope that as we go forward to face what this year hold, we will be mindful that the Church in Laodicea (Revelation 3:14ff) was severely judged for being neither hot nor cold, but lukewarm. Complacency and reticence to face up to and grapple with the issues of our day can stifle the life and growth of the Church. May we not be found wanting.”<sup>230</sup>

The following chapter will examine how St. Margaret’s dealt with this path of transformation leading to the liberation of South Africa that culminated into its first democratic election in 1994.

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<sup>228</sup> Elphick, R. & Davenport, R. (ed.) *Christianity in South Africa. A Political, Social & Cultural History*. Oxford: Currey, 1997. p. 168

<sup>229</sup> *Ibid.* p. 168

<sup>230</sup> Rectors Report to the Vestry Meeting of 26 February 1984



Revd. Ian Eve



Revd. Michael Parker



Revd. Willie Van Zyl, with Emily and Ray



Tapestry Guild Art Works

## **Chapter 4:**

### **The Political Climate in South Africa (1984 -1985)**

At no time had apartheid been resisted by as large and united a constituency as in the 1984-1990 period, in spite of , or perhaps because of PW Botha's vicious and repressive reign. By 1990, as resistance mounted, it was becoming clear that the regime was on the verge of giving in to popular political demands, as millions of ordinary people in the townships, factories, urban and rural areas waged determined struggles against the system. The insurrections of the 1980s were fundamentally different from the previous struggles against white minority rule, both in their scope and militancy. They represented the most serious challenge to apartheid that had ever been conducted up to that time.<sup>231</sup>

The United Democratic Front (UDF) was founded on 20 August 1983 in Mitchell's Plain, Cape Town, following a call by Allan Boesak that a front of all opponents of the government be formed. In the past, many small and localised groups launched protests over local concerns such as increased rates and service charges, rent or bus fare increases, inferior education and shack demolition. These struggles were not co-ordinated and thus their efforts were isolated. The UDF was formed to unite these struggles and bring together people from around the country who opposed apartheid. They claimed that some 575 organisations were affiliated to it, but was vague about the number of people represented by these organisations. However, the impression given was that it was a large number.<sup>232</sup>

Youth, student, civic, trade unions, religious, professional, political and women's groups were affiliated to the UDF. Many of the campaigns identified with the UDF, were rooted in some affiliated organisation. Examples include School boycotts, although they were driven by the Congress of South African Students, one of the

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<sup>231</sup>The Liberation Struggle: Armed Struggle and Popular Resistance: The People Armed – 1984-1990  
[www.sahistory.org.za](http://www.sahistory.org.za)

<sup>232</sup> Giliomee, H & Mbenga, B. New History of South Africa. Tafelberg Publishers, Cape Town, 2007.  
P. 379

UDF's militant affiliates. Mass stay-aways and consumer boycotts were also attributed to the UDF when they were driven by civic associations and trade unions.<sup>233</sup>

The creation of the UDF immediately transformed the nature of black opposition politics, because their co-ordinating role instantly gave many small groups from around the country a national presence and the struggle against apartheid also took on a national character. It deliberately chose to be a non-racial group striving to end a system in which race determined access to power and privilege, and therefore the freedom struggle in South Africa highlighted racial and class oppression as key causes of poverty, inequality and a lack of rights for most South Africans.<sup>234</sup>

The National Party-led government under President P.W Botha began its domestic reforms in 1984 when a new constitution was formed, by splitting parliament into three uniraical chambers, a House of Assembly (comprising of 178 whites), a House of Representatives (consisting of 85 coloureds) and a House of delegates (consisting of 45 Indians), and by doing so, the Nationalist government had addressed the question of power by including blacks in the political process. However, it was inadequate because the primary official groupings of South Africa remained racial, whites continued to be dominant and black Africans who constituted 75% of the population, had still no say in the new dispensation.<sup>235</sup> The immediate target of the UDF was to oppose this new constitution.<sup>236</sup>

During the annual conference of the South African Council of Churches (SACC) in 1984, Dr. Allan Boesak called on Christians and Churches to set aside a "day of prayer" for the fall of the government. A group was commissioned to draft the "Theological Rationale" for the occasion that was to take place on 16 June 1984. This decision led to much heated debates amongst Christians, church leaders, clergy and the media. The following year a state of emergency was declared.<sup>237</sup>

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<sup>233</sup> Giliomee, H & Mbenga, B.2007. p. 379

<sup>234</sup> *ibid*

<sup>235</sup> Thompson, L. A History of South Africa. Yale University Press, 2001. P.219

<sup>236</sup> Thompson, L. 2001. P.

<sup>237</sup> Hofmeyer, J.W & Pillay, G.J. A History of Christianity in South Africa Volume 1. HAUM Tertiary, Pretoria, 1994. P. 287

On 16 October 1984 Black resistance was given a boost when the Nobel Peace Committee announced that Bishop Tutu had been awarded the Nobel Peace Prize, joining Chief Luthuli as the second South African to receive this prestigious award. Tutu was already engaged in the struggle with the clergy against the government. Bishop Tutu gave new hope to both internal and external opponents of the government.

### **The path to Transformation and Reconciliation: 1985 – 1995**

The above is a very brief synopsis of the political climate in South Africa at the time when Revd. Don Stephen became the Rector at St. Margaret's. He had the mammoth task of leading St. Margaret's through the turbulent eighties through the path of negotiation and reconciliation of which there was no return.

He certainly seemed up for the challenge when he reported to the Vestry Meeting on 24 February 1985, only thirty four days at the parish, when he needed to respond to some of these burning issues raised above, as well as those mentioned in the previous chapter, almost immediately. He reported on three points. The first was Bishop Desmond Tutu. He wrote:

“Desmond Tutu seems to be an issue among some members of the congregation. Could the issue be that we are reacting to what others (e.g the media/T.V, etc) are saying Desmond Tutu is saying? I am not certain in one way or another, and so in order to reach some finality on this issue, I have made available to the parish the book which records the sermons, speeches and statements of Desmond Tutu. Please let's read it and then we will really know what he said, is saying and be able to make up our own minds about this man once and for all”<sup>238</sup>

However, this book did not suffice and in an attempt to settle the matter, Revd. Stephen asked Bishop Tutu to preach and address the congregation to explain his media statements. So when Bishop Tutu visited St. Margaret's and spoke to some of the parishioners after the service in the hall, Cynthia recalls that there were a few of them that confronted him about his preaching of violence and told him that he should rather preach love. The confrontation grew very heated and Bishop Tutu was whisked away by his entourage.<sup>239</sup> No report of the

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<sup>238</sup> Rectors Report to the Vestry Meeting of 24 February 1985

<sup>239</sup> Cynthia Engelbrecht, Interview, 18 April 2007

incident was found in parish or diocesan records and neither in the media. Archbishop Tutu's office responded that he had no recollection that such an incident ever occurred.

Elaine Mc Naught also remembered Bishop Tutu's visit and recalls that he later send an olive tree as a "peace offering". He personally did not plant the tree, but it is still growing in the church garden today.<sup>240</sup> The incident described above clearly reflects the tension between the laity and leadership of the Church at the time and this would have certainly affected all other aspects in the life of the church, as reflected in the forthcoming points addressed by Revd. Stephen.

The second issue that needed clarification by the Rector, dealt with the diversity of church life. He stressed the importance of church organisations catering to the needs of all parishioners, "and yet a life that is built on a sound foundation of faith." He would continue the work done by Revd. Parker and expressed his concern about the "sort of stop-start existence as the rectors moved on". He would attempt to minimize this and although change is inevitable he felt that it should rather be dictated by need, than by a 'new broom' syndrome.<sup>241</sup>

His third point linked up with the second as concerns were raised by some parishioners about his "churchmanship." In other words, the way in which he was going to conduct his ministry. His response was that he believed the minister should merge with whatever the congregation feels its way of worship should be, but yet he is not a chameleon. He believed that there are principles that should be followed and the main one is that Christianity is a faith that teaches 'the Priesthood of all believers.' He explained:

"Our worship should be holy and yet relaxed, structured and yet free. My own beliefs are not really important, but regardless of whether we are High Church or Low Church, Evangelical or Charismatic, let us be ourselves before one another and before God. After all, my task is to introduce you to the whole country of Christianity and not the small hamlet in which I at present live."<sup>242</sup>

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<sup>240</sup> Elaine McNaught. Interview, 23 September 2010

<sup>241</sup> Rectors Report to the Vestry Meeting of 24 February 1985

<sup>242</sup> Rectors Report to the Vestry Meeting of 24 February 1985

And concluded by saying:

“We need to explore all aspects of our faith both in prayer and service. We need to know the absolute holiness of silence before God, as much as the joyful outpouring of the spirit in song. We need to value and experience the Liturgy of 2000 years and the modern Gospel Service, with electric organs and all the other technology. My prayer is that in 1985 we will undertake this journey of exploration and be enriched by it.”<sup>243</sup>

The above is of special significance, because St. Margaret’s (and most probably other parishes as well) continues to be challenged by this dualism of tradition verses modernity even some twenty-four years later. Parishes attempt to address this issue by having different forms of services on Sundays, for example, a High early morning Mass followed by a praise and worship Mass. However, it becomes more challenging when it appears that too much of the traditional structured Anglican service is lost and substituted with more charismatic forms of service. Having different forms of services than, does not solve the problem, because it is not the traditional “old against young”, but a fear amongst many that they are losing their identity as Anglicans. A fear that cuts across all age groups. Young people, toddlers through to adolescent, throughout the ages, found the church to be “boring” and all age groups at some point in their lives found the rituals to be monotonous and attempts to change the structure to suit everyone will probably never end. This phenomenon existed in the past and will certainly continue in the future. However, not everyone agrees that changing the organ with a live band and traditional hymns with modern praise and worship songs, better express a stronger sense of spirituality or closeness to God. The one form of worship should not be viewed as better than the other.

Re-instating the Easter Midnight Mass, addressed this matter somewhat. Revd. Stephen wrote in the parish magazine that in ancient times this service was the most sacred and important of all Christian Services. It was seen as the main celebration of the Church’s year and was considered even more important than Christmas.<sup>244</sup>

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<sup>243</sup> *ibid*

<sup>244</sup> Parish Magazine, March 1985, p.3

In an effort to improve the parish's finances, he proposed that the Dedicated Giving Programme that failed in the 1960's, (due to the involvement of the Wells organisation, a private fundraising organisation), be re-investigated in order to make it a viable method of securing continues income for the parish.<sup>245</sup>

To Revd. Stephen the socio-political situation in the country seemed to be fragmenting into all sorts of groups, almost as if the very fabric of society was breaking down. Not only in the area of politics, but even between age groups. The young seemed alienated from the middle aged, the elderly from the others.

He writes... "Your skin colour, your age, or even where you lived, your level of income; seem to be a factor of division – but despite this, in Christ we are one, and at St. Margaret's we gather each Sunday to worship Him who united us with our God, made us sons and daughters with Him, of God."<sup>246</sup> He personally wished to see this aspect of their (himself and the congregation) faith grow and that the Atonement became a concrete reality within the parish. He hoped that the parish life of St. Margaret's be filled with such love and unity that others who felt alienated or somewhat divided from them, will find peace and fellowship within the Church.<sup>247</sup>

The focus of his column in the following month's magazine was the parish itself; correctly saying that it is one of the older congregations in Parow, but then claiming that it was founded in 1919 and served the areas of Goodwood, Elsies River, Tiervlei and Parow. The first chapter of this thesis focused on the establishment of the Anglican Church in Parow and clearly shows that it was founded much earlier than 1919. The column also gives one the impression that St. Margaret's was built in 1919 when he said the following: "Be proud of your parish, for it is one that has served faithfully since its creation in 1919."<sup>248</sup> The Laying of the Foundation Stone Service took place on 12 June 1943 while the church was still being built.

He continued to stress that St. Margaret's Church was open to all and has always been open to all regardless of political persuasions, race or colour. This has been its strength and also one of the main well-springs of their ministry in this area."<sup>249</sup> This may very well be the

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<sup>245</sup> Ibid. p.4

<sup>246</sup> Parish Magazine, June 1985, p.3

<sup>247</sup> Ibid. p.4

<sup>248</sup> Parish Magazine. July, 1985. p. 3

<sup>249</sup> *ibid*

case, but the Group Areas Act restricted groups to reside in strictly confined areas and people had to attend church in the area where they lived.

In this column he ended by reminding parishes that when the Church is in the media spotlight about the actions of the leadership of the Church, they should find out from other sources, and not the media, the correct story and then lay it on the side altar in the chapel. By doing this, the whole controversy is laid in front of God, allowing Him to show the way and also through this process, informing themselves of what took place.<sup>250</sup>

This message of “inclusivity” in Revd. Stephen’s sermons and columns, in my opinion, were to prepare the parish for the CPSA’s Partners in Mission (PIM) process first mentioned by him in the September 1985 magazine. This two-year process of evaluation would take place throughout the whole CPSA and would involve all Anglican from the Sunday worshipper right to the Archbishop himself. At the centre of the programme was the Partners-in-Mission Prayer:

Gracious Father  
In your Son Jesus Christ  
You revealed your love for the world you created  
Through His death on the Cross  
You broke down the walls of our sinful division  
and united us with you.  
Give us grace to live as your children  
And to work for reconciliation among all people  
That we may proclaim your glory and reveal your truth  
Through Jesus Christ our Lord

The purpose of the PIM process was to enable all people of the CPSA to respond to God so that they become by word, action and example agents of God’s reconciliation in Southern Africa. The PIM method would help the people of the CPSA at parish, regional/archdeaconry, diocesan and provincial levels to: reflect, evaluate, visit, re-assess, share and enable. It would start by finding a balance between the three primary elements of Christian life that is worship, doctrine and action. Participants would need to determine whether a balance exist at their parish. Furthermore, it was a method of developing a corporate ministry of the Church in which all its ministers, both lay and ordained, would

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<sup>250</sup> *ibid*

work and plan together to fulfil the total mission of the Church, and in essence, make the Partners-in-Mission Prayer a reality in all parishes. In order to accomplish this, every member of the parish was expected to be involved; assessing the skills and resources available and how it could be effected used, by reaching out to other Christian Communities regardless of their race, language or culture, and by asking them to assist the parish in fulfilling its mission in Parow.<sup>251</sup>

Revd. Stephen encouraged everyone to participate as fully as possible as it would assist all to discover what God called them as Church to do and be in Southern Africa.<sup>252</sup>

The PIM process was quite significant because it was expected from every parishioner to participate in mapping out the process of reconciliation. It was no longer something that the leadership of the Anglican Church announced in the media, or only the view of - and the responsibility or idea of Bishop Tutu, but the Church as a collective, and it was expected from everyone to participate. The church, along with every parishioner was expected to transform and the Partners in Mission process was preparation for this transformation. The PIM Reconciliation Lenten course was scheduled to commence during the 1986 Lenten season. It consisted of six chapters with questions for discussion, written by Canon Colin Jones of the Cape Town Diocese. The six chapter topics were:

1. Reconciliation and the interpreting Ministry of the Church
2. Reconciliation and Prophecy
3. Reconciliation and Making Peace
4. Reconciliation and Loving our Enemies
5. Reconciliation and Confrontation
6. Reconciliation and Wholeness

This course was presented on Sunday evenings. Each chapter was assigned a specific scripture reading and questions for discussion. This course was only available in English. Another course consisting of 6 sessions was presented on Wednesdays after the morning and evening services. The sessions consisted of an address on tape of about 15 minutes accompanied by a suggested outline for conducting a one – one and a half hour meeting with questions for discussions. This course was available in English, Afrikaans, Sotho, Tswana, Xhosa and Zulu. The contributions to this course were Bishop Richard Craft,

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<sup>251</sup> Parish Magazine. Partners-in-Mission information page. September 1985

<sup>252</sup> Parish Magazine. September, 1985. p.3

Maggie Nkwe, Sheena Duncan, Bishop Desmond Tutu, Revd. John Aitchison and Bishop Alfred Mkhezi and produced by Revd. Stephen Warnes. The session topics were:

1. "Be ye reconciled to God."
2. "They brought young children to Jesus"
3. "In your posterity shall all the families of the earth be blessed"
4. "Who is my neighbour?"
5. "God made no distinction between us and them"
6. "the Church as a reconciled community"<sup>253</sup>

However, while conducting an opinion poll in 1985 that attempted to establish why the evening service attendance dropped, concerns about Bishop Tutu and politics were again raised. Revd. Stephen responded to these concerns in the Parish Magazine of January 1986:

"Well, there is nothing we can do about Desmond Tutu, he is in fact the Bishop of the Diocese of Johannesburg and has very little to do with our Diocese. As for politics... we at St. Margaret's identify with no political party, and quite rightly so. We would also unhesitatingly welcome any person, regardless of race, colour or political persuasions (whether right or left) as a member of our congregation, the only proviso being that he or she recognises the Lordship of Jesus Christ, above any party political position. From time to time sermons have touched sensitive subjects, yet surely the leadership of the Church has a role in guiding the Body of Christ in the day to day life of its members, in the 'politics' of living as a Christian."<sup>254</sup>

But one of the most significant and important event in the life of the CPSA occurred on 14 April 1986 when Bishop Desmond Tutu was elected as the Archbishop of Cape Town.

Revd. Stephen wrote:

"What a shocked look that T.V announcer seemed to have, when at the end of the 8pm news on the 14<sup>th</sup> of April, he announced that Bishop Desmond Tutu had been elected as the new Archbishop of Cape. I am sure that there were quite a few others who were equally shocked. Yet, as one who was present at this historic Elective Assembly, I am able to bear witness to the immense sense of the presence and power of God within this body and also that spirit of unity and fellowship that existed among those who were present. We prayed for leadership and guidance and our prayers were answered, maybe even in a way many had not expected."<sup>255</sup>

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<sup>253</sup> Parish Magazine. Partners-in-Mission Course Outline. October 1985

<sup>254</sup> Parish Magazine. January 1986, p. 3

<sup>255</sup> Parish Magazine. May 1986, p.3

But Cynthia Engelbrecht remembered that some of the parishioners left St Margaret's at that time because of the Church's stance on the liberation struggle, and especially the role of Bishop Tutu. They did not appreciate all the publicity, especially the many "controversial" statements he made about the armed struggle and economic sanctions. They felt they came to church to worship God and not to listen to political statements. She personally knew of four families who left the church at that time, but every one of them came back eventually.<sup>256</sup>

Ironically, in 1986, it was reported in the press that another Anglican parish with the same name, St. Margaret's in Witbank, about 80km north-east of Johannesburg, that had a large number of English immigrant parishioners, staged a revolt against the leadership of Archbishop Tutu and could be closed down as a result. *The Sunday Times* reported that since July (1986) a third of the parish has stopped "dedicated giving" as a form of protest against the Archbishop's support for sanctions and a small number of parishioners stopped attending St. Margaret's. The Bishop of Pretoria at one stage pleaded with the parishioners, but the crisis had come to a head when he told Witbank's six hundred Anglican to "get their house in order." Archdeacon Jacques Demetz, rector of St. Margaret's and Archdeacon of the Eastern Highveld said that the parish had until 30 November [1986] to decide on its future. He said that unless those who withhold their pledges resume their contributions, the parish would close. All the parishioners would achieve through their action would be "to destroy their own church. The parish that was established in 1919 would then be demoted to chapelry status by the Bishop and Chapter and the rector would be sent to another post".<sup>257</sup>

This meant that Witbank's Anglicans would then fall under a parish in Pretoria, Middelburg, or even St. Peter's in Witbank's black township. They would also need other denominations to perform christenings, marriages and burials. However, Archdeacon Demetz was hopeful that his parishioners would have a "change of heart" about Archbishop Tutu as they were good people who were misled by the media. They had nothing against the archbishop as a person, but it was his statements on sanctions that caused their anger and frustration. The financial boycott led to a drop of

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<sup>256</sup> Cynthia Engelbrecht, Interview, 18 April 2007

<sup>257</sup> Sunday Times. 23 November, 1986. P.3

R2500 a month from the collection that caused the church to be in arrears of R7000 in assessment to the diocese. Archdeacon Demetz was of the opinion that the vast majority of parishioners used St. Margaret's as a weapon to demonstrate their anger and frustration, but in the process, they were destroying St. Margaret's as a parish church and have not hurt Archbishop Tutu at all.<sup>258</sup>

The two St. Margaret's were certainly not the only parishes caught up in the "turmoil" of Archbishop Tutu as it was well documented that many South Africans, including Anglicans, did not agree with the Archbishop's call for sanctions against South Africa.

And yet, in the midst of all of this, St. Margaret's was called to take part in their parish Assembly and plan the mission priorities for the church on Sunday, 25 May, 1986, with the purpose to enable all the people of the CPSA to respond to God...so that we become by word, action and example agents of God's reconciliation in Southern Africa.<sup>259</sup> One wonders how effective this PIM process would be when congregations cannot reconcile with its Archbishop, the leader of their Church.

However, many did participate fully in the Partners in Mission Assembly and Revd. Stephen commended that it was very exciting to see so many parishioners involved in the consultation. A report was formulated at this assembly, listing the strengths and weaknesses of the parish as well as five priority areas. This report is important because it is a self-examination and critique of the effectiveness of the parish by its own congregants. It is interesting to note that all the challenges faced throughout the existence of the parish, were again highlighted in the report, for example, with regards to Worship, the weaknesses were that it was too structured and formal, but also not formal enough. Furthermore, the parish does not readily accept changes, there was not sufficient sharing and praise and not much was done to attract the youth. This substantiates the earlier argument made with regards to the challenges pertaining the structure and traditions of church services. The five priorities identified were firstly to improve the singing during services by increasing members and include popular hymns, both young and old. Secondly, improve the financial situation of the parish.

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<sup>258</sup> Sunday Times. 23 November, 1986, p.3

<sup>259</sup> Parish Magazine. May, 1986.p.5

Thirdly, to focus on adult education and outreach programmes. Fourthly, more parish involvement, especially the work parties and fifthly, more visiting and caring activities.<sup>260</sup>

As a result, a series of courses or workshops was scheduled to take place in order to assist parishes to realize their priorities. Revd. Stephen also planned to revive the caring groups in the parish that was started by Revd. Michael Parker, but for various reasons, fell flat.<sup>261</sup>

Revd. Stephen reflected on the Partners in Mission process, saying that at parish level, it simply means involvement, and ... “what God seems to be saying to us is be involve in My Body – Your Church. Become part of my actions as I work through you. So for us at St. Margaret’s, Partners in Mission (P.I.M) has a new meaning, almost a new slogan P.I.M – Please Involve Me.”<sup>262</sup> He suggested that everyone could get involved immediately by urging those parishioners who left the parish, to return... “Tell those ‘verlore skapies’ to come back home, they’ll be welcomed.”<sup>263</sup>

The August 1986 Parish Magazine, somehow sums up the crisis faced by St. Margaret’s and surely many other parishes by simultaneously announcing the date of the Enthronement of the new Archbishop of Cape Town on Sunday 7 September and a letter from the Parish Council to all parishioners informing them of certain difficulties that the church were facing, as well as an article published in “Seek”, entitled “There’s no need to give in to despair and negative thinking” that was printed in the parish magazine.<sup>264</sup>

Both the letter and article urged parishioners not to give in to their fear, or become angry because it often led to a lack of interest or even antagonism amongst members, that causes a severe drop in support of church services, parish groups, projects and finances. This can be directly linked to the Church’s (CPSA) political involvement, its

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<sup>260</sup> Parish Magazine. PIM Parish Assembly. 25 May 1986. St. Margaret’s Parow. 65 Hopkins Street, Parow

<sup>261</sup> Parish Magazine. June, 1986, p.3

<sup>262</sup> Parish Magazine. July, 1986, p.3

<sup>263</sup> Parish Magazine. July 1986, p.3

<sup>264</sup> Parish Magazine. August 1986, 3

stance perceived to be in opposition to the South African Government and its appointment of a controversial Archbishop as obstacles to the effective membership of many people. But it was irrefutable that the country was experiencing a time of change; and the process that began was irreversible and many people were fearful of a loss of security, wealth and status as a consequence. Parishioners were reminded that if they put their trust in God the future need not be so bleak. His command was that all should love one another as He loves us. The process of change would not be comfortable, indeed it could be painful, but withdrawal from discussion and prayer about these important matters would not eliminate the problems but would only deprive them of the opportunity of understanding others' viewpoints and of asserting their influence in the situation. The article also warned that many would be tempted to turn to false 'saviours' who would provide easy solutions and who get impatient with the leaders of the Church who consistently and repeatedly call them to 'face reality' and seek cheap escape routes. Saviours like the government, police and economists. But most deceptively, so may turn to a religion that gives comfort by lifting ones thoughts away from the grim reality of life and keep one's thoughts on heaven or a personal relationship with God. However, when these false saviours do not work as one hoped, disappointment sets in, leading to anger towards persons or organizations, which may include the church. Again, faithful participation in the church and its activities would assist in these difficult times.<sup>265</sup>

Unfortunately all these attempts to calm people's fears did not have the desired effect of convincing them to return to faithful worship and the parish was facing its most serious challenge. Revd. Stephen wrote in his Rectors Report for the Vestry Meeting of 1 March 1987 that St. Margaret's is an unusual church in that the church building, the hall, Sunday School centre and Rectory were all fully paid for with no outstanding loans and should therefore be a completely self-sufficient, even wealthy parish. Yet this was not the case. At the 1985 Vestry Meeting, the treasurer warned that the parish was experiencing financial problems, as expenses were rising without a parallel rise in parish income and this had been the pattern at every subsequent meeting. And because of this trend, it was very doubtful that St. Margaret's would remain an independent

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<sup>265</sup> Parish Magazine. August, 1986

parish, unless there was a marked increase in parish planned giving income and also the Sunday collections.<sup>266</sup>

He noted that initial temptation was to link the financial crisis with the election of the Archbishop, but a closer examination of the income showed not so much a drop, but rather that it remained constant and in this consistency failed to keep pace with rising costs and expenditure. Instead he believed that the financial problems were a symptom of a far deeper crisis. “Somehow instead of growing spiritually, we’ve grown fat and complacent, and now that our country begins to experience a time of difficulty and unrest (and believe it – this is still taking place whether the newspapers are allowed to report it or not), we, like an unfit and out of condition athlete, find ourselves struggling.”<sup>267</sup>

He felt that much of the controversy about Archbishop Tutu revealed not so much a political difference, but rather a failure of faith, a failure to understand the practical day-to-day implications of the Gospel of Jesus Christ. I assume that he was hoping that the Archbishop’s visit and celebration of the Holy Eucharist at the parish on Sunday, 18 February, 1987, would somehow help to address this matter. As well as the parish’s feeling of exclusion from the Anglican Church as a whole, as if it was not really part of the CPSA.<sup>268</sup> He was concerned about the poor attendance of any course designed and run for the congregation, that at other congregations it was considered an honour to serve on the parish council, but at St. Margaret’s it was viewed almost as the “booby prize”, so the same faithful people would avail themselves to serve year after year. He planned to address these issues through the Lent Course that would be seven “Life in God’s Spirit” Seminars focusing on personal faith. He was hoping that out of this course new leaders for the church would emerge, to begin fellowship groups in the homes of the parish, because he felt that the congregation had become alienated from each other, and also alienated from the rest of the diocese. So in order to address that, he invited various people from the diocese to preach at St. Margaret’s during Lent. Lastly, in order to reach the whole family of St. Margaret’s, he decided

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<sup>266</sup> Rectors Report to the Vestry Meeting of 1 March 1987

<sup>267</sup> *ibid*

<sup>268</sup> Parish Magazine. February, 1987

to have the Communicants Roll updated, something that was last done in Revd. Michael Edwards' time. He ended the report by personally appealing to all who were concerned about the wellbeing of the church. "We need dedicated committed Christians now as never ever before. Christians prepared to work and serve with faith and in obedience. I have no doubt that the doors of this church will always remain open, but I'd prefer that it does so as an independent parish in Parow, and not as in the case of a parish in the Transvaal, that once was the mother church, now a chapelry of its own daughter congregation."<sup>269</sup> He may well have been referring to St. Margaret's in Witbank, earlier referred to in this chapter.

The people of St. Margaret's at times responded positively to this call for faithful worship and tithing throughout the year, but even though new people joined from time to time, attendance remained low, as many people left the area or did not return to the parish. Fortunately, the independent status of St. Margaret's remained intact while Revd. Stephen spent his last few months at St. Margaret's. He celebrated his last service on Pentecost Sunday, 22 May 1988. In his last report to the Vestry meeting on 21 February, 1988, he thanked the core of committed parish members, referring to them as the hidden pillars and foundation of the parish without whom the parish could not exist. He believed that the church with its beautiful thatched roof must be one of the most beautiful churches in the Northern Suburbs and encouraged all to remain faithful in their worship and to bring the ones who had left, back to the church.

In September 1989 the extent of the informal talks between government representatives and ANC leaders was known only to President Botha, but there was no sign of a breakthrough on the deadlock. In June 1990, Thabo Mbeki chaired a congress of the South African Communist Party where it was decided to continue with the armed struggle until victory and introduce socialism later.<sup>270</sup>

The fall of the Berlin Wall began on 9 November 1989, dramatically signaled the end of the Cold War and the Soviet Union's hold over Eastern Europe. It also contributed to the breaking of the deadlock in South Africa as Communism as a political and

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<sup>269</sup> Rectors Report to the Vestry Meeting of 1 March 1987

<sup>270</sup> Giliomee, H & Mbenga, B.2007. p.394

economic system was rapidly beginning to disintegrate. These developments presented De Klerk with what he termed a “God-sent opportunity”, as it could now tell its constituency that without Soviet backing, the ANC with its ally, the SA Communist Party, no longer constituted a major threat to stability and private ownership.<sup>271</sup>

By 1989 De Klerk had made a great leap, by inviting the ANC to work out a power-sharing system. In December 1989, he persuaded his cabinet to accept the need to unban the ANC, Pan-Africanist Congress and other liberation movements and to begin all-party negotiations for a new constitution without preconditions. On 2 February 1990 he announced this decision to a startled parliament. Without the fall of the Berlin Wall, it is difficult to conceive of the ANC coming to power five years later.<sup>272</sup>

When Revd. Geoff Johnson became the Rector at St. Margaret’s in September 1988, the parishioners’ response to him was very surprising when compared to Revd. Don Stephen. It was almost as if the previous four years of intense turmoil never happened. Revd. Johnson did not ask for anything different to what Revd. Stephen asked of the parishioners, Archbishop Desmond Tutu was still the Archbishop and political reform in the country gained momentum, and yet the parish responded positively to every request made by the Rector.

In his interview Revd. Johnson shed some light on this change in response by the parish when explaining what some of the Church wardens and council’s expectations were for their new priest. Firstly, they were “fed-up” with the high turn-over of priests, staying only for a few years then leaving. So they wanted a priest who was going to stay for a long time. Secondly, they were “tired” of priests’ wives who didn’t get involved in the life of the parish, so this would also be a factor when appointing the new rector. So with the appointment of Revd Johnson, they got everything they wished for; a priest who stayed at the parish for 16 years and a wife who was very actively involved in the life of the parish.<sup>273</sup>

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<sup>271</sup> *ibid*

<sup>272</sup> *ibid*

<sup>273</sup> Johnson, Revd. Geoff. Interviewed on 19 December, 2005. Claremont, Cape Town.

Another factor that played a role in this change in response was the fact that... “There were about 50 or 60 people who came to church when we (Revd. Johnson and Joy) first got there...mostly elderly white folks.”<sup>274</sup> Lastly, another factor was the difference in personality between Revd. Johnson and Revd. Stephen. Revd. Stephen was at times quite harsh in his approach and it is clearly demonstrated in his communication with the parish as shown in this chapter. Whereas Revd. Johnson had a softer demeanor that perhaps, made him more approachable to the older parishioners who were the majority when he arrived at the parish.

This chapter will conclude the history of St. Margaret’s by focusing on the first six years of his priesthood at the parish and highlighting significant transformative developments during this time and later years.

This period is very much a consolidatory time in the life of the parish and also marked the beginning of tremendous growth both in attendance as well as spiritually for many parishioners. Revd. Johnson simply built on the solid foundation laid by the benefactor and previous priests of the parish. Regular tithing in the form of Planned Giving, Stewardship campaigns to increase the number of parishioners, Bible Study courses, fundraising, etc, are not new to St. Margaret’s and had been successful in the past. The benefactor of the parish, J.P.S du Toit, provided a strong financial foundation that allowed the church to purchase many properties, but also bequeathed funds and property to the church as well. Revd. Johnson managed to build on these solid foundations and was able to “tie-up” a few “loose ends” that could not be tied up due to the high turn-over of priests and many challenging and turbulent seasons of the parish.

In his first column in the October/November 1988 Parish Magazine, he wrote: “Looking at the Parish Magazines over the past few months, I noticed that certain problems have been discussed. Every parish has them, but we have no reason to despair, because we can expect God to be at work in our situation. As we go forward in complete faith in Him, we shall discover what His plan and purpose is.”<sup>275</sup> His first priority was to visit all 250 parish families on the parish roll at their homes and his

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<sup>274</sup> Geoff and Joy Johnson, Interview, 19 December 2005.

<sup>275</sup> Parish Magazine. October/November 1988. p.4

second priority was to improve the financial situation of the parish. (The parish roll was updated a few years earlier as requested by Revd. Stephen.) He felt that not enough was being given to keep St. Margaret's going and it seemed unfair to ask those already giving generously to dig deeper into their pockets. Therefore, there was a pressing need for those who are not yet participating in Planned Giving through envelopes to consider doing so. (Planned Giving was first introduced in the parish in the early 1960's and attempts to revive it occurred frequently over the years.) He was however confident that an increase in income of 100% over the next two years was not beyond the reach of the parish. It may be difficult, but not impossible.<sup>276</sup> To help reach this target, the Parish Council decided to embark on a Dedication and Stewardship Campaign that would seek in a practical way to help all to grow spiritually and to give of their gifts, talents and financial resources. For the campaign to be effective, volunteers were required to visit every home in the parish in order to let parishioners know what it was all about.<sup>277</sup>

In June he reported that it was encouraging that attendance at services had gradually increased, that income for the first four months of the year was above budget and that it was particularly noteworthy that Collections and Planned Giving was spot on target and that the Repairs and Maintenance (RAM) Fund was nearly doubled the amount budgeted for. The aforementioned campaigns and plans all showed tremendous increase during the period under review (1989 -1995) as they were well and faithfully supported by the congregation. All fundraising events (fetes, dancers, games evenings, etc) were also well attended.

It was also noted in the June Parish magazine that for some time the Parish Council was considering building a new Rectory on the vacant plot opposite the church. (This plot was bequeathed to the parish by du Toit.) Building plans would be drawn up in the near future and funds would be needed to make this a reality. A concrete wall was already erected along the McIntyre and Hopkins Street boundaries at a cost of R2000.00 and this was necessary as the plot was being used as a dumping site by

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<sup>276</sup> Parish Magazine, March 1989.p.4

<sup>277</sup> Parish Magazine, April 1989. p.3

all.<sup>278</sup> The last two properties owned by the parish, namely the old rectory and Sunday School Centre were sold to fund the building of the new rectory. The plans were outlined in the Vestry Meeting on Sunday, 17 February, 1991. It was projected that the new rectory would cost about R240 000.00 and this would be funded as follows:

|                              |             |
|------------------------------|-------------|
| Sale of old Rectory          | R155 000.00 |
| Sale of Sunday School Centre | R60 000.00  |
| Amount already raised        | R22 000.00  |

The reasons given for the Rectory being so expensive was that in order to cut down on maintenance costs, it would be a face-brick structure, alluminium window frames and considerable brick paving.<sup>279</sup> The new rectory was completed in 1992. Other structural developments completed in 1992 included the building of a concrete garage on the side of the hall as a storage facility as well as a Garden of Remembrance.

Revd. Johnson reported that the parish would start using the New Anglican Prayer Book as of the first Sunday in October (1989), and was thankful for the tremendous response to the requests for donations of these Prayer Books to the church. He also believed that it was imperative that everyone prayed for the New South Africa that would comply with God's standards of righteousness, justice and love. He believed that President de Klerk has set us upon that path and so we must pray that he and other leaders will continue to do fearlessly what is right in God's sight.<sup>280</sup>

One of the most controversial and important issues debated in the Church for a long time, was the Ordination of Women to the Priesthood. However, when it was at the forefront of the Diocesan Synod that took place in 1990, significant strides were made in the transformation of the CPSA when the motion in favour of women priests was passed by an overwhelming majority, indicating that opposition to this move had largely fallen away.<sup>281</sup>

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<sup>278</sup> Parish Magazine, June 1989, p. 3-4

<sup>279</sup> Parish Vestry Meeting Minutes. 17 February, 1991

<sup>280</sup> Parish Magazine. March/April, 1990. p. 3

<sup>281</sup> Parish Magazine. November, 1990. p.3

Alongside the increased financial support and structural developments, the congregation also experienced significant spiritual growth during this period. In 1989 Revd. Johnson encouraged parishioners to attend the Lenten Bible Study Course on Wednesday evenings and in April he reported that requests have been made for a follow-up to this Bible Study, clearly indicating the need expressed by the congregation. So in a very short time, participation in spiritual enriching courses presented improved, not surprisingly as this is the core function of the Church, but needs to be sustainable over the life-span of the parish.

Cynthia Engelbrecht recalled that the “Life in the Spirit” Seminars held during October and November 1992 considerably helped spiritual growth that led to the formation of a Home Group.<sup>282</sup> However, participation of the parish in the RENEW process was a “life-changing experience” for the majority of the church. It brought about ten Home Groups with about 80-90 people attending the six-week course each season. For many years these groups continued to meet on a regular basis, but only five groups continued to meet regularly. Cynthia felt that Home Groups needed to be revived as it encouraged fellowship, spiritual growth and a feeling of belonging and being a “family of God.” The RENEW team also organized social events such as dinners, car rallies, braais, picnics, concerts and even a fashion show.<sup>283</sup>

The aim of RENEW was spiritual and numerical growth for the parish being offered by the Diocese to those parishes that wished to participate.<sup>284</sup> As 1990 was declared the “Decade of Evangelism”, Revd. Johnson felt that before they could evangelise, they need to lay a good foundation through prayer and worship.”<sup>285</sup> I am of the opinion that RENEW was a response of the Diocese to this declaration, as it offered formation in prayer, scripture, community building, liturgy, evangelism and family life – enabling all to apply the Gospel teachings effectively to daily life.”<sup>286</sup> The process of RENEW took place over three years and commenced in August 1994. The

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<sup>282</sup> Cynthia Engelbrecht, Interview, 18 April 2007

<sup>283</sup> Cynthia Engelbrecht, Interview, 18 April 2007

<sup>284</sup> Parish Magazine. August 1993.p.3-4

<sup>285</sup> Parish Magazine. January 1993. p.4

<sup>286</sup> Parish Magazine. September 1993. p.3.

three years were divided into six “seasons”, each lasting for six weeks and had its own theme.

The success of the RENEW process led to the “Way Forward” courses and this was replaced with the introduction of the ALPHA Course in 1998. Two courses are held every year and bring about great spiritual growth to all participants. Many of the present leaders of the church participated in these courses. The ALPHA course continues to be well supported by the parishioners at St. Margaret’s.<sup>287</sup>

St. Margaret’s also celebrated its 50 anniversary on 12 June 1993 with a special service that was also a Harvest Festival on Sunday, 13 June 1993. This service was attended by special guests that included Dorothy Lyner of the Anglican Women’s Fellowship in Ravensmead, Lee, the sister-in-law of the first rector of St. Margaret’s, George Arthur Lee, as well as the son of the benefactor of St. Margaret’s, J.P.S du Toit’s son, André du Toit. An article appeared in the *Tyger-Burger*, the local newspaper, about the anniversary, on 16 June 1993.

The Group Areas Act of 1957 which was in turn replaced by the Group Areas Act of 1966 that effectively kept different race groups from living in the same areas, was repealed on 5 June 1991 along with the Natives Land Act of 1913. This changed the demographic structure of white residential areas forever when other race groups settled in these areas. Non-whites inevitably joined the religious institutions in these areas.

The effect on St. Margaret’s was profound because .... “[When] Coloured folks started moving into the area, it was just great because we got in more kids and younger families and it was just wonderful.”<sup>288</sup> The once whites-only parish was now transformed into fully multi-racial congregation. This also increased the congregation from 60 on Sundays to 80-100 at the 7:30 Mass and 200-220 during the 9:15 Mass. Festival Services, eg, Christmas and Easter increased from an average of 80 to 350-400.<sup>289</sup>

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<sup>287</sup> Cynthia Engelbrecht, Interview. 18 April 2007

<sup>288</sup> Geoff and Joy Johnson, Interview, 19 December 2005

<sup>289</sup> Attendance Registers. 1990-2011

What this meant to those who were moved from the area, like Danny Layman, and now worship at St. Margaret's was that "I'm back where I have been a youngster... and when I see our youngsters, our Coloured youngsters, I'm very happy to see such a lot of teenagers and small children in the church and I sincerely hope that they would keep it up because that is the only way we would be able to survive. If we, as Coloured people, hadn't been church loving and church going people, we would never have been able to survive and it's our faith that brought us to where we are today."<sup>290</sup> As previously mentioned, the RENEW courses commenced in August 1994 and not only offered spiritual guidance and growth, but also brought people from different racial backgrounds together in the small Home Groups providing them with the opportunity to get to know each other on a personal level as well, and therefore serving as a vehicle for reconciliation.

There were also many church organizations at St. Margaret's (apart from the Badminton Club and Dramatic Society that disbanded) that form the backbone of any parish, where new parishioners could become involved in.

In 2003, the parish welcomed its first Coloured Rector, Revd. Jerome Francis and in 2010, its first female Rector, Revd. Melany Klaasen.

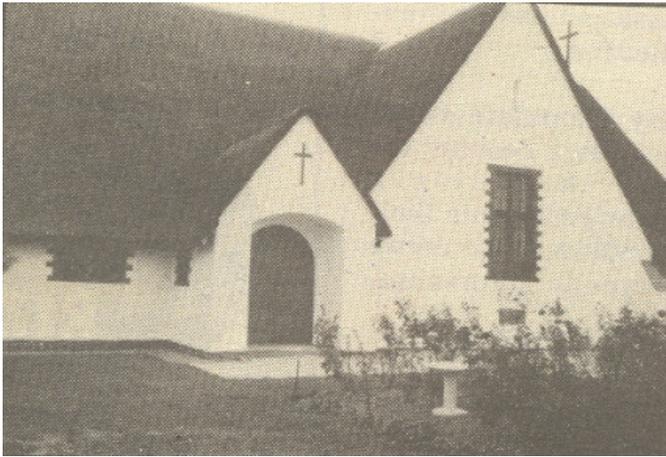
St. Margaret's in Parow, despite many obstacles and challenges, heeded the call to transformation and survived. It remains a caring and very generous congregation, supporting worthy causes like providing toiletries and gifts the children at the Tygerberg Hospital's Trauma Unit, supporting its sister parish, St. Andrew's in Eureka (a poverty-stricken area in Elsies River) financially, spiritually and many others needs identified. The congregation responds well to calls for support in disaster relief in Cape Town and any calls from the Dioceses and the Province of Southern Africa.

However, the journey of transformation is ongoing, ever-changing and evolving with each new generation. But what of the previous generation who were forcibly removed from Parow? What does transformation mean to them? To Danny Layman, it means

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<sup>290</sup> Danny Layman Interview. 11 November 2005. Ravensmead

buying St. John's back and restoring it to a consecrated Anglican Church as before.  
Whether this would ever happen, remains to be seen.



## St Margaret celebrates its 50th anniversary

St Margaret's Anglican Church in Parow is celebrating its 50th anniversary this year.

Celebrations already started earlier this year with a sparkling wine breakfast. On Sunday, June 13, an anniversary eucharist was combined with a harvest festival.

The highlight of the year's celebrations will be the anniversary dance, which will take place in the church hall, Smith Street, Parow, on Saturday, July 3. Tickets cost R30 per double and are available from Ken Warner at tel. 92-2957 after hours.

The first Anglican Church services in Parow were held at St John's Anglican Church in Frankfort Street, Parow, where Alfred Robert Seaton-Smith was the lay preacher. Worship at St John's was transferred to St Margaret's, Hopkins Street, Parow, in 1943.

The ground was donated to the Parow congregation by a Mr Du Toit in memory of his wife, Margaret, who was an Anglican. He also paid for the building of the church and provided another plot of ground, situated in McIntyre Street, earmarked for a rectory.

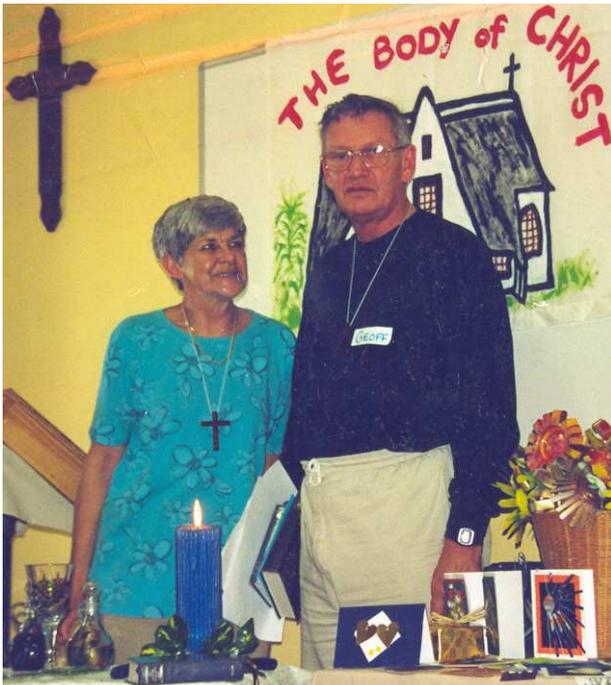
Mr Du Toit lived opposite St Margaret's in one of the lovely old Victorian houses which, incidentally still stand today and is one of three na-

tional monuments situated in Parow. Sitting at the back of the church, Mr Du Toit used to attend the services and usually fell asleep!

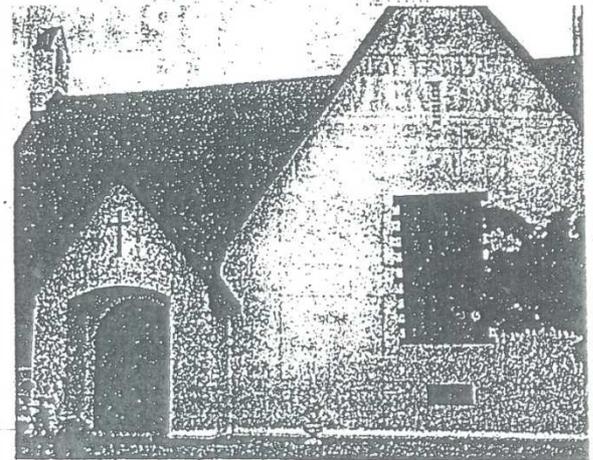
The builders were a family named Langenhoven, who worshipped at St John's. The building committee comprised Rev. Arthur Lee, Mr. H.W. Clarke and Mr. R. Smith. After the opening of the church, Rev. Lee was installed as its first Rector, with Messrs Clarke and Smith as the first churchwardens.

Initially, there were no pews. Secondhand furniture and motor car seats were used by the small congregation. Eventually Mr Du Toit donated all the money required for the pews, which today are still in the church. There was also little money for an organ, but an old pipe organ was found and repaired by a blind man, who later became the organist for a while.

The thatched roof of the church was a common specification for churches in those days, but caused many problems with maintenance over the years. During the war years, other roofing materials were also scarce. At one stage the large roof beams became beetle-infested and the holes drilled in them for treatment, can still be seen today.



Rev. Geoff and Joy Johnson 1



The St Margaret's Anglican Church in Parow.

Monday 24 November 1986

# Tutu protest puts future of church in danger

By NOEL HUGHES

AN Anglican archdeacon has appealed to parishioners to end a "protest through the collection plate" which was launched against Archbishop Desmond Tutu's calls for sanctions against South Africa.

"You can't fight Tutu through the church," Archdeacon Jacques Demetz told *The Citizen* yesterday.

Archdeacon Demetz, rector of St Margaret's Church in Witbank and Archdeacon of the Eastern Highveld, said all the parishioners would achieve through their action would be "to destroy their own church."

Since July, about one third of the parish had stopped "dedicated giving" in protest against Archbishop Tutu's attitude on sanctions. A small number of parishioners had stopped attending St Margaret's, a church established in 1919.

Archdeacon Demetz said the Bishop of Pretoria, the Rt Rev Richard Kraft, had given Witbank's 600 Anglicans an ultimatum to "get their house in order." The parish was told it had until next Sunday to decide its future.

"Unless those who are withholding their pledges resume their contributions this parish will close," Archdeacon Demetz said. "A church has to have funds."

Contributions to the church since the financial boycott started have led to a drop of R2 500 a month from the collection plate. This has meant that St Margaret's has had insufficient funds to pay its assessment to the diocese and is now R7 000 in arrears.

However, Archdeacon Demetz was optimistic the rebel parishioners

would have a change of heart before the deadline.

"I am optimistic they will rally round," he said. "They are good people," added Archdeacon Demetz who said he had sent a "no-holds barred" letter to parishioners explaining the crisis.

Bishop Kraft was not at his Pretoria home yesterday and could not be contacted for comment.

## Witbank Anglicans protest against Tutu

JOHANNESBURG. — A small Anglican community is staging a revolt against the leadership of Archbishop Desmond Tutu and could be closed down as a result, a church official said yesterday.

The regional archdeacon, the Ven Jacques Demetz, said St Margaret's parish in Witbank, about 80km north-east of Johannesburg, had until November 30 to stop an anti-Tutu collection boycott.

"Unless those who are withholding their pledges resume their contributions, this parish will close," Mr Demetz said.

He said some parishioners decided in July to boycott the collection plate as a protest against Archbishop Tutu's support for sanctions.

"They decided they wanted our parish to withdraw its financial support for the (local) bishop as a form of protest," he said.

Some resumed paying after an appeal from their bishop, the Right Rev Richard Kraft in Pretoria, but others continued the action.

Mr Demetz said the parish was R7 000 in arrears on its contributions to the regional church headquarters in Pretoria.

"It is just like saying you are not going to pay your taxes any more because you do not approve of P W Botha," he said. "There is no provision for that form of protest either."

"They are destroying St Margaret's as a parish church and have hurt Archbishop Tutu not at all."

Archbishop Tutu formally endorsed sanctions as a weapon against racial discrimination at a news conference in Johannesburg on February 4, saying "apartheid must be destroyed before it destroys us".

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**PARTNERS-IN-MISSION**

1986 - 1987

Please Pray For:

The preparations for the CPSA Partners-In-Mission Programme

1986

**Lent Programme:**

February -  
March

**Parish Assemblies:**

April -  
September

**Regional/Archdeaconry**

**Reviews:**

September -  
December

1987

**Diocesan**

Consultations: January - May

**CPSA Provincial**

Consultation: October



**CHURCH OF THE PROVINCE OF SOUTHERN AFRICA**

**PARTNERS-IN-MISSION PRAYER**

Gracious Father  
in your Son Jesus Christ  
you revealed your love for the world  
you created  
Through his death on the Cross  
you broke down the walls of our  
sinful divisions  
and united us with you.  
Give us grace  
to live as your children  
and work for reconciliation  
among all people,  
that we may proclaim your glory  
and reveal your truth:  
through Jesus Christ our Lord.

- 5 -

**CHURCH OF THE PROVINCE OF SOUTHERN AFRICA**

**PARTNERS IN MISSION  
AN INVITATION**



"Receive the cure of souls which is mine and yours."  
As a Bishop, I find this sentence for the Institution of a Priest one of the most meaningful that I use.  
It speaks challengingly and dynamically of our sharing together - Bishop & Priest - in the work of the Church. It is a declaration of partnership-in-mission.  
Of course, not only Bishops and Rectors are involved in partnership-in-mission. Every Christian, by virtue of baptism, is called to share in Christ's mission to the world. The Partnership-in-Mission programme upon which the CPSA has embarked is a means of helping the Church to be the Church. It recognises the need we have of each other - the gifts and resources God pours out so richly on all of us. It has my full support. I hope it will have yours and that you will participate in the PIM programme and pray regularly, using the PIM prayer.

+ *Richard Kraft*, Archbishop

EASTER  
1986

Archbishop of Cape Town and  
Metropolitan of the Church of the Province  
of Southern Africa.

**Your Parish Church invites you to be a Partner-In-Mission.**

Take part in your Parish Assembly and plan the mission priorities for your church - so that we use creatively the resources and opportunities which God gives to the CPSA to witness to the Lordship of Christ over all the affairs of the people of Southern Africa.

Our Parish Assembly will be held at  
St. Margaret's Church on Sunday 25th  
May 1986 during the 8.30 a.m. Sunday  
Morning Eucharist.

Come and join with us, in  
this sacred act of obedience.



**PARTNERS-IN-MISSION**  
CHURCH OF THE PROVINCE OF SOUTHERN AFRICA (ANGLICAN)

RECONCILIATION LENT COURSE Sunday Evening at 7.00 p.m.

A course of six chapters, with questions for discussion, written by Canon Colin Jones of Cape Town Diocese. Cost R1.00. English only.

**Chapter 1: Reconciliation and the Interpreting Ministry of the Church.** Exodus 3:7-12.

**Questions**

1. As we look at our society, at our personal relationships, whom do we see benefitting most? Why do you think this is so?
2. Do you agree that the Church cannot be neutral in some kinds of conflict?
3. What is the Church's role in society, particularly in situations of conflict?

**Chapter 2: Reconciliation and Prophecy.** John 1:1-14

**Questions**

1. Where are the prophetic voices in our society?
2. Do we see any prophetic action making a difference to the way things are in our society?
3. Should Christians involve themselves in political activities, or do Christians have other ways of influencing politics and society?

**Chapter 3: Reconciliation and Making Peace**

**Questions**

1. How do we normally deal with conflict in our homes? (Discuss in small groups)
2. Do you agree that people can only negotiate the issue of justice when there is some equality between them?
3. Do you think that Jesus' ministry was confrontational, or did he seek to avoid conflict as much as possible?

**Chapter 4: Reconciliation and Loving our Enemies.** Matthew 5:38-48

**Questions**

1. Can you identify enemies in our society?
2. What is it that makes them enemies?
3. How do we begin to break down that which makes people enemies?

**Chapter 5: Reconciliation and Confrontation.** Luke 1:46-55

**Questions**

1. Identify those sins which can be called 'structural' rather than 'personal'.
2. What can we do to help us to understand what those things are which cause conflict in our society?
3. Do you believe that God takes sides?

**Chapter 6: Reconciliation and Wholeness.** John 9.

**Questions**

1. What kind of assumptions about people do we have which actually cause their oppression and suffering?
  - i. in the church
  - ii. in society
2. How can we as Christians help to break down these attitudes?



**PARTNERS-IN-MISSION**  
CHURCH OF THE PROVINCE OF SOUTHERN AFRICA (ANGLICAN)

RECONCILIATION LENT COURSE Wednesday after the 9.00 a.m. and 7.30 p.m. Services

A course of six sessions, consisting of an address on tape lasting for about 15 minutes each. It will be accompanied by a suggested outline for conducting a 1 to 1 1/2 hour meeting. There will also be questions for discussion. Languages available: English, Afrikaans, Sotho, Tswana, Xhosa, Zulu. Cost: R1.50. Contributors: Bishop Richard Kraft, Mrs Maggie Nkwe, Mrs Sheena Duncan, Bishop Desmond Tutu, Revd John Aitchison and Bishop Alfred Mkhize. Produced by The Revd Stephen Warnes:

**Session 1:** "Be ye reconciled to God", 2 Corinthians 5:20  
This session will focus on the challenge to each Christian to know and accept the reconciliation won by Christ.  
Contributed by Bishop Richard Kraft.

**Session 2:** "They brought young children to Jesus", Matthew 19:13  
This session will examine the need of children and young people, the role they play in society, and the Church's responsibility to them.  
Contributed by Mrs Maggie Nkwe.

**Session 3:** "In your posterity shall all the families of the earth be blessed" Acts 3:26  
This session will look at the importance of family life for Christians, and the various challenges to that in our world today.  
Contributed by Mrs Sheena Duncan

**Session 4:** "Who is my neighbour?" Luke 10:29  
This session will examine the duty of Christians to seek and to serve people in the places where they live and work, worship & play.  
Contributed by Bishop Desmond Tutu

**Session 5:** "God made no distinction between us and them" Acts 15:9  
A study of this chapter which deals with the Council of Jerusalem shows how the early church dealt with a major division and prepared itself for mission.  
Contributed by the Revd John Aitchison.

**Session 6:** "The Church as a reconciled community"  
Having begun to respond to the challenge in Session 1, "Be ye reconciled to God", by looking in some depth at some practical ways we can and should respond as Christians, this session considers the responsibility of the Church to be a transforming community in society.  
Contributed by Bishop Alfred Mkhize.

## CONCLUSION

This study attempted to document the history of the Anglican Parish of St Margaret's in Parow and to critically analyse its response to the socio-political changes the country was going through between 1942 and 1995, and determine the extent of its own transformation.

The study is important because preliminary research revealed that while parish history research is virtually non-existent in the Northern suburbs of Cape Town, almost all the Anglican parishes' history in the Southern suburbs had been well documented.

Although Anglican parishes in the northern suburbs are much younger than those in the southern suburbs, this research paper has shown that they have much to contribute to understanding the effects apartheid had on communities at grassroots level.

The history of the Anglican Church and his role in the liberation struggle in South Africa has been well documented, but as quoted in the introduction, "Research at the local or parish level is essential to the study of the Church at the diocesan or provincial level and without this knowledge of the grassroots functioning of the Church in society, the organisational growth of the diocese or Province cannot be fully be understood. And therefore it is at parish level where one finds the essential reason for the existence of the Church which has its proper function when it is rooted in the everyday life of the community." This research paper was motivated by this belief.

So how was this small Anglican parish in Parow affected by the socio-political changes in the country? Firstly, in chapter one, we see that the very existence of St. Margaret's is extraordinary in that it was upon a request from an individual, J.P.S du Toit, that the church was erected in memory of his late wife, Margaret. Hence the existence of two Anglican parishes in the same suburb a few kilometres apart. Yet St. Margaret's, initially referred to a chapel, was soon strategically positioned to become the head church, even though St. John's with Glen Lily Primary school, was well established and served the community since the early 1900's.

In chapter two, the effects of apartheid and in particular, the Group Areas Act, was examined. As Parow was declared a white group area, all coloured – and black people were removed and relocated to designated coloured and black group areas. This led to the de-consecration of St. John's and closure of Glen Lily primary school that was also completely demolished. Yet amidst all this tragedy, we see hero's emerging who valiantly fought to keep St. John's from

being closed. Revd. Rawlins and Revd. Smart, as well as members of St. Margaret's did not agree with the selling of St. John's and the clergy men made known their disapproval in letters to the leadership of the Church, even to the Archbishop and the laity, resigned from their leadership position in protest. But especially Revd. Rawlins quiet, yet earnest protest against the removal of people from Parow needs to be commended. It was humbling, yet empowering to also document their struggle against the inevitable effects of the Group Areas Act.

This off cause was not met with general approval and those clergy and laity who remained in Parow, made this known to the leadership of the Anglican Church. The cold and un-empathetic response of the leadership of the Church, including the Archbishop at the time, left much to be desired and was certainly not the proudest moment in the history of the Anglican Church. Raising funds to built churches in the new coloured and black group areas, hardly compensates for their lack of understanding and empathy with those negatively affected by apartheid.

The displacement of people were quite devastating, however, this research project highlighted that fact that many families in the northern suburbs moved many times from one area to another due to the constant changing of these areas from coloured to white group areas. In the aftermath of the Group Areas Act examined in chapter three, St. Margaret's continued to face many challenges and surprisingly, one of these were financial. Even with the continued financial support from the diocese and its benefactor even after his death, and its many properties, the parish sometimes struggled to meet its financial obligations. Despite the unpredictable financial state of the parish, church organisations were established at this time and a few remain active to this day. It started to financially support other parishes in need and its charitable nature has never changed, in fact, it intensified and this needs to be commended. The involvement of the Anglican Church in the evangelical movement of the 1970's and 1980's even affected St. Margaret's. Many parishioners grew spiritually, and it became a vehicle that disregarded segregation by visitation of parishes and home groups across different group areas.

And finally, in chapter four, despite much unhappiness with Archbishop Tutu's support of sanctions against South Africa and apparent support of the armed struggle, when the call was made by the Church to transform and prepare to embrace a new democratic non-racial society, St. Margaret's heeded this call, and survived. It became fully integrated and a few former parishioners of St. John's are active members in the church. Revd. Jerome Francis

became its first coloured Rector in 2004 and Revd. Melaney Klaasen, the first female Rector in 2010. Significant transformative strides in the life of the parish.

The above synopsis of the chapters clearly illustrates the importance of research at parish level as it serves both as an indicator of growth for the Church and secondly, the response of the congregation to the secular world. This paper shows that the two cannot be separated, despite the claim by many that it can. The same people attending the church are the same people who vote in government elections. And therefore its role in society cannot simply be spiritual growth, it has to contribute and influence society in all social aspects. It has to be its moral compass.

It is hoped that this thesis would inspire others to conduct research in the northern suburbs as the history of a parish has much to offer as a lens on wider societal issues.

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- 1.1.3.3 Bishop Charles Albertyn 11/05/2009 & 22/10/2012
- 1.1.3.4 Rhoda Walters 14/09/2005
- 1.1.3.5 Bernard Cassidy 12/12/2005

- 1.1.3.6 Rex Koning 12/02/2007
- 1.1.3.7 Christina Abrahams 16/04/2008
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