

Sept 1986

Tuh.

EMBARGOED: 12H00 7.9.86

Enthronement Charge

Welcome

S.V.

My first and happy task is to welcome you all dear friends to this glorious service in our Cathedral Church of St George. In the first fourteen verses of the Epistle to the Ephesians, the writer exhorts his readers no less than three times to praise God's glory and if we add the blessings at the beginning of verse 3, then it will have been no less than four times in such a short compass that God will have been praised for who He is and for what He has done. And so we start aright, having got our priorities right - with God we exist for His praise and glory. That is the ultimate raison d'être of the Church the people of God - to be there to praise, worship and adore God, Father, Son and Holy Spirit. So we begin with God.

I remember a sermon which Trevor Huddleston preached when I was still a schoolboy. No, what I remember really is that he began "In the beginning God", and he finished with the words "in the end, God". What better example to follow. So "in the beginning God.....".

Thank you Barry Smith and your Cathedral Choir and George Mxadana and your Imilonji ka Ntu for leading us so splendidly in this beautiful act of worship to the praise and glory of God's most holy and ineffable Name.

Thank you all dear friends for coming. You may not have noticed but there has been some interest in our guest list. All I can say is that we invited you because we wanted you to share with us in what we can legitimately describe as a historic occasion. I swear on my scout's honour I had no other ulterior motive. Many more wanted to come but have been denied visas by the South African Government. I would wish I could mention you all, but please accept that this general welcome is directed personally and particularly at you.

Some of you sweltered in Johannesburg as you tried not to fall asleep during my Charge there last year. I have been warned very sternly that Cape Town cannot stand hardboiled sermons especially if we are going to have to run the gauntlet of two of them in quick succession, here and at the Stadium.

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Enthronement Charge/2

I can assure you the Archbishop of Canterbury never preaches hardboiled sermons - you have a wonderful treat in store for you. So I will have sadly to cut the number of persons I can name in the interests of time.

I welcome you my brother ... er ... primates from various parts of our Anglican Communion. It is a somewhat unfortunate name, that. When I was elected Archbishop I said the fact that the house of the Bishop of Johannesburg was near the Zoo had nothing to do with Archbishops being sometimes called Primates. As special welcome to you my dear and greatly valued friend the Archbishop of Canterbury. You have been wonderfully caring for the Anglican Communion and for us - sending the five-person delegation to testify before the Eloff Commission, and another delegation to come to Namibia and then Bishop Keith Sutton when Bishop Nkoane's house was twice petrol-bombed and more recently the ubiquitous and utterly inconspicuous Terry Waite who has done such remarkable work in obtaining the release of so many hostages in the Middle East, to visit yet again because Bishop Sigisbert Ndwandwe had been detained. Special mention must be made of five fairly brand new Primates - Ed Browning from the USA, Edward WSCOMBE Primus of Scotland, Brian Davis of New Zealand, Michael Peers of Canada and Ichiro Kikawada of Japan who graciously hosted Leah and me a few weeks ago in Tokyo. Thank you Ted Scott and all of you my brother bishops for coming. But I must mention one other Primate - Walter Khotso Makhulu Archbishop of Central Africa and Bishop of Botswana. He is a prodigal come home, for he is a ghetto son made good, coming as he does from Kliptown near Johannesburg. Welcome home ou boetie ! There is a tremendous contingent from the USA, people who have been wonderfully supportive of our struggle. Thank you. I must mention one person - Coretta Scott King. There are those from the world ecumenical family, from Britain, from the Scandanavian countries, from West Germany, from the USA and from Africa and Asia - thank you friends for being here and for all your love, prayers and unstinting support.

Thank you my brother bishops of our Province. You are embarking on the thankless task of trying to keep your Metropolitan in check, not to do or say too many outrageous things. Thank you dear friends from the SACC, my former staff colleagues. You were marvellous when things were rough.

And so have been members/....

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*Archbishop?*

EMBARGOED: 12H00 7.9.86

Enthronement Charge/3

And so have been members of the Executive Committee and the Presidium, Bishop Selby Taylor, Manas Buthelezi, Archbishop Peter Buthelezi, Peter Storey, Beyers Naude (a truly remarkable man), Simon Gqubule, Alan Boesak, Sally Motlana, Joe Wing, Austen Massey, Chris Aitken etc. As with the author of the Epistle to the Hebrews, I should say "What more shall I say?" There isn't enough time to speak of the tremendous cloud of witnesses. Ernest Baartman, Mmutlanyana Mogoba, Mgojo, Gerrie Lubbe, Bishop Ulster, Archbishop Denis Hurley, Archbishop Naidoo, Cardinal McCann - thank you all for coming. And then my former Chapter in the Diocese of Johannesburg and the Lay Officers. You have been a wonderful tower of strength and support as have been the Johannesburg Diocesan office staff, especially the ladies who looked after me Margaret Davies and Thembi Sekgaphane. Thank you for coming and thank you for everything. Welcome too to the Mayor and Mayoress and to the Diplomatic Corps. Last but not least welcome to my new Diocesan family, ordained and lay people. Thank you for your welcome.

#### Appreciation

Thank you Bishop Kenneth Oram for presiding with such a light touch at what everybody described as a very happy Elective Assembly last April and for installing me so validly and competently. Thank you Dean King, your Churchwardens and Councillors for all that you have done from arranging for the Elective Assembly to all of this. Thank you all who have helped to organise this splendid service - and other matters related to it. People like Michael Thornton, Terry Crawford-Browne, Bishop Amooore, Heinz Wolff, Lavinia, Wilma, Robin Harper and his Diocesan Office staff, the police and ~~the~~ traffic officers and the people from the media. I gather Winston Adams has aged considerably trying to multiply tickets.

I am entering into a goodly heritage. The line of my predecessors is awe-inspiring and quite formidable, starting from our indomitable founding Father Robert Gray. I quake to think I stand in their succession as I give thanks to God for them. Geoffrey Clayton (to start with the first I knew personally)

confirmed me/....

*applause*

confirmed me when he was Bishop of Johannesburg - a giant among men who died after writing a letter to the then Prime Minister protesting against the so-called Church Clause that would force Churches to have segregated services. Joost de Blank who was involved in the Cottesloe Consultations which among other things led to the Church being given the gift of a Beyers Naude when the assembled Churches agreed that apartheid was unbiblical. Robert Taylor who endeared himself to so many, such a holy and humble man - I'm very glad he was on our side. Bill Burnett who sought to remind us that as Church we are Spirit-filled or we are nothing and then dear Philip. Thank you for coming and ushering me into your fellowship. We had thought you would be but <sup>an</sup> interim Archbishop Philip and you did a Pope John on us and welded a scattered Province and a disparate diocese into a unity. In addition you remain so disgracefully fit ; I have failed in this and other ways to keep up with you. God be praised for you and Eirene. Have a blessed and busy retirement.

As a Province we owe a great debt of gratitude to the Religious Communities working amongst us - CHN, CROL, CSMAA, CSJB, CSJD (celebrating its Jubilee next year), SSM, CSMV, SPB, OGS and CR. I owe a very great deal personally to the CR for it was they who taught me more by example than precept that the spiritual was absolutely central in an authentic Christian existence. I thank God for you my sisters and brothers. May I end this section by thanking my own family and especially Leah for their love, understanding and support. It is good to have my mother in law here. One good thing she did well was providing Leah for me.

### Centrality of the Spiritual

I have recently been reading the book of the Prophet Ezekiel. It struck me how the prophet starts by describing that extraordinary vision of the glory of God and then he is overwhelmed by the transcendent numinous - following the paradigm described so well by Rudolf Otto in his "Idea of the Holy" - how it is the "mysterium tremendum et fascinans" which overwhelms and awes us. It draws us and yet repels us at the same time.

Having been vouchsafed this theophany/....

Having been vouchsafed this theophany, the prophet falls prostrate. But God raises him to his feet because He wants to send him to this recalcitrant house of Israel. He is given the scroll written on both sides. He receives the Word or is imbued with the Spirit, imbued with the Spirit not for his self-cultivation, but for service. The Spirit is given, the divine is encountered, for the sake of others. I am sure you have noted before that this seemed to be the almost universal rhythm. Moses encounters the divine at the burning bush and he receives his instructions to go tell Pharaoh to "let my people go". The seventy elders receive a share in the Spirit given to Moses in order to assist him in judging the people ; Saul is spirit-filled so that he can become king and the Spirit is snatched back when he proves disobedient. Isaiah sees the Lord high and lifted up and then hears the divine question "Whom shall I send who will go for us ?" and he volunteers "Send me". All these and other servants of Yahweh must have had what they believed to be an encounter with the divine when they had a sense of being called and equipped for mission. It must have been that personal gifts were enhanced and they became more truly what God wanted them to be - Isaiah aware of the holiness of God, Hosea aware of the divine ~~He~~sed, the steadfast Covenant love and compassion of God, Amos aware of the divine justice and righteousness - but all this not just for their own sakes but for the sake of others. Right at the beginning, even Abram who gets called Abraham encounters the divine and hears that he is being blessed so that he can be in turn a blessing to all nations. Deutero Isaiah declares that Israel is chosen as Yahweh's special servant in order to be a light to the nations.

This rhythm is repeated in the New Testament. Our Lord having spent nearly thirty years in a hidden life preparing for His Messianic mission waits until He is anointed by the Holy Spirit at His baptism. Mark says this Spirit virtually propelled Him into the desert to enter the fray against the Evil One. Again the Spirit is not given so that the individual person may luxuriate in its possession. It is given to goad him/her into action, to prepare him for the stern business of loving God and loving neighbour not in a nebulous fashion but in flesh and blood terms, love incarnated in the harsh reality that forms the normal Sitz in Leben, the ordinary

life setting/....

life setting of so many of God's children. Jesus commands His disciples to wait in Jerusalem for the gift from on high before they can embark on their mission to be His witnesses in Jerusalem and unto the ends of the earth. And they would remember that it had been so with their Lord and Master. Some of them had been with Him on the mountain top to share in the sublime experience of the Transfiguration and they had wanted to remain there undisturbed by the clamour of the uncomprehending, demanding, madding crowd. Surely that is how God wanted to be worshipped and adored. But no - they did not understand yet. The Transfiguration was happening so that they could descend to the valley of human need, of faithlessness, of dangerous evil spirits. In this life we could never remain on the mountain top. The authenticity of the transfiguration mountain top experience would be attested by how it fitted us to to be God's presence healing, restoring, forgiving, reconciling, admonishing, comforting in the world alienated from Him and yet which remained the object of His love, so much so that for it He had given His only begotten Son. It is all truly intoxicating stuff, for the God we would worship and adore is He who said "I have indeed seen the misery of my people in Egypt. I have heard their outcry against their slave-masters. I have taken heed of their sufferings, and have come down to rescue them from the power of Egypt, and to bring them up out of that country into a fine, broad land ; it is a land flowing with milk and honey, the home of Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jubusites. The outcry of the Israelites has now reached me ; yes, I have seen the brutality of the Egyptians towards them." (Ex. 3, 7-9)

He is this God who choosing His people for His own wants them to reflect His character, so that others will know what sort of a God He is by seeing what kind of people they are. They must be holy because He their God is holy. They must be compassionate because He their God was compassionate especially when they were slaves in Egypt. This God loved all His human creatures but He had a special concern for the weak, the hungry, the powerless. And so if His people were truly His people then they too must reveal a like concern and so they are exhorted constantly to show compassion especially to the widow, the orphan and the alien, for they represented in most societies those who tended to be marginalised, pushed to the back of the queue ; what a friend has described as the "left behinds". We would worship a God

who spurns a religiosity/....

who spurns a religiosity marked by however meticulous a concern for the elaborate minutiae of ritual and sacrifice but which lacks an impact on how the worshippers live their lives day by day. And so when other people offer Him sacrifice and a cacophony of music and prayers, He rejects these in words that must have shocked the worshippers : "Hear the word of the Lord, you rulers of Sodom ; attend, you people of Gomorrah, to the instruction of our God : your countless sacrifices, what are they to me ? says the Lord. I am sated with whole-offerings of rams and the fat of buffaloes ; I have no desire for the blood of bulls, of sheep and he-goats. Whenever you come to enter my presence - who asked you for this ? No more shall you trample my courts. The offer of your gifts is useless, the reek of sacrifice is abhorrent to me. New moons and sabbaths and assemblies, sacred seasons and ceremonies, I cannot endure. I cannot tolerate your new moons and your festivals ; they have become a burden to me, and I can put up with them no longer. When you lift your hands outspread in prayer, I will hide my eyes from you. Though you offer countless prayers, I will not listen. There is blood on your hands ; wash yourselves and be clean. Put away the evil of your deeds, away out of my sight. Cease to do evil and learn to do right, pursue justice and champion the oppressed ; give the orphan his rights, plead the widow's cause." (Is. 1, 10-17)

They thought nothing could be more religious than fasting. And yet the God we would worship would not accept it. How wonderful for those whose noses are rubbed in the dust, whose dignity is trampled underfoot to know that they have a God who declares "Is not this what I require of you as a fast : to loose the fetters of injustice, to untie the knots of the yoke, to snap every yoke and set free those who have been crushed ? Is it not sharing your food with the hungry, taking the homeless poor into your house, clothing the naked when you meet them and never evading a duty to your kinsfolk ?" (Is. 58, 6-7)

Praise be to God that our God is such a God. Beware when you are anointed with His Spirit because this is what that Spirit will constrain you to do :

"The Spirit of the Lord God/....

"The Spirit of the Lord God is upon me because the Lord has anointed me ; he has sent me to bring good news to the humble, to bind up the broken-hearted, to proclaim liberty to captives and release <sup>to</sup> those in prison ; to proclaim a year of the Lord's favour and a day of the vengeance of our God; to comfort all who mourn, to give them garlands instead of ashes, oil of gladness instead of mourners' tears, a garment of splendour for the heavy heart. They shall be called Trees of Righteousness, planted by the Lord for his glory." (Is. 61, 1-3) Hardly what you might call religious activities. When you rule as this God's viceroy, when He endows you with His righteousness then these are the things that follow : "O God, endow the king with thy own justice, and give thy righteousness to a king's son, that he may judge thy people rightly and deal out justice to the poor and suffering. May the hills and mountains afford thy people peace and prosperity in righteousness. He shall give judgement for the suffering and help those of the people that are needy ; he shall crush the oppressor. For he shall rescue the needy from their rich oppressors, the distressed who have no protector. May he have pity on the needy and the poor, deliver the poor from death ; may he redeem them from oppression and violence and may their blood be precious in his eyes." (Ps. 72, 1-4, 12-14)

It is because He is a God who when a nonentity as the world computes these things, a nonentity such as Naboth is done to death because the Queen wanted an awkward customer out of the way so that her husband could confiscate His vineyard, well when that happened, this God intervened in political, in judicial matters because for this God, our God no one is a nonentity. For this God, our God everybody is a somebody. All life belongs to Him. Because of Him all life is religious. There are no false dichotomies so greatly loved by those especially who are comfortable in this life. Consequently if you say you love God whom you have not seen and hate your brother whom you had, the Bible does not use delicate language ; it does not say you are guilty of a terminological inexactitude. It says bluntly you are a liar. For he who would love God must love His brother also. And so the divine judgement about our fitness for heaven <sup>or hell</sup> will be based not on whether we went to church, whether we prayed or did other equally important religious things. No, Jesus says it will be based on whether we fed the hungry, clothed the naked etc. because in doing these things to those whom He called

the least of His brethren/....



the least of His brethren we would have done them as to Himself. Our God, this hidden God is also the incarnate God, the God made flesh, our flesh. And if we take the incarnation seriously we must be concerned about where they live, how they live, whether they have justice, whether they are uprooted and dumped as rubbish in resettlement camps, whether they are detained without trial, whether they receive an inferior education, whether they have a say in the decisions that affect their lives most deeply. Listen to what an outstanding Anglican Bishop the Anglo-Catholic Frank Weston has to say : "But I say to you, and I say it with all the earnestness that I have, if you are prepared to fight for the right of adoring Jesus in His Blessed Sacrament, then, when you come out from behind your tabernacles, you must walk with Christ, mystically present in you, through the streets of this country, and find the same Christ in the peoples of your cities and villages. It is folly, it is madness, to suppose that you can worship Jesus in the Sacrament and Jesus on the throne of glory, when you are sweating Him in the bodies and souls of His children.

...You have your Mass, you have your altars, you have begun to get your tabernacles. Now go out into the highways and hedges, and look for Jesus in the ragged and naked, in the oppressed and the sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them ; and, when you have found Him, gird yourself with His towel of fellowship and wash His feet in the person of His brethren."

Friends we do this not because of our politics, but because of our religion.

Blessed be God our God for being such a God. And so for us the spiritual is utterly crucial. I am only repeating what Archbishop Philip declared to Provincial Synod last year. If we can be a church that prays, a church that meditates, a church whose members are regular at the Eucharist, a church whose members go on retreat as a matter of course, who use the other sacraments faithfully, then <sup>why</sup> ~~only~~, we shall be an effective agent in the hands of God. I have appointed Fr. Francis Cull to be director for the Study of Spirituality to help us to grow in holiness and become truly spiritual persons. I hope that in time we could have a whole army of persons skilled as spiritual directors and retreat conductors. I know that many of our parishes have a daily Eucharist. I want to urge that this surely ought to be uniform practice in the diocese and the Province. We have sometimes sat loosely

to hallowed catholic practice./....

to hallowed catholic practice. I bid you recover the biblical practice of fasting. Why can't it be standard for the diocese and the Province to fast say every Friday. Jesus is reported as saying that some demons could not be exorcised except by prayer and fasting. The demons of injustice, oppression and exploitation can be exorcised only by prayer and fasting.

I know that it is often not possible to have fasting communions but that does not mean we should become over-familiar with the things of God. Why must we not deepen our sense of awe and reverence - I must say I have often been appalled to see people smoking just before Holy Communion. I am oldfashioned enough to say I hope I won't have to see any more. I urge you my sisters and brothers to pray earnestly for our beautiful, our wonderful land as we pray for other parts of our Province. I am reiterating calls that have been made before. Could we for instance as we choose to fast corporately on Fridays agree to pray especially on that day for our Republic of South Africa that injustice and oppression and unjust rule will end and that God's righteousness, love, peace and reconciliation will prevail ?

### The Church as Family

Our Lord came into a deeply divided and polarised society. There was the divide between the hated foreign oppressor and the citizens of the vassal state. Within Judaism there were different religious groupings, the Pharisees, the Sadducees, the Zealots. There was the divide between the Jew, the Gentile and the Samaritan. And then men were segregated from women. There were free persons and there were slaves. There were the rich, there were the poor. There were collaborators and those who worked within the hateful system. The world saw a veritable miracle unfolding before its very eyes as all sorts and conditions of women and men, rich and poor, slave and free, Jew and Gentile - all these came to belong in one fellowship, one koinonia, one communion. They did not regard one another just as equals. That in itself would have been a huge miracle for a slave to be accepted as an equal by his former master. An equal you can acknowledge once and then

forever thereafter ignore./....

forever thereafter ignore. No, they regarded one another not just as equals but as sisters and brothers, members of one family, God's family. Extraordinarily a once apprehensive Ananias can actually call a former persecutor of Christians "Brother Saul ...." You don't choose your family. They are God's gift to you, as you are to them. Perhaps if we could, we might have chosen different sisters and brothers. Fortunately or unfortunately we can't. We have them as they have us. And no matter how your brother may be, you can't renounce him. He may be a murderer or worse, but he remains forever your brother. Our baptism has made us brothers and sisters. Can you imagine what would happen in this land if we accepted that theological fact about ourselves - that whether we like it or not we are members of one family? Whether I like it or not, whether he likes it or not, as I have said before, P.W. Botha is my brother and I must desire and pray for the best for him.

The wonderful thing about family is that you are not expected to agree about everything under the sun. Show me a man and wife who have never disagreed and I will show you some accomplished fibbers. But those disagreements pray God do not usually destroy the unity of the family. And so it should be with God's family, the Church. We are not expected at all times to be unanimous nor to have a consensus on every conceivable subject. As long as we are one on the fundamentals and refuse to let go of one another. You are not expected as Anglicans to agree with your Archbishop on every issue. Healthy differences of opinion can help the body to be more lively. After all it is unity we are talking about not uniformity. What is needful is to respect one another's points of view and not to impute unworthy motives to one another nor to seek to impugn the integrity of the others. Our maturity will be judged by how well we are able to agree to disagree and yet continue to love one another, to care for one another and to cherish one another and seek the greater good of the other. As the Church we are set as a sign in the world, the first fruits of the Kingdom, to demonstrate what God intends human society to be, united in a rich diversity, to demonstrate that Christ has indeed broken down the middle wall of partition and so we must accelerate the pace of true non-racialism especially in our appointments.

Another characteristic/....

Another characteristic of the family is its willingness to share. The early church went so far as to have its members selling their property, each refusing to claim as his exclusive property what had belonged to him before. They had all things in common. When the one part suffered the whole suffered with it and <sup>when</sup> the part prospered then the whole prospered with it. There was a mutuality in the relationship in which all gave and all received. Some gave more conspicuously in spiritual things whilst others gave in material gifts. Hence the collection for the saints was a deeply spiritual exercise. In a happy family, you don't receive in proportion to your input. You receive in relation to your needs. The ones who make the least material contribution often being the ones who are most cared for - the young and the aged. How I pray that in our church we can learn to emulate a true family, emulate the divine generosity that our Lord Jesus Christ although rich, for our sakes became poor that we through His poverty might become rich ; how I pray for the day when the Anglican Church would be marked by a membership that knows that all things come from God and all belongs to Him, that we have the privilege of being His stewards and that the very least we should give in thanksgiving for God's abundant bounty and limitless generosity is the tithe. Our Church in many parts of this Province has always seemed to have money problems. We are rich all of us, if only we could give as those who tithe, there would be no problem. God's work suffers because we are so ungenerous many of us. We cannot expand the work of God's Kingdom because we lack financial and people resources and yet God has blessed us abundantly. Some have said the diocese I have left had money troubles because of the views of its bishop. I want to point out that there have been many who were generous and the giving in 1985 actually went up in a time of recession and unemployment as well as threats of disinvestment, it went up by 17%. As a Province we have the capacity to assist generously with people and money other parts of our Communion instead of being the recipients as we still are of so much, given unstintingly by our sisters and brothers elsewhere.

Members of a family have a gentle caring and compassion for one another. How I pray that our Lord would open our eyes so that we would see the real, the true identity of each one of us, that this is not a so-called Coloured

or white,/....

or white, or black or Indian, but a brother, a sister and to treat each other as such. Would you let your brother live an unnatural life as a migrant worker in a single-sex hostel? Would you let his family, your relatives eke out a miserable existence in a poverty-stricken bantustan homeland? Would you tell your brother or your sister - No, you have no right here, because you are an alien, an alien deliberately produced by an evil and totally immoral and unchristian policy?

Would you deny your sister, your brother a proper education, fobbing them off with something that you had designed as an inferior and cheaper commodity than that which you provided for other members of the same family? Would you refuse your brother and sister a just participation in the decision-making processes of the land of their birth, treating them always as if they were minors for whom decisions were to be made, since others always knew what was best for them?

If we could but recognise our common humanity that we do belong together, that our destinies are bound up with one another's, that we can be free only together, that we can survive only together, that we can be human only together, then a glorious South Africa would come into being where all of us lived harmoniously together as members of one family the human family, God's family. In truth a transfiguration would have taken place.

### Transfiguration

*partic*  
The principle of transfiguration is at work when something so unlikely as the gray grass that covers our veld in winter, when the tree with gnarled leafless branches, when these burst forth with the sap flowing so that the grass is green again and the birds sit chirping in the leafy branches and the once dry streams gurgle with swift-flowing water - when winter gives way to spring and nature seems to have experienced its own resurrection. The principle of transfiguration is at work when mundane everyday ware, bread and wine apparently recalcitrant matter is lifted to a higher order of being or becomes the channel for the divine life, quite surprisingly so that this bread broken and this cup shed become now the Body and Blood of the Victim who gave His life once for all in the all-sufficient and perfect sacrifice on the Cross availing for the forgiveness of our sins.

The principle of transfiguration says nothing, no one and no situation is "untransfigurable", that the very creation, nature waits expectantly for its transfiguration when it will be released from its bondage and share in the glorious liberty of the children of God, when it will not be just dry inert matter but will be translucent with a divine glory. The principle of transfiguration avers that an erstwhile persecutor can become the greatest missionary of the truth he once persecuted, that one who denied his Master not once but three times could become the prince of apostles proclaiming boldly faith in a Jesus Christ when only a short while before he was cowering in abject fear behind locked doors. It is the principle of transfiguration at work when an instrument of the most painful and shameful death can become the lifegiving Cross which Christians wear with pride and which is traced over them at significant moments in their life. And so it is the principle of transfiguration at work when one so unlikely, so unfitting can be called to be the Archbishop and Metropolitan of this great Church. He knows that there is much in him that would be a let and a hindrance to others and he asks for your fervent prayers that he will not impede the work of God, that he will learn ways to commend the Gospel of grace graciously and with due humility.

God calls on us to be His fellow-workers. He wants to enlist our support to be His agents of transfiguration, of transformation. There is much evil afoot in the world, in this land. Many years ago there used to be signs that read "Natives and dogs not allowed". They spoke eloquently about the attitude of some whites towards blacks. We were thought to be human but not quite as human as white people for we lacked what seemed indispensable to that humanity, a particular skin colour. That attitude made possible some gross ill-treatment meted out to black people by their white compatriots. Have things changed? Yes and no. I am sad to say that I believe that the fundamental attitude that "blacks are human, but ..." has not changed. I do not intend to shock you. I wish I were totally wrong. We do not express it with the same crudity, but it remains all the same.

But let me give you/....

Sigisbert Ndlandwe

Enthronement Charge/15

But let me give you some instances. At the present time one of our bishops is not here. He is in detention - his second detention. His first ended when we declared that we were going to march to the jail in which he was being held. He was quickly brought to court and after three court appearances had charges withdrawn. Some time during his second detention he and other black ministers held with him were released. A few yards away from their place of detention they were accosted by white policemen laughing and feeling very pleased with themselves who said they were re-detaining them. They were taken into custody and they were stripped, he to his underpants and the others quite naked. The reason, it was said, was to search them for dangerous weapons. Where would they have got these unless detainees are supplied with weapons in detention? Was it not in order to humiliate them, to humiliate this Bishop of the Church of God and his fellow ministers of the Gospel? Would this have happened had they been white?

for MK at Shwe

Why can it happen that when twenty or so white children die in a bus accident, the papers cover this awful disaster extensively and the bus driver is actually brought to court. Mercifully he is acquitted and commended highly by the judge? And when a very few whites are killed say by a land mine that too is covered extensively. And yet just this past week over twenty people were killed by the police in Soweto and there is not too much fuss. I am glad that the PFP have called for a judicial enquiry - but I think I have made my point. Any death is one death too many and yet it does seem some are more equal than others in life and in death. Can you imagine the outcry there would have been had it been a white four-year-old killed by a police rubber bullet as happened recently, or had it been a white eleven-year-old kept in solitary confinement for five months? Why do it to us? Have you been to Alexandra Township a stone's throw away from one of the most affluent parts of Johannesburg? Alexandra Township with its dusty ill-lit streets with un-emptied nightsoil buckets sometimes lining those streets - and people laugh and love and marry and children play in Alexandra Township? Why do you do it to us? Mercifully many in affluent Sandton are concerned about Alexandra Township and do something. Yes there are wonderful people in this land. Black Sash ladies working themselves to the bone to help blacks; young white people with ECC ready to pay a heavy price not to be part of a Defence Force they perceive as helping to uphold an unjust dispensation; wonderful people who bring succour

and help/....

White women  
KTC  
plastic  
demanded  
in winter  
former  
ministers  
Soweto  
Police  
soldiers  
no protection  
defenders indefensible

and help to suffering people in Crossroads and elsewhere. We have a wonderful country with truly magnificent people if only we could be allowed to be human together because we are all dehumanized by injustice and oppression so that a man can actually say he is left cold by the death of a fellow human being. We have a wonderful country. Many whites are fearful that blacks come liberation would treat them as they have treated us. And yet our people are not like that. A young former colleague after 230 days in solitary confinement and nearly a year in preventive <sup>detraining</sup> said on his release "Let us not be consumed by bitterness". Another told me that as he was being tortured he thought "By the way these are God's children and they are behaving like animals. They need us to help them recover the humanity they have lost". Most would have said Kenya after Mau Mau would be a white man's graveyard. But what is the reality? President Arap Moi told me that the staunchest Kenyans and certainly amongst the best Kenyan farmers are Afrikaners from South Africa who remained in Kenya. We were led to expect the worst in Zimbabwe, but the much maligned Robert Mugabe spoke about reconciliation, rehabilitation and reconstruction and included whites in his first Cabinet. Whatever the South African media may tell you as they concentrate on the un-unique teething troubles of a new nation, the truth is that in Zimbabwe the races are coexisting very happily and harmoniously together. The whites who fled to South Africa are returning to their home.

We Africans speak about a concept difficult to render in English. We speak of 'ubuntu, botho'. You know when 'it' is there and 'it' is obvious when it is absent. It has to do with what it means to be truly human, it refers to gentleness, to compassion, to hospitality, to openness to others, to vulnerability, to be available for others and to know that you are bound up with them in the bundle of life, for a person is only a person through other persons. And so we search for this ultimate attribute and reject ethnicity and other such qualities as irrelevances. A person is a person because he recognises others as persons. And so at the height of racial tension in South Africa 20 000 people attend the funeral of a Molly Blackburn and over 90% of these are black, because Molly looked on you and saw a human being of infinite worth, because you had been created in the image of God.

She did not see you/....



She did not see you as black first, but as a human being. Why can't we be human together in South Africa ?

### Conclusion

Friends like you I abhor all violence. I condemn the violence of an unjust system such as apartheid and that of those who want to overthrow it. But it is absolutely important for South African whites to know that the ANC and the PAC were non-violent for most of their history, so much so that they had their own Passive Resistance Campaign and one of the Presidents General of the ANC was awarded the Nobel Peace Prize as a tribute to that commitment to non-violence. These organisations opted for the armed struggle when this Government banned them in 1960 after Sharpeville. It is important when talking about violence to note that the primary violence in this country is the violence of apartheid. Our people are peace-loving to a fault. The miracle of our land is that it has not gone up in flames. Would white people still be talking about non-violent change as some of us do if what they have done to us and they continue to do to us had been done to them?

I am not sure the Government wants real change which would mean an entirely new dispensation, with a new disposition of political power and a greater sharing of the good things so abundant in South Africa - land, wealth and other resources. In this they are not different from politicians everywhere who want to gain power and hold on to it for as long as possible. I am amazed that there are many white people who actually want the kind of change I have referred to. If I were white I would need considerable grace to oppose a system that provided me such substantial privileges. God be praised for those whites. I have often commended the State President for his courage but he has always stopped just disastrously short of providing the solution we all want. It is no good looking for scapegoats either in the form of the total onslaught from outside, or Communism and agitators,

or those such as your Archbishop/....

EMBARGOED: 12H00 7.9.86

Enthronement Charge/18

or those such as your Archbishop who are picked on as bringing on us our present sad state of affairs. Supposing you did liquidate Tutu, what have you solved? No, let us acknowledge that all our problems, all the violence we are experiencing (necklacing etc. which we condemn roundly and repeatedly) ultimately stem from apartheid. And it can never be the perpetrators of apartheid who can say apartheid is changing. The world will believe that this is so when we the victims of this vicious evil declare that it is indeed changing. If white people are so impressed with all the changes, would they swap places with blacks even for one day? We have appealed to the Government and to white South Africans to recognise us as human beings with inalienable rights, just as whites. I do not want sanctions. I know that those who advocate sanctions don't want them either. I told the State President as much.

I said if you were to lift the State of Emergency, remove the troops from our townships, release political prisoners and all detainees, unban our political organisations and then sit down with the authentic representatives of every section of our community to negotiate a new constitution for one undivided South Africa, then for what it is worth I would say to the world "Put your sanctions plans on hold". I mean that. Please spare us your new-found altruism. Where were you when Sophiatown, District Six, Pageview and many other black communities were destroyed? Where was your concern when blacks received an inferior education, were cheap labour, when black family life was deliberately being destroyed by the migratory labour system? Why did you not utter a squeak most of you about real, actual suffering? The onus must be on those who say no to sanctions - Provide us with a viable non-violent strategy to force the dismantling of apartheid. Remember that the Government has rejected gentle persuasion. The ball is still in the court of the Government and the white community. We want to live amicably with you. We want one united South Africa where everyone matters because each of us is created in God's image.

We shall be free/....

*Sanctions*



*Lead Applause*

**EMBARGOED: 12H00 7.9.86**

Enthronement Charge/19

We shall be free all of us, black and white for it is God's intention. He enlists us to help Him to transfigure all the ugliness of this world into the beauty of His Kingdom. We shall be free all of us because the death and Resurrection of Jesus Christ our Lord assures us that life has overcome death, light has overcome darkness, love has overcome hate, righteousness has overcome injustice and oppression, goodness has overcome evil, and that compassion and caring, laughter and joy, sharing and peace, reconciliation and forgiveness have overcome their awful counterparts in God's Kingdom where God is all in all. "O depth of wealth, wisdom and knowledge in God! How unsearchable his judgements, how untraceable his ways ! Who knows the mind of the Lord ? Who has been his counsellor ? Who has ever made a gift to him, to receive a gift in return ? Source, Guide, and Goal of all that is - to him be glory for ever ! Amen" (Ro. 11, 33-36)

"In the beginning God ..... in the end, God."