THE CHURCH AS A SOCIAL CONSCIENCE: THE QUEST FOR HUMAN DIGNITY

by

XOLANI DLWATI

submitted in accordance with the requirements

for the degree of

MASTER OF THEOLOGY

in the subject of

SYSTEMATIC THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: DS D F OLIVIER

AUGUST 2011

TABLE OF CONTENTS

Chapter 1 – Introductory Remarks

Chapter 2 – Historical background of ACSA

Chapter 3 – Apartheid (1948-1994)

Chapter 4 – Response and Contribution in facing the challenge of apartheid

Chapter 5 – Challenge and Impact of HIV/AIDS and Poverty in society

Chapter 6 – Response and contribution to facing the challenges of HIV/AIDS & Poverty

Chapter 7 – The local congregation as a social conscience in its quest for human dignity

Chapter 8 – Closing Remarks

DECLARATION

"I declare that THE CHURCH AS A SOCIAL CONSCIENCE: THE QUEST FOR HUMAN DIGNITY is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signature:

Date: 01st August 2011

SUMMARY

THE CHURCH AS A SOCIAL CONSCIENCE: THE QUEST FOR HUMAN DIGNITY

Key Terms: dignity, apartheid, church, archbishops, prophetic, liberation, conscience, contribution, struggle, injustice, poverty, HIV/AIDS, mission, ministry, Anglican.

This dissertation focuses on the role of the church as a social conscience in its quest for human dignity. It specifically explores the role played by the Anglican Church of Southern Africa in the restoration of human dignity through the contributions made by the various bishops and archbishops in addressing the challenges of socio-economic and political injustice faced by society. Furthermore, this dissertation explores the practical mission and ministry of the parish of St Thomas in Kagiso 1, Krugersdorp in its quest for human dignity aimed at addressing the contextual socio-economic and political injustices and to alleviate suffering. Special emphasis in this dissertation is put on the biblical and theological substantiation which necessitated the various prophetic mission and ministries.

Chapter 1

Introductory remarks

1.1 Social conscience

This dissertation is titled *"The church as a social conscience: the quest for human dignity"*. As a reflection of the content of this dissertation, this title calls attention to one of the roles of the Church of Christ in society, namely, to contribute to the development and continued existence of a social conscience in a specific community or society. The sub-title, "the quest for human dignity" here indicates the core concern of a social conscience, namely, the establishment of conditions in a society or community that would enhance human dignity. But what do we mean by social conscience?

Dictionaries such as the Longman Dictionary of Contemporary English, the Civic Dictionary, and the Encarta Dictionary, are in agreement that social conscience refers to (1) a sense of right or wrong that governs somebody's thoughts and actions – a sense of right and wrong that (2) urges the person to do right rather than wrong. In short: when speaking of social conscience we refer to a person or group's attitude of sensitivity and understanding of a responsibility regarding rectifying situations of injustice and suffering in a given society. In essence social conscience is about an individual's or a group's concern about the needs of society as a whole especially in relation to matters of injustice and suffering; recognizing that caring about, and being responsive to the needs of others is an obligation and an integral part of citizenship, and most importantly, of sharing humanity. Therefore in speaking about the Church as a social conscience, we are speaking about the Church that recognizes the injustice and suffering of people in society as a result of individual and structural sin[1], and thus makes a conscious decision to take action in various ways and means towards ensuring the eradication of injustice and suffering. The Church in so doing fulfils its mission and ministerial obligation as instructed by Christ of ensuring that all are liberated from the bondage of sin and thus have abundant life on this planet earth. In the gospel of Luke chapter 4 verses 18-19, Jesus quoting the prophet Isaiah, accounts His and the church's ministerial mandate as bringing good news of liberation to the poor and the captives,

---

[1] This is a type of evil perpetuated by organized structures or organisations in society such as governments, companies, church etc. e.g. Apartheid, holocaust, women oppression etc that undermines or removes the dignity of people.

and to proclaim the year of the Lord's favour. Furthermore, the gospel of John chapter 10 verse 10 speaks of Jesus having come here on earth to bring abundant life. This thus is the churches mandate.

1.2 Focal points of the dissertation

In the discussion of the issue of the Church as social conscience in society I concentrate on the following defining entities.

1.2.1 The Anglican Church of Southern Africa

My focus in this dissertation is on researching the topic of this dissertation within the context of the extent to which the Anglican Church of Southern Africa has made a contribution in the struggle against the challenges faced by many in our society, firstly, pre- Apartheid South Africa, secondly, the Apartheid period, and lastly in post Apartheid South Africa. These various periods in history of the Anglican Church of Southern Africa brings to the fore the Anglican Church of Southern Africa's struggle for human dignity through facing the different challenges of those times. It is in this light that I have structured this dissertation in two main sections: human dignity as it relates to race relations and human dignity as it relates to HIV/AIDS and poverty. I claim that the two are interlinked and by studying the Anglican Church of Southern Africa's response to the first, much can be learnt in view of addressing issues relating to HIV/AIDS and poverty in our time.

Four further focal points of this study need to be mentioned here:

1.2.2 The biblical and theological substantiation for the struggle

Although this study quite extensively exhumes historical material, it is not a study of the history of the Anglican Church of Southern Africa's involvement in the struggle against injustice and suffering in South Africa. It is a study that concentrates on the biblical and theological substantiation for this struggle. It is also a study focusing on the praxis in a quest for human dignity produced and/or motivated by the theological positions of the various leaders within the Anglican Church. It is therefore a study in the field of Systematic Theology.

1.2.3 The Archbishops of the Anglican Church of Southern Africa

Sarah Rowland Jones (2008:21), quoting Harold Macmillan, said that a sense of purpose in life can only be found in the teachings of the Archbishops of the Church and that people should not hope to receive a true sense of purpose in life from the politicians of the day. I concur with her notion since many politicians throughout the world have been and still are responsible for the suffering of masses of people due to their divisive and oppressive methods of governance. A few examples will suffice to substantiate this claim regarding politicians:

- In South Africa, it was the National Party government that brought about suffering and poverty to millions of people through its Apartheid Policy[2].
- Hitler's regime brought about misery to the Jewish people. One just has to remind oneself of the holocaust that claimed between 11 and 17 million innocent lives in the various death camps[3].
- Quite a number of politicians in Africa have brought and still bring devastating suffering and misery to innocent people through their power games that often lead to conflicts among their people and among states on the continent[4].

One could produce a book on the political leadership and its effect on people worldwide. However, we need to note at the same time that there were and still are many dedicated politicians who take the socio-economic wellbeing of their people seriously and give preference to the people's wellbeing above their personal needs and bank accounts. Here, one only has to recall persons such as the first president of a democratic South Africa, Dr Nelson Mandela, the ex-president of the United States of America, Mr. Bill Clinton, and political figures such as Dr Martin Luther King.

---

[2] According to Desmond Tutu (1989:41) apartheid was totally in itself evil and in elucidating his point on its severity in society said; "Apartheid has decreed the politics of exclusion. Seventy three percent of the population is excluded from any meaningful participation in the political decision making process of the land of their birth… Blacks are expected to exercise their political ambitions in unviable, poverty-stricken, arid, Bantustan homelands, ghettos of misery, inexhaustible reservoirs of cheap black labor, Bantustans into which South Africa is being balkanized. Blacks are systematically being stripped of their South African citizenship and being turned into aliens in the land of their birth…"

[3] Wikipedia Dictionary

[4] These are countries such as Zimbabwe under the leadership of Mugabe; Democratic Republic of Congo, Kenya, Ethiopia, Libya, Liberia, Egypt, Nigeria, and Swaziland.

The bishops and archbishops of the various churches especially the Anglican Church of Southern Africa played as spiritual and church leaders a significant role in bringing about a sense of purpose in the lives of people within and outside the church during very challenging and seemingly hopeless times in the history of our country during the pre-and Apartheid era and they still do so now in the post Apartheid period. They continually became the bearers of light and beacons of hope and especially the voice of the voiceless in the past and still do so in this time and age.

It is in light of Sarah Rowland Jones' above comment that I, in the study of the topic of this dissertation, call attention to the role played, and the contribution made, in dire times in our political and social history, by various archbishops of the Anglican Church of Southern Africa. I begin with Archbishop Clayton and work through a list of archbishops to then end with Archbishop Njongonkulu Ndungane. In this discussion I specifically call attention to two noteworthy characters, Archbishop's Desmond Tutu and Njongonkulu Ndungane, due to their outstanding contribution made in facing the challenge of injustice in society.

The major focus will be on exploring the contributions of the various persons in the execution of their calling as bishops and archbishops faced with the social challenges during their tenure of leadership. Consideration and emphasis will be given to their individual and collective theological motivation, influence and basis that inspired the said actions and contribution against the social ills of their time. The understanding is that the resistant and prophetic role played by the archbishops in facing the social challenges during their tenure of office is part of their office requirement in light of the Gospel as officers of the church and as apostolic representatives of God.

1.2.4 The focus on human dignity

In essence, all the archbishops, most importantly Desmond Tutu and Njongonkulu Ndungane, and many other activists within the Anglican Church of Southern Africa, were all motivated to take action in various forms and means by their common quest for human dignity since suffering and injustice took away that dignity from people. This was influenced by the theology of the Anglican Church grounded in Scripture and outlined in the creeds and faith statements of the Church.

The Anglican Church believes that Scripture is an important factor in determining the faith and practice of the church today but also equally important is the contextual experiences of humanity. Thus the Church needed to interpret the suffering experiences of people in light of Scripture and its faith and thus take the necessary action to bring about holistic salvation. Within the Anglican Church all clergy and pastoral leaders, both deacons and priests, are required as part of their ordination vows to soak themselves on daily scriptural reflection and prayer through the offices of morning and evening prayer. This expectation also extends to the laity.

Attention is drawn to Apartheid because Apartheid completely dehumanized both the victims and the perpetrators as it impoverished the majority of black people and treated them as less human. The impoverished were and are unable to creatively take part in the socio-economic development of their families and society. The perpetrators, consumed by their quest for power and control including greed, thus behaved and engaged in inhuman acts to achieve their goals. On the other hand HIV/AIDS and Poverty at present also impacts on the dignity of those affected as many are ostracized within their families, churches and communities. It is in light of the above that there was a continual quest for human dignity arising from our Christian social conscience. This was rooted in the churches theological position of "Imago Dei" which allows one to claim that all people are created in the image and likeness of God, both male and female and thus are all equal before God irrespective of race, gender, social and economic status, sexual orientation, background and country of origin.

1.2.5 The Anglican Parish of St. Thomas in Kagiso 1

This study is done in view of critically looking at the biblical and theological substantiation of the mission and ministry of the Anglican Parish of St. Thomas in Kagiso.[5]

It is my understanding that for any ministry or project or initiative to be effective and of significant impact, it needs to make a difference in the lives of ordinary people on the ground. The impact of social resistance against any form of injustice needs to be visible in the local communities on the ground. Thus it is critical for it to take place in the local parishes[6] within our communities.

---

[5] This church was a chapel of St. Bartholomew and became a self sustainable parish in 2005. Further historical details are covered in chapter 7.

The successes of the resistance movements during apartheid resulted from the mobilisation of local communities to take a stance against any form of oppression and deprivation. Equally so, the success of any community development project and initiative will come about through the effective mobilisation of the people on the ground to take responsibility for their own future.

It is in light of the above that the community of St. Thomas in Kagiso 1 upon reflecting on the socio-economic, health and education challenges arising from the legacy of apartheid that faced society, and the gospel message as outlined in scripture and ethos of the church, took it upon themselves to making a meaning contribution through the creation of outreach ministries. These ministerial initiatives, as outlined in chapter 7 are aimed at the holistic transformation of the socio-economic and health conditions of people in Kagiso and thus bring about the restoration of human dignity.

Their stance and action against social injustice in their quest for human dignity was also motivated by the continued prophetic witness, resistance and contribution of the various clergy, bishops and archbishops, including the resolutions passed in the various decision making structures[7] of the church. The above interventions are heavily influenced and motivated by the theological position of the Anglican Church of Southern Africa as outlined in chapter 7.

1.3 Two major sections

This dissertation will be divided into two major sections. I have chosen to focus on the two sections as they represent two crucial periods in the history of South Africa during which there was a committed struggle to the restoration of human dignity by the various sectors of society. In both these periods human dignity was undermined by the challenges faced; firstly in the Apartheid era and, secondly, HIV/AIDS and Poverty in the post Apartheid South Africa. The Church during these two periods never tired to make a meaningful contribution in the said struggle for human dignity through its leadership of Archbishops and various other persons.

---

[6] Or congregations
[7] Such as Vestry, Synods, Ecumenical Conferences

1.4 The various chapters

The first section will focus, as said, on the challenge of Apartheid from 1948 to 1994 and the role played by the Anglican Church of Southern Africa through its leadership in addressing it. Since, in 1948 laws and rules were introduced that enforced and validated the Apartheid policy which had a devastating effect on the lives of black people in South Africa.

Before we explore the Anglican Churches contribution against the challenges facing our society, it is proper to begin by establishing its historical background and expansion in South Africa. This will assist us to have a better understanding of the internal struggles and successes which impact-ed on its socio-theological stance and its prophetic witness throughout the years. Chapter two therefore focuses on the history and background of the Anglican Church of Southern Africa and will consider areas such as: its early missionary development; formation; expansion and growth; the name change, structure and governance.

Chapter three explores the extent and consequence of the introduction and implementation of the Apartheid policy and thus will consider and focus on areas such as the definition and purpose of Apartheid, its historical background, and its implication in society.

Over the years we have seen the changing face of the church. It was used as a tool to further the government's ideology and agenda; while also during Apartheid on the other hand, it heavily challenged the governments oppressive laws and injustice operations. On the one hand was the Dutch Reformed Church which supported the government in its policies while on the other it was a collective of churches[8] through the South African Council of Churches which challenged these policies. Thus, it produced strong leaders; both clergy and laity, black and white, such as Bishop Reeves, Bishop Trevor Huddleston, Desmond Tutu, Frank Chikane, Dr. Brigalia Bam, Judge Fikile Bam, Ellen Khuzwayo, Adelaide Tambo, Bishop David Russel and many others both nationally and locally who vehemently opposed the apartheid structure.

Chapter four therefore focuses on the Anglican Church's response and contribution and prophetic witness in facing the challenge of Apartheid within society. Special attention will be given to the

---

[8] Anglican Church of Southern Africa, Methodist Church of Southern Africa, Lutheran Church of South Africa, Roman Catholic Church, African Methodist Episcopal and many others.

ministries and contributions of the various Archbishops, being Geoffrey Clayton, Joost de Blank, Selby Taylor, Bill Burnet, Philip Russel and Desmond Tutu. Furthermore, a reflection on the contribution of Archbishop Trevor Huddleston and Bishop Reeves will be undertaken due to their outstanding role in facing the challenge of Apartheid.

The second section focuses on the challenges of the post-apartheid South Africa and their impact in society and the contribution made by the Anglican Church of Southern Africa.
Chapter five focuses on outlining the challenges of the HIV/AIDS and poverty.
Chapter six calls attention to the ministry and contribution of Archbishop Njongonkulu Ndungane in facing the challenges of his era. This section will conclude with focusing on the response of a local congregation called St Thomas, in Kagiso, to the challenges before them within their context of ministry.

Chapter seven therefore explores in detail the contextual challenges and understanding of the churches role and function as a social conscience in a quest for human dignity within the community, through exploring the mission and ministry of the Anglican Parish of St. Thomas in Kagiso, in the Diocese of Johannesburg. In essence we will be exploring how the said congregation's quest for human dignity impacted on the nature and shape of their ministry and thus became the social conscience within their community as grounded and influenced by their theology. This parish displayed through their mission and ministry the great need and importance of building a just society within a local community as called upon by our archbishops and synods since changes need to take place at a local level to have any significant impact in the lives of people. The ultimate goal is for transformation to take place in the lives of individuals and families and thus to restore at the same level our human dignity.

1.5 Concluding remarks

Above we outlined the concept of social conscience, the two major sections covered and also the various focal points of the dissertation to give an overall perspective of the shape this study will undertake.

In the next chapter therefore we focus primarily on the historical background of the Anglican Church of Southern Africa so as to contextualise its development and growth and most

importantly to understand its internal struggles that impacted on its prophetic witness against the social ills during and post the Apartheid times. In our discussion of the historical background the focus will be on the missionary developments and its official formation including its expansion and splits. This will be followed by a theological reflection on the understanding of the church that impacted and influenced the theological grounding and motivation of the various archbishops' prophetic witness and understanding of social justice issues and their understanding of human dignity. The chapter will conclude with a reflection on the aspects of structure and governance of the Anglican Church of Southern Africa.

Chapter 2

Historical background of the Anglican Church of Southern Africa

The Anglican Church was introduced to South Africa in twofold forms. It was introduced on the one hand, by the British white settlers who brought their church with them, and on the other, by white missionaries who converted a significant number of local people to the Anglican Church (Speckman 1996:37).

2.1   Early missionary developments 1799-1855

Most missionary stations started at random with missionaries settling wherever there seemed to them to be a suitable site or field. They came without any modern tools and claimed any particular tribe as their harvest field. There was no particular relationship between one settlement and another; it was literally missionary squatting as some were in the Northern Cape whilst others were in the south (Hincliff 1963:54).

The establishment of the Anglican Church in South Africa results from the ground missionary work done by the London Missionary Society (LMS). It began to send its first missionary group of four in the country in March 1799, two Hollanders being Johannes van der Kemp and John Kicherer; and two Englishmen being William Edwards and Edmond.

During the decade of 1810-1820, the London Missionary Society in South Africa had difficult challenges. Some of the missionaries were accused of immorality combined with marrying the Hottentots women, and this heavily impacted on their image as a society. (Sales 1971:54)
As a result John Campbell was sent to observe the situation and submit a report back home with an intention of cleaning up its house in South Africa. Furthermore, Dr John Philip was sent to act as the superintendent of the society in South Africa. On his arrival, he was not a young man and had served as a pastor of several congregations in Britain. He served as superintendent from 1819 until his death in 1851.

Philip was disliked by many white South Africans because he was responsible for the

establishment of legal equality for Africans with whites in the Cape Colony. He even assisted the campaign against the slavery in the British Parliament by supplying information about the situation in South Africa; and opposed the expansion of white land holding which robbed Africans of their native lands (Sales 1971:55).

Philip believed that the missionary task included helping people meet their basic needs which for the Hottentots and slaves was the right to sell their labour in a fair market for the best available price; and for the Africans, the right to sufficient land for subsistence for themselves and their dependants. He had great influence on a small group of humanitarian-minded men in South Africa who were to manage to keep the policy of legal equality alive, at least in the Cape for more than a hundred years before it was drowned by the Afrikaners nationalism in the mid 20th century.

Furthermore, he believed that the system to most likely lead to justice all round was the free exchange of goods and services, and this could not be achieved unless the Hottentots could claim the same legal protection from the courts as their white counterparts. Thus, he pressed for Ordinance 50 of 1828, which said that no law could be passed which differentiated between people on the basis of race. Also he advocated for the emancipation of slaves which was passed by the British Parliament in 1833 and consequently was blamed especially by those frontier farmers who felt he had undue influence with the colonial office. His advocacy arose from his observation of the Hottentots on the mission stations and farms.

The Anglican Church seems to have begun its Prophetic Voice stance from its infancy through the advocacy work done by its founding missionaries like John Philip.

2.2   The years 1855-1870

The discovery of the Victoria Falls in1855 by David Livingstone who was working on the London Missionary Society settlements is heavily linked to the missionary and secular history in Africa during this period.

Hincliff (1963:55) says that David Livingstone became like Johannes Van der Kemp and Dr John Phillip, a champion of the Africans and a bitter enemy of both Arab slave traders and the Boers of

the Free State republic through his opposition of slavery[9]. His work in South Africa began by working on one of the LMS settlements at the Northern Cape. He then left the settlement to fulfil his personal vocation of finding more sites for the establishment of settlements in areas free from malaria.

His journey's gradually increased in both length and frequency. He became concerned with opening as much of Africa as possible for future missionaries thus, he visited places no other white person had visited before. It seems quite evident therefore from the above that this was a significant era in the life of the Anglican Church in Southern Africa as it was during this period that the seeds of the Anglican Church of Southern Africa were planted in the various parts of the country through the missionary ministry of David Livingstone and his successors under the auspices of the London Missionary Society. This resulted in the establishment of the church and the various bishops being appointed in England and sent to the various parts of the country and in 1870 the formal and legal establishment of the province.

2.3   Formation of the Province (ACSA)

The Province, though it was not yet legally structured until 1870, began with the formation of three dioceses being Cape Town, Natal and Grahamstown. Their origin goes concurrently with the appointment of their bishops as they were just missionary areas and an archdeaconry in the case of Bloemfontein before their appointments.

The first bishop of Cape Town, Robert Gray was appointed in 1847; and the first bishop of Natal, John Colenso in 1853. Armstrong was the first bishop of Grahamstown and was consecrated in 1853 (Speckman 1996:40). In 1861 Mackenzie was consecrated as the first bishop of the Central Africa while Edward Twells was consecrated in 1863 as the first bishop of Free State which also included Pretoria and the Transvaal (Hincliff 1963:72-77).

Bishop Gray proposed in 1858 the establishment of Zululand as a missionary diocese, and that a missionary bishop by the name of Archdeacon Mackenzie be appointed. However, due to

---

[9] He opposed slavery, the unjust practices of unfair labour trade, unequal treatment of unjust land redistribution towards the indigenous people of the land by the white minority, which robbed them of their human dignity

disagreements between Bishop Colenso and Bishop Gray and Cetshwayo's concerns[10], the plan was abandoned (Hincliff 1963:69-70).

By the year 1865; Cape Town, Grahamstown and Natal were well established dioceses; each with its own bodies, synods and parishes. The relation between the Church in South Africa and in England as established legally was uncertain. Their relations up to 1867 depended either upon a legal identity or a vague undefined communion[11], since there was no visible and organic expression of the idea until the first Lambeth Conference.

It was the Lambeth Conference that helped make the Anglican Communion more real in the lives of Anglicans. There were suggestions made on the governance of provinces outside England and thus a committee was appointed to consider this matter. The committee recommended that provinces should be governed by synods both provincially and on diocesan level, and the diocesan synod would be subordinate to the provincial synod (Hincliff 1963:112-113). Furthermore, it re-commended that there could be no central synod whose decision would be binding to every province. It was also resolved that "communion" would be dependant upon retaining intact the faith, doctrine and the 1662 Book of Common Prayer of the Church of England (Hincliff 1963:113).

The constitution of the province began taking shape long before the Lambeth Conference met. As early as 1860, the bishops of South Africa had begun framing a document to serve as an expression of fundamental principles. Henry Cotteril pioneered the process of formulating the provincial constitution as he drafted the fundamental principles explaining how it was to work and also enlisting the support of the clergy and laity throughout the province. Henry together with Bishop Gray created the machinery of the Anglican Church in South Africa as a voluntary association.

In 1866 a conference planned by Bishop Cotteril was held in which the articles of association were drawn, ratified and then promulgated in the form of a constitution when the conference

---

[10] He was suspicious about the bishop's dabbling in the Zulu succession, along with the general unrest among the African People in the area, persuaded him that it was not the right time for founding a new diocese.

[11] This implying a common faith and an agreement in essential matters of worship and discipline.

resolved into synod. The associations entailed that bishops would be the core of the associations and meet in synod; and could invite clergy and laity. As dioceses joined they would send representatives of both clergy and laity to participate in synod.

The bishops in South Africa met in 1869 in synod and formally adopted the principles enshrined in the recommendations of the Lambeth committee leaving it to the provincial synod to complete the process. Indeed, the Provincial Synod met for the first time in January 1870 and Bishop Gray presided. The synod constituted by the five dioceses[12] passed the following preliminary resolutions defining the province's legal status:

> "… that inasmuch as the Diocese of Cape Town, of Grahamstown, of Maritzburg (embracing of Natal), of St. Helena, and of Orange Free State, which originally were comprehended in one Diocese of Cape Town, have been constituted an Ecclesiastical Province, of which Cape Town is the Metropolitan See; such constitution having been determined for them in accordance with the decision of authorities of the English Church, through the intention or the effect of Acts of the Crown, under which the said Diocese was sub-divided. And being further confirmed by the oaths of Canonical obedience taken by the other Bishops of those Dioceses to the Bishop of Cape Town as their Metropolitan, and by the express acceptance of these relations by all the aforesaid Dioceses, either in acts of their Synods, or in other action of their Clergy and Laity, as well as by the recognition of such Dioceses as a Province by the Archbishops, Primates, and other Bishops of the Anglican Communion: We do therefore claim for this Province the Ecclesiastical status, rights, powers, and relations of a Province of the Anglican Communion…" (Canons and Constitution – ACSA 2007:1-3).

The following should be noted:
- Firstly, the five dioceses were recognized as constituting a Province, and Cape Town was constituted as the Metropolitan See and Bishop Gray was recognized as the metropolitan.
- Secondly, the province was named as "Church of the Province of Southern Africa[13]"
- Thirdly, the four bishops being Robert Gray of Cape Town, Henry Cotterill of
- Grahamstown, Thomas Earl Welby of St Helena, William Keneth Macrorie of Maritzburg, were recognized as bishops of their respective dioceses. The Orange Free State was still vacant.

---

[12] Cape Town, Grahamstown, Natal, Free State & St. Helena.
[13] Or CPSA

- Fourthly, the assembly was formally constituted and recognized as the Provincial Synod.
- Fifthly, laity were also constituted as legal members of the Provincial Synod thus all future synod would have diocesan lay representatives who are communicants.
- Sixthly, the Provincial Synod was constituted as the only provincial legislative body.
- Seventhly, the differences in governance between South Africa and St. Helena were acknowledged and thus St. Helena was exempted from Acts of this synod.
- Finally, the constitution was formally adopted and thus the CPSA became an organized and properly constituted entity.

(Hincliff 1963:114-115; Canons and Constitution – ACSA[14] 2007:1-3)

However, the non inclusion or involvement and even invitation of the Indigenous African Clergy or of clergypersons born in South Africa was a great deficiency and irresponsible behaviour by the white settlers. During this time there were one or two working in parishes but unfortunately even after nearly three-quarters of a century's existence, the English Church was unable to find any priest born and lived in South Africa, of any race or colour at such an important ecclesiastical gathering in the history of the country. It was only in the 1898 synod that the first African delegate was invited in the name of Reverend John Xaba from the diocese of St John's (Worsnip 1991:8-9).

It would seem therefore that the Victorian attitude continued to thrive in the Anglican Church in South Africa for years as it continued the tradition of appointing British clerical white expatriates to positions of power and leadership until recently. This translated eventually when clerical leadership was drawn from within South Africa in the appointment of white bishops for a long time. Bishop Alpheus Zulu was the first black bishop in our church and subsequently various black bishops and even archbishops followed.

Bishop Gray died in 1870 and the following succeeded him to date as Bishop's of Cape Town & Metropolitans:

- West Jones   1874
- William Carter   1909
- Francis Phelps   1931

---

[14] CPSA changed to ACSA which is Anglican Church of Southern Africa.

- John Russel Derbyshire   1938
- Geoffrey Clayton   1948
- Joost de Blank   1957
- Robert Selby Taylor   1964
- Bill Burnett   1974
- Phillip Russell   1981
- Desmond Mpilo Tutu   1986
- Winston Njongonkulu Ndungane 1996
- Thabo Cecil Makgoba   2008

2.4 Splits from ACSA

Bishop Colenso and Bishop Gray got involved in a bitter disagreement and controversy around what is today called Inculturation or Culture vs. Theology which led Colenso to be excommunicated by Bishop Gray.

It was directly over the missionary aspects that Bishop Colenso was involved in a controversy. He seemed to have had concerns about the communication of the gospel by missionaries to a people of a culture very different form theirs. Thus he advocated for the translation of the word for God in Zulu to Unkulunkulu and that the polygamists should be baptised without being required to leave any of their wives. Bishop Colenso therefore as a liberal Protestant influenced by F.D. Maurice writings stressed on the value of human reason, the points of contact between Christianity and natural religion, and attempt to disturb the social order of the people as little as possible. Infact the early Christian missionaries approach ensured that the heathen customs, places of worship, feasts and holidays were Christianised rather than destroyed (Hincliff 1963:66-68).

However, the Victorian theological school of thought held a different view. Victorian missionaries did not think of African culture as anything other than the work of the devil to be rooted out. They held the view that only the social order of their origin was the Christian one. Thus individuals were converted out of their tribes and into missionary settlements, and this was preceded by Hell-fire sermons which offered the people the choice between conversion or damnation (Hincliff 1963:67).

It was in light of the above that he published his commentary to St Paul's Epistle to the Romans and *The Pentateuch and the Book of Joshua Critically Examined* which both became the centre of the controversy. In the Roman commentary he asserted that the atonement is an entirely objective event and thus Christ saving work needed no personal application to the individual. In essence for him both conversion and baptism were in the last resort meaningless and thus the work of missionary in preaching the gospel was to show the heathen[15] pattern of Christ, the example of his love, and to assure him that he is already redeemed. This view therefore forced Bishop Gray to take action against Bishop Colenso and thus he was to be eventually excommunicated (Hincliff 1963:84).

The white English speaking members of the Church became very unhappy and thus in Natal and later in other parts of the country began to split and later formed the Church of England in South Africa which is to date not part of the communion. Another development also took place following years of discussions. The Order of Ethiopia was established in 1900 within the CPSA and then also later became an independent entity from the CPSA in the year 2000 (Southern African Outlook 1996:40-41).

2.5 Provincial expansion of dioceses

The province was in 1870 promulgated with only five dioceses but has to date grown to 28 dioceses which have over the years been led by various bishops being: Bloemfontein 1863; Cape Town 1847; Christ the King 1989; George 1911; Highveld 1989; Johannesburg 1922; Kimberly & Kuruman 1912; Matlosane 1989; Lebombo 1893; Lesotho 1950; Namibia 1925; Natal 1853; Niassa 1979; Port Elizabeth 1970; Pretoria 1878; St. Helena 1859; St. John's 1873; St. Mark the Evangelist 1986; Swaziland 1968; Umzimvubu 1991; Zululand 1870; Angola 2003; Grahamstown 1853; Mpumalanga 2005; False Bay 2006; Saldanha Bay 2005. There were discussions going on for some time to split the Free State and Grahamstown dioceses and create a missionary diocese; and also to split the diocese of St. John's into two and create an additional diocese. The final decision was made by the Synod of Bishops in 2009 to establish the two new dioceses called Ukhahlamba and Mbashe. Ukhahlamba was promulgated in 2009 while Mbashe was promulgated in 2010. This brings the total number of dioceses in Southern Africa to 28.

---

[15] Those not yet received the gospel and/or are not converted yet into the Christian faith.

Despite the internal racial and theological challenges and tensions within the Anglican Church of Southern Africa it continued to grow in membership and thus in parishes and subsequently in dioceses with the black population constituting the majority of membership though being a church of English descent at first with a largely white clerical and Episcopal leadership at first. However it is encouraging and comforting to see the current large presence of black[16] clerical and Episcopal leadership as well within the Anglican Church of Southern Africa though still challenged in female representation.

2.6   Change of provincial name

Since its inception our province has been known as the Church of the Province of South Africa (Anglican) or abbreviated as CPSA. In 1979 the Provincial Synod enacted the name "South" to be changed to "Southern" and this was confirmed by the Provincial Synod of 1982. In 2006 the Provincial Synod resolved to change its name to the Anglican Church of Southern Africa (ACSA).

The following motivational reasons were given for the last name change:
- CPSA did not tell the world we are Anglicans thus we added the word Anglican next to it all the time.
- The word Province added to the confusion since South Africa has nine legislature provinces and the other neighbouring countries forming part of our province also have provinces (Tulleken 2006:11).

2.7   Theology of the Anglican Church

The theology and ethos of the Anglican Church of Southern Africa are outlined in its Declaration Statement as laid out by its Canons and Constitution as follows:
- It is part of the One, Holy, Catholic and Apostolic Church.
- It professes the faith uniquely revealed in Holy Scriptures; held by the primitive church; summed up in the creeds and affirmed by the undisputed General Council's to which the Thirty Nine Articles of Religion, the Book of Common Prayer and Ordering of Bishops, Priests and Deacons bear witness.

---

[16] Including Indians and Coloureds

The first provincial synod in 1870 adopted the following Declaration of Fundamental Principles from which the Anglican Church's theology and ethos are derived:

> "…We being by representation the Church of the Province of South Africa, do declare that we receive and maintain the Faith of our Lord Jesus Christ as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils. And we do further declare that we receive and maintain the Doctrine, Sacraments, and Discipline of Christ…" (Canons and Constitution – ACSA 2007:4).

This declaration originates and is heavily influenced by the primary marks of the worldwide Anglican Communion known as the "Lambeth Quadrilaterals"[17] being Canon of Scripture, the Creeds, the Sacraments of Baptism & Eucharist, and the historic episcopate or threefold apostolic ministry (Suggit 1999:16; Snyman 2004:20). The acceptance of these four elements marked the Church as being true to biblical teaching and apostolic tradition. They were originally produced by the Anglican Church in Canada in 1886 and were later revised and adopted by the 1888 Lambeth Conference.

2.7.1 Canon of scripture

The Church under the inspiration of the Holy Spirit constructed the Bible and made the choice of which writings and books were authentic to be regarded as Christian Scripture. The bible consists of the books of Old and New Testaments and Apocrypha. However, sound doctrine could only be based on the Old and New Testaments; and Apocrypha could be used only devotionally and for edification since its authorship and origin are doubtful (Snyman 2004:20).

Scripture remains an essential faith and witness source document within the Anglican Church though there are diverse and at times conflicting ways of its interpretation. This has been evident in both Diocesan and Provincial Conferences and Synods, and the worldwide communion's gatherings during the discussions of various matters especially regarding the ordination of woman and homosexuality. An individual's level of theological and/or educational understanding together with the socio-political contexts heavily influences ones theological and/or religious viewpoint on various Christian matters.

---

[17] Name given to four articles which were considered essential in any scheme of reunion between the Anglicans and other Churches.

Suggit (1999:17) holds that scripture is not a law book and not meant to be a kind of magical book providing all the answers for the world. To him, scripture is the church's book which finds its meaning in the life and worship of the church as a community of Christ's faithful people. It therefore needs to be understood as witnessing to the way of Christ in the changing contemporary and contextual situations of the world so as to avoid its misuse and misinterpretation. Its purpose therefore is to build up believers in faith and love of Christ.

The Anglican Church believes that scripture is an important factor in determining the faith[18] and practice of the church today but also equally important is the contextual experiences, church tradition and reasoning of believers.

During the Institution Service of a Rector, there is a section called "Commitment to the Word of God" whereby the clergy person using the words of Paul commits him/herself to profitably use scripture for teaching, refuting error, guiding people's lives and teaching them to be Holy so that everyone dedicated to God may be fully equipped and ready for any good work (2 Tim 3 vs. 16-17; Service for Parish Use 1993:12-13).

2.7.2   The creeds

The creeds contain the fundamental basis and summary of faith which proclaims the nature of God and God's relationship with humanity which is sufficient for salvation (Snyman 2004:20). The creeds are viewed as an expression of the basic elements of the Christian faith centering on the person and events of Jesus, and the way in which the church has come to understand him (Suggit 1999:17-18). Furthermore, the Apostles' and the Nicene creeds provide the framework within which scripture is to be understood and the practice of the church is to be viewed.

The Anglican Church attests to the three liturgical forms of creeds being the Apostles', Nicene and the Athanasian creeds. The Apostles creed in its present form is the oldest and dates back to about the 17th century though a simpler form existed from the early times. It formed the teaching outline given to the baptismal candidates in preparation for the initiation at Easter, and goes as follows:

---

[18] Also see Declarations of Fundamental Principles, page 4 of Canons and Constitution – ACSA 2007

"…I believe in God, the Father almighty creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate was crucified, died, and was buried.

He descended to the dead and on the third day he rose again.

He ascended into heaven and is seated at the right hand of the Father.

He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Catholic Church;

The communion of saints, the forgiveness of sins;

The resurrection of the body and the life everlasting…"

   (Anglican Prayer Book 1989:58-59)

The Nicene Creed is the enlarged version of the Apostles Creed which was produced in response to several heretical views especially the Arian Heresy[19] which originated during the 3rd and 4th century AD. It was produced by the Bishops who met at the Council of Nicea in 325AD.

"…We believe in one God the Father, the Almighty, Maker of heaven and earth of all that
is seen and unseen.
We believe in one Lord, Jesus Christ the only Son of God
eternally begotten of the Father God from God, Light from Light true God from true God
begotten, not made of one being with the Father; through him all things were made.
for us and our salvation he came down from heaven was incarnate of the Holy Spirit
and the Virgin Mary and was made man.
for our sake he was crucified under Pontius Pilate; he suffered death and was buried.
On the third day he rose again in accordance with the scriptures; he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead and his kingdom will have no
end.
We believe in the Holy Spirit, the Lord the giver of life who proceeds from the Father and
the Son
Who with the Father and Son is worshiped and glorified who has spoken through the
prophets.
We believe in one holy catholic and apostolic Church.

---

[19] Fr Arius came up with the teaching that denied the full divinity of Christ and refused to accept that in the Incarnation Christ was both Son & God and Son of Man.

21

We acknowledged one baptism for the forgiveness of sins.

We look for the resurrection of the dead and the life of the world to come…"

(APB 1989:108-109).

The Athanasian Creed is widely used in the western Christendom and is commonly called the "Creed of Athanasius"[20] and was widely used on some major festivals especially on Trinity Sunday. Certain damnatory clauses made it unpopular after 1867 and thus certain provinces outside of England including ours restricted its usage. Thus the Anglican Prayer Book 1989 omits it (Snyman 2004:21).

2.7.3 The sacraments

The Anglican catechism defines the sacraments as "the outward and visible sign of the inward and spiritual grace given by Christ as sure and certain means by which Christians receive that grace" (APB 1989:438). In essence, according to Snyman (2004:21), Jesus himself is the outward and visible sign to cause the world to share his inward and spiritual grace.

The Anglican Church holds that baptism and Holy Eucharist are the two great biblical sacraments given by Christ to his church. The gospel of Matthew (28:19-20) accounts the great commission "to go out and convert the world and to baptize in the name of trinity, while the gospel of John (6:53-54) accounts the institution of the Eucharist. (Snyman 2004:21; APB 1989:438).

Baptism is the initiation sacrament in which by repentance and faith humanity is granted forgiveness of sins and is adopted and made to become God's children and members of Christ's body the Church, thus inheritors of God's kingdom. The Anglican Church follows the ancient custom probably from the New Testament and certainly from the second century, which not only sees baptism as a human acceptance of God's grace but also as the outwardly sign of God's action by which baptized people young and old are given new life. Thus we recognize and believe in infant baptism so that they too could share citizenship in the covenant membership in Christ and redemption by God (Suggit 1999:18; Snyman 2004:21; APB 1989:361-362, 380, 438-439).

---

[20] It is found on pages 21-24 of the Book of Common Prayer – South Africa of 1954.

The catechism defines the Holy Eucharist as the sacrament commanded by Christ for the continual remembrance of his life, death and resurrection until his coming again. (APB 1989:439)[21] Snyman (2004:22); therefore holds that Anglicans treat communion as a precious, consecrated sacrament to be reverenced as the Lord thus even crumbs are reverently consumed and the rinsing water of the holy vessels swallowed. This is done out of a profound respect for creaturely things that have been caught up into a heavenly and spiritual use.

There are however other sacramental rites that evolved in the church under the guidance of the Holy Spirit being Confirmation, Ordination, Christian Marriage, Confession & Absolution and the Anointing of the Sick; thus The Anglican Church has seven sacraments in total. Snyman (2004:21-22) classifies the sacraments beautifully under three sections as **Initiation –** Baptism & Confirmation**, Sustaining –** Confession and Communion**, and Enabling –** Matrimony, Unction and Orders of Ordination**.**

2.7.4   Episcopate/Three-fold apostolic ministry

The Anglican Church accepts and believes in the three-fold ministry[22] of Bishops, Priests and Deacons together with a variety of other lay ministries as God given and spirit empowered.
The Old Testament accounts God at Sinai making a covenant with the people of Israel and called them to be a kingdom of priests and a holy nation (Exodus. 19 vs.5-6). He appointed from among the people a high priest together with priests and Levites to represent and lead the people in worship and sacrifice (Numbers 3 vs. 5-10). These sacrifices foreshadowed the Calvary experience which revealed Christ as once for all sacrifice for the remission of sins. Thus the Sinai covenant is now replaced by the new Calvary covenant through the blood of Christ which constitutes a new nation from those who have been united with Christ in his death and resurrection through the sacrament baptism.

---

[21] Communion is known by various other names being Mass, Holy Communion and the Lord's Supper. Mass derives from the words dismissal used at the end of the liturgy "missa est" and usually has a sacrifice connotation. Holy Communion describes the liturgy as an act in which the participants share in holy things and are reminded that they are a holy communion or fellowship. The Lord's Supper strictly refers to the Lord's supper at the end of time which is anticipated in the liturgy (1 Cor 11:20-26; Rev 19 :9). Eucharist is simply a Greek word meaning "Thanksgiving" and is used in the evangelist account of its institution (Mark 14:23; Matt 26:27; Lk 22:17-19). (Suggit 1999:18)

[22] Living the Gospel (Eph 4 vs. 1); Serving through Gifts and Talents (Rom 12 vs. 4-7); Taking Responsibility (1Cor. 12vs. 4-11).

The new nation drawn from all nations is called by God to be a holy priesthood, appointed to offer spiritual sacrifices and become a kingdom of priests (1 Peter 2 vs.5; Rev 1 vs. 6). God has within this priestly nation appointed ministers to exercise a variety of gifts (1 Cor 12). The New Testament therefore witnesses to ministries of apostolic oversight, of pastoral care and of service which by the 2nd century emerged as the threefold ministry of bishops, priests[23], and deacons. This pattern of ministry, with some adaptation to local needs and customs, continued without interruption for fourteen hundred years. And at the time of reformation the Church of England[24] deliberately retained the threefold ministry which to this day has been retained and observed within the worldwide Anglican Communion (APB 1999:571).

Ordination is the process by which the Church discerns, empowers, strengthens and commissions those called to the service and leadership of believers. Ordination represents the Latin western concept that means to separate and to set apart; and it emerged during the 2nd and 3rd century. Ordained ministers are therefore those from among the believers who have been set apart by God for a specific ministry of leadership being deacons, presbyters and bishops.

Traditional & Biblical Understanding of the Three-fold Ministry

The Anglican Church therefore holds the functions of the threefold ministry as follows:

Deacon: A person with a special ministry of humble service.

The ministry of deacons is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the gospel and the administration of the sacraments (APB 1989: 433-434, 583):

- To serve all people
- To seek out particularly the poor, the weak, the sick, the lonely
- To study the scriptures, and to seek nourishment from them,
- To model their life on scripture,
- To make Christ and his redemptive love known to those among whom they live and work and worship, by word and example,

---

[23] Or Presbyters
[24] From which the Anglican Communion originates.

- To interpret to the church the needs, the concerns and hopes of the world,
- To assist the Bishop and priests in public worship,
- To assist the Bishop and priests in the administration of God's word and sacraments,
- To carry out other duties assigned to them from time to time,
- Through their life and teaching, to show to Christ's people that in serving those in need they are serving Christ Himself.

Presbyter: A person with three special areas of Ministry.

The ministry of a priest or presbyter is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the gospel; to administer the sacraments; and to bless and declare pardon in the name of God (APB 1989: 433-434, 587).

Of being a Priest:
- This is a life time of ministry,
- with an ever-deepening practice of prayer,
- who lead God's people in prayer,
- and bears the names of their people on their breast in intercession before the Lord, like Aaron,
- who presides at the Eucharist with reverence and wonder,
- and blesses their people in the name of God,
- but rebukes sin, in love mercy while remembering their own frailty,
- and pronounces God's forgiveness to the penitent,
- and absolves God's people in the name of Christ,

Of being Pastor:
- This requires the Pastor to depend not on their own strength, but on God's grace given in word and sacrament, and on the Holy Spirit of God
- Who makes disciples,
- And brings these disciples to baptism and confirmation, then guides God's people through life

- And helps them to discover and use God' glory the gifts He has given them,
- But receives counsel and shares the burden of leadership with others, like Moses
- And cares for the sick,
- Prepares God's people for death and life to come
- And finally bringing back those who have strayed

Of being a teacher,
- Who faithfully reads and studies the scriptures daily
- To be enriched by them personally
- And to proclaim the word of God,
- And to teach and encourage God's people

Bishop: A person with an apostolic oversight of the Church.

The ministry of a Bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry (APB 1989: 433-434, 597-598):

- Shepherd and/or parental figure of the diocesan family – Father/Mother.
- Guardian of faith and doctrine.
- Pastor of the clergy and people.
- Focal point of diocesan unity.
- Commission and Ordination of God's people for ministry.
- Apostolic and Prophetic Presence and Witness.

Lay ministry

Additionally to the above outlined threefold ministry, the Anglican Church believes in the practise of the ministry of all believers. It holds that all baptised Christians are ministers and Disciples of Christ, and not only the ordained, and thus are called to play a meaningful role in fulfilling God's vocation through exercising their entrusted gifts and talents, within and outside the church.

The ministry of laity is to represent Christ and his Church, to bear witness to him wherever they may be; and according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship and governance of the Church (APB 1989: 433-434).

In the sacrament of confirmation, following the renunciation of the devil and the confirmation of baptismal vows, each of the candidates is empowered by the power of the Holy Spirit through the laying of hands and thereafter commissioned by the bishop as a minister and a disciple of Christ in the church of God. The Anglican Church takes very seriously the ministry of laity to such an extent that only the bishop presides during the confirmation services[25].

2.8 Theological influences in the Anglican Church of Southern Africa

There are three components that influenced the Anglican Churches theological understanding of the Church and subsequently the mission and ministerial role within society being Scriptural Teaching, Traditional Teaching and Contextual Experiences Teaching.

2.8.1 Scriptural Teaching

2.8.1.1 Church development in Old Testament

According to Heyns, "the only catholic or universal Church is the one from the beginning of the world and will endure to its end" (1977:29). The church's origin therefore goes much earlier than the New Testament history thus, dating its origin at Pentecost or at Jesus' birth or death would be belittling to the Church's historical antecedents.

The Church's message (vs. the Kingdom of God) was a reality long before the New Testament existence. It was clear from the earliest pages of scripture that God is King, who rules while

---

[25] I call them a lay ordination service especially that the bishop anoints the forehead with holy unction on the same spot that was signed with the sign of the cross at baptism.

creating and creating while he rules over his subjects; that they obey God and God blesses them. Israel knew that God ruled over them and also over all creatures since, God revealed Godself with power not only in Israel life but in the whole world (Ps 103:6-18; Ps 145:10-13).

Heyns holds that the view that the Head of the Church, Jesus' appearance in the NT was revealed in the OT; so too apostles and evangelists regarded Jesus' coming in the flesh as the fulfilment of the Old Testament prophecy. The Church is in existence as a result of human sin since there would have been no Church as there was no Church before the fall. The Church therefore is a consequence not of God's Word of Creation but of God's Word of Salvation; it could therefore be regarded as God's reaction to the problem of sin and God's solution of it. Thus, the deepest motivation for the Church's origin is to be found in both the NT and OT (1980:30, 35).

The people who make up the Church as its citizens are not only from the NT but also from the OT. In the OT there are traces of cultic communities, large or small, gathered in a particular place including a temple or synagogue, in a fixed & prescribed form to practice fellowship with God in a reciprocal relationship? The cult sacrifice is encountered for the first time with Cain and Abel then with Noah, Abraham, and Jacob (Gen 4:31; 8:20; 22:2, 13; 31:54; 46:1). There are also very early references to the erection of alters (e.g. Gen 8:20; 12:17) but in Gen 4:26 we find the first mention of a communal gathering that could resemble public worship in the OT.

Therefore the Israelites made up the Church in the OT whom God made a covenant with; of which in the NT covenant is extended to continue with other nations. The Church is thus the true seed of Abraham, the true circumcised, the true temple, the true elect (Gal 3:39; Phil 3:3; 1 Cor 3:16 & 1 Pet 2:9); and also the new people, the new community of the Lord (2 Cor 6:16; Lev 26:12; Jer 31:31). However, some scholars oppose this view.

2.8.1.2 Outline of scriptural images of the Church

Heyns (1980:43-64), outlines six scriptural models being Church as the Elect; Church as People; Church as Body of Christ; Church as Bride of Christ and Church as Witness; and Minear (1977:66-173) like Heyns also sees Church as People of God, Body of Christ, Fellowship in Christ and the New Creation.

Church as the Elect

Scripture often referred to the Church as those who are called or as the Elect. The call accordingly has gone out from God and through their acceptance in faith the believers bind themselves to follow God alone (Rom 1:6; 1 Cor 1:2, 24; Jude 1; Rev 16:14). The term 'Elect' therefore had a close link with 'Ekklesia'. In Greece the term Ekklesia signified a civic gathering summoned by the herald and only Greek citizens could attend though the city was made up of more than one nationality.

However, the specific biblical meaning was acquired prior to the NT, as it was used to translate the Hebrew word "qahal" which denoted Israel's assembly convened by God. The term Ekklesia therefore came to be the preferred term for the Church in the post resurrection period though there were others like "Way" and Koinonia (Acts 24:14; 2:42) (De Gruchy 1994:126).

In NT the Ekklesia has a wide range of meanings, as in singular it denotes a particular local church (e.g. Rom 16:1; Acts 8:1; 13:1; 18:22; 20:17). In other instances the singular embraces more than one local church where many congregations in one large geographical area are indicated (Gal 1:13; 1 Cor 10:32; 11:16); and in plural the word refers to a number of local churches in close proximity (2 Cor 11:18; 12:13; Acts 16:5). It was also used to describe small group of believers meeting in homes since they were in no way less of a church that the totality of churches. Paul however, in his writings uses the word Ekklesia with ambiguity as one is not certain about whether he means the whole assembly or the local church.

The term Elect, therefore, indicates that those referred to have been called by God in Christ thus, they are summoned to a new life and to be done with sin; but not to abandon nature; it is also election out of nations whereby repentance and forgiveness is proclaimed to all nations.

Church as People

In the OT understanding it referred to the covenant people of God (i.e. Israel) following Abraham and Sinai covenants but in the NT it also includes those from other nations who were excluded in OT now seen as the new Israel. Therefore people of God are a chosen race, a royal priesthood, a dedicated nation and a people claimed by God for his own, those who were outside of God's mercy but have now received it (1 Peter 2:9f). These are people brought into being by God's

election and with a new generation with which God begins being the Church.

In essence the people of God are all men and woman, young and old, from every corner of the universe who are subject to God's authority as the King of the world thus, these belong to no one else but God. In OT the rite of entry was circumcision thus only men but in NT it is baptism and all men and woman of all nations.

Church as the Body of Christ

The believers are described as the body of Christ of which is the Church; thus, if there was no church there would be no Body either. Christ, like Adam is also corporate personality for in him the new humanity receives a new beginning thus just as Adam was head of the old sinful humanity and of its body so Christ is the Head of the new humanity and its body.

According to Heyns, through his death and baptism into his death, humanity moves from the body of death into the body of life; this is a transition taking place through faith, for faith is an engrafting into Christ and same as an implanting into his body (1980:51).

The description of the Church as the Body signifies the indissoluble bond Godself created between Christ and his Church thus, Christ is also the Body's Saviour and Head, its Mediator and Perfector. This image, is employed especially by Paul, suggesting that humanity in particular, as believers constitutes the body of Christ in the world (e.g. 1 Cor 12; Rom 12; Col 1:18). The church is seen also as the historical manifestation of Christ in the world and Christ as its Head (De Gruchy 1994:126-127).

Church as the Bride of Christ

Several passages in scripture compare the particular relationship between the Church and Christ to the love-relationship found in a marriage (e.g. Eph 5:22ff). This image suggests that Christ and the Church have an exclusive relationship, faithful to each other and eternally bound together. This image originates from the OT referring to the relationship of Israel with God (e.g. Hosea 1-3; Ezekiel 6:23); and in NT it continues the suggestion of an intimate relations between Christ and the Church and the distinction between them with an eschatological image (Eph 5:26-27; Rev 19:7-9, 21:2) (De Gruchy 1994:127).

Church as Temple of the Spirit

In this image, the believers are also called God's temple, where the Spirit of God dwells. Like the temple, believers are holy, meaning they belong to God alone and to no one else thus, should another dwell in them they will have desecrated God's temple.

The Holy Spirit indwells the Church itself but is such a way that every believer with his/her body is a temple of the Spirit. The temple where the Spirit dwells resounds with the name of Jesus and vice versa meaning wherever his name is praised there is the temple of the Spirit.

Church as Witness

According to this image the Church is called Witness meaning an expositor, an elucidator being someone pointing to God's pronouncements and Acts. In essence the believers individually and collectively are called to be witnesses of the risen Christ.

The testimony however, does not originate from the Church but from its Head Jesus Christ thus he is the one who summons believers to testify and out of his free grace enables them to do so. In essence, believers are ambassadors of Christ in the world called to proclaim the mighty acts of God and those yet to come through Jesus Christ. The Church therefore is the representative of Christ continuing the proclamation mission begun by him thus, becomes the voice of Christ against injustice and evil in the world.

It is clear therefore that a Church that remains silent is no Church at all especially in the midst of human suffering which isn't God's intention for creation; the church has to continue playing its prophetic role as Christ ambassadors in society.

2.8.2 Traditional teaching

From the formation of the early church Christian communities were meeting regularly for prayers, Eucharist, calling synods, installing bishops, coordinating pastoral care and whenever summoned by the emperor. At the 325 Nicene Council, a traditional understanding of the Church was formulated as outlined in the Nicene Creed "...One, Holy, Catholic and Apostolic Church..." (Anglican Prayer Book 1989:108).

Moltmann therefore outlines these traditional models or images of the Church with a clear understanding that they are statements of faith and statements of action thus, for him the Church lives in the One, Holy, Catholic and Apostolic rule of Christ through faith, hope and action. (1992:339-340) These are therefore discussed by Moltmann under three headings as Statements of Faith, As Statements of Hope and as Statements of Action.

As Statement of Faith

There was traditionally one church but as times progressed because of disputes we now have over two hundred churches worldwide which have also dramatically increased over the years. How can we therefore claim that the church is one?

The one church or its unity is not primarily the unity of its members but the unity of Christ who acts upon them all, in all places and at all times. Christ gathers his church and consequently its unity lies in his uniting activity; its result is the unity of believers in Christ and their unity of mind in the Spirit.

Kung therefore perceives the local church, universal church and the community as whole are really the positive one church, one people of God, one body of Christ and one spiritual creation irrespective of the existing different denominations (1968:271-272).

The church is thus one, as Christians are united with Christ and Jesus makes us his Fellowship. There might be divisions in Christianity through schism, historic growth, reformation splitting or denominationalism, but the Church is that Body of Believers who are united to Christ and each other through Faith and Baptism (Snyman 2004:16).

The holiness of the church is not the holiness of its members or its gatherings but the one of the Christ who acts on sinners. The holiness of the church therefore lies in Christ's sanctifying activity of which its result is the communion of saints. The catholicity of the church is the limitless lordship of Christ to whom all authority in heaven and on earth is entrusted; and the church acquires its openness to the world in the breadth of his rule. It is therefore catholic on the strength of Christ' catholicity which is attributed to it. The word "catholic" is an adjective rendered in Latin by the loan word "catholicus" or "universal"; which means referring to or

directed the whole generally (Kung 1968:297). In Acts 14:23 the church is referred to as the catholic meaning the universal church or whole church.

However in the third century onwards the accent shifted as a result of disputations and heretical groups and movements to mean those united in the whole church and not heretics separated from it. In fact, it took a sense of orthodoxy and developed a claim of catholicity; thus the only true church was seen as the Catholic Church and as the all embracing total Orthodox Church; and referred to in the west as Roman Catholic Church. Since the Vatican II, the Roman Catholic Church acknowledged other denominations as indeed the church. The root interpretation of the word is of great relevance to our context as it promotes ecumenical and multi-faith dialogue to approach the socio-economic and religious issues challenging the faith communities.

The apostolicity of the Church is to be understood in the framework of the mission of Christ and the Spirit; since the church was founded by Christ's apostles also its mission is the apostolate in the world. The NT interpretation of this word has two senses as one sent out (Rom 16) and as one who witnessed the risen Lord and therefore has a commission to found a church (e.g. Paul). The early church therefore developed the idea that only those commissioned by the first disciples could teach; hence the idea of apostolic succession developed. Apostolicity means that the Church was established by Jesus in and through his Apostles, and has continued and grown since those Apostolic times. Furthermore, the great sign of the church still being Apostolic is that it continues their ministry in the office and ministry of Bishops, and this is called Episcopal (Snyman 2004:19).

As Statements of Hope

The unity of the church is seen as the affirmation of the time of salvation since the Messiah will gather the dispersed, unite the divided and bring about the kingdom of peace.

The churches holiness in the NT means that it hat become the new creation in Christ and thus partakes of the holiness of the new creation, which the holy God brings about through the Spirit; and the church is holy because it is the community of the last days or an eschatological community.

There was at one point a dispute between Augustine and the Donatist on the holiness of the church. The former argued that the church is a community of sinners while the latter argued that only the morally good should be seen as the church. The Church is holy because all Christians have been united with Christ. Not only are they one with each other and with Christ, but they therefore are "set apart" and share in the covenant relationship between God and Abraham and his descendants in faith. Also the holiness of Christians stems from the work of Christ who delivered them from un-righteousness (1 Cor 6:9-19; 12:13).

In baptism according to Snyman; we become his 'Laos, his atoned-for Holy People' by the signing of the cross. The church is thus God's family, his alternative society in the world but not of it (2004:16-17). The church is catholic to the degree or extent in which it partakes of the catholicity of the coming kingdom, in its openness for the kingdom of God it is also open to the world encompassing it with its mission and intercession.

As Statements of Action

Since the church is one in Christ, it ought to be one and thus, those who receive its unity in Christ ought to seek it and foster it among humanity. The church because it is holy in Christ, its members ought to fight sin and sanctify its life through righteousness; and through the Spirit they must in obedience sanctify all things for the new creation. The church as catholic should be open to the world, testifying everywhere to all embracing kingdom; and the apostolic church is through the gospel a liberating church in the world.

Furthermore, Moltmann, in addition to the classical marks or images of the church discussed above, adds other contextual characteristics being: the church's unity as unity in freedom; the church holiness as holiness in poverty; the church's apostolicity bearing the signs of the cross; and its catholicity linked with its partisan support for the oppressed (1992:340-341). However, for the Reformers, the One, Holy, Catholic Church was one in which the gospel was purely preached, and the sacraments rightly administered in accordance with the charge conferred to it (Moltmann 1992:341).

2.8.3 Contextual experiences teaching

Dulles outlines his contextual understanding of the Church under the headings Institution, Mystical Communion, Sacraments, Herald and Servants (1977:183). There is great similarities between his classification and mine though worded differently as Fellowship of Believers, Proclamation of the Message or Gospel, Social Advocacy & Gospel in Action, and Structural.

Fellowship and Growth of Believers

The church's fellowship and growth of believers is clearly visible in its communal gatherings, sacraments, teachings, preaching, and music and general pastoral ministry.

The members are united to one another and to God through holiness and mutual love, and they visibly gather to confess their faith in Christ and to celebrate what God has done for them in Christ. The emphasis of members is on the holistic welfare of the community or church members; the input of all members, caring and support and love are encouraged. During gatherings members share with others in worship and in service for the glory of God. The members individually and collectively are dependant upon each other for spiritual nourishment as they bring different gifts and talents to enrich God's family.

Through the sacraments the church nourishes the spiritual lives of its members and shapes their belief, in particular the sacraments of baptism, confession, anointing of the sick, confirmation and thee greatest the Eucharist. The faithful having been built up through prayer, praise, fellowship and the breaking of the bread, are strengthened to go out and be the sacrament of Christ to the world. Thus, Dulles says, the church becomes an event of grace as the lives of its members are transformed in hope, in joy, in self-forgetful love, in peace, in patience and in all other Christian virtues (1977:65).

The Spirit abides in the church prompting it to purity and renews itself continually so that the grace of God can be operative in it for the sake of the kingdom. The church is a better sign of Christ than it has been in the past by holiness and witness of its life. Christ as servant of God is the supreme sacrament of humanity's faithful response to God and God's recognition of that

fidelity; and the entire history of grace reaches its climax in him. The members in their encounter with Christ share in salvation, Christ is always and everywhere actively present. Where there is belief in him, and is the source of all grace and the church draws daily living water from him.

The church therefore is a sign of continuing vitality of the grace of Christ and the hope for redemption that he promises (Dulles 1977:183). The church through its teachings, bible studies, sermons, music, and pastoral ministry touches and shapes the lives of people; and also strengthens their faith in Christ. In essence through these means lives are transformed and converted into Christ's purpose and thus offers a prophetic vision of what the church and society could become. The offices of the church, the liturgy, the pastoral care of the flock and so forth must be seen as authentic expressions of the faith, hope and love of a redeemed people (Keane 1992:41).

Proclamation of the Message or Gospel

The emphases or focus here is on the preaching and proclamation of the word of God and where people gather to share the word is seen as the church. Furthermore, the focus is on Jesus and the word and thus concerns itself with the conversion of non-believers through evangelism. Members individually and collectively have a responsibility and duty to spread the good news to the nations and subsequently the whole world.

Having converted one is expected to become an agent of evangelism and an icon of Christ in ones family, workplace, neighbourhood, club, church and everywhere one goes; assisting others in need of repentance and conversion to do so. This aspect is grounded on biblical foundation and puts emphases on biblical teaching, humility, obedience, repentance, dedication and living Godly lives; and also contributes to the increasing membership of a church.

With the increasing number of Pentecostal churches we have seen new forms of evangelism through the media using newspapers, magazines, newsletters, radios, televisions etc; and the hosting of seminars, conversions, mission weeks, prayer weeks and church planting symposiums. Many tents have been erected all over the country to spread the good news and to evangelise. The church also has outreach evangelism ministry in hospitals, prisons, defence and police forces, and in schools through the chaplainry ministerial programme implemented in these institutions,

as means through which God's message is shared with the service recipients and providers of the institutions.

Social Advocacy and Gospel in Action of a Church

Christ's mission and ministry as one who came to touch lives and bring hope through transformation of their lives heavily influence this aspect. Christ was a servant and man for others; he came to minister, to heal, to reconcile, and to bind up the wounds. Thus, Mark writes, "for the Son of man came not to be served but to serve and to give life as ransom for many" (10:45).

The church therefore engages in Social Action not on its own invitation but on the demand of the gospel following the example of Christ. The gospel invites and even commands the church to bear witness here and now in this world and in every sphere of human life. The church cannot begin from a point if authority and revelation but must rather act with sympathy, compassion, and concern just as Christ himself did, he met people where they were with their particular needs (Keane 1992:45). The church to be seen as authentically the church must be a servant church heavily involved in the shaping and transforming the lives of ordinary people and not only its members.

The servant church therefore cannot announce the coming of the kingdom only in word through preaching and proclamation but also through its work, in its ministry of reconciliation and comfort. It should be a community marked by fellowship and love where members gladly bear each other's burdens. The church shares some of the concerns of social agency; it has the same sensitivity and compassion when faced with the needs of others; it has the same passion for justice but also works in the consciousness of its own limitations and sinfulness. The church therefore cannot exist in isolation and silence when the people of God are faced with socio-economic, cultural and political injustices perpetuated by sinful individuals and structures because the gospel demands action from it.

The world is faced by many challenges such as poverty, oppression, hunger, disease, exploitation, illiteracy, racism, sexism, unemployment, corruption, crime, war, power struggle, natural disasters, unequal distribution of wealth and many others. The church therefore must commit itself like Christ to fight against these challenges. That two thirds of the world's population is

denied sufficient food, pure water, healthy surroundings and adequate medical care is the concern of the whole church and thus, must demand the rights of all people to be respected.

The church should work and pray for a radical change of heart especially for those who claim to be committed Christians and yet subscribe to discriminatory labour system or to a migratory policy that separates husbands from wives and fathers from their children, says Keane (1992:49). Furthermore, it should preach the gospel of equality of all people or face the judgment of God. Nevertheless, churches in these centuries seem to have clearly understood this prophetic message because many now have established social responsibility departments to look after the socio-economic, political, health etc. needs of the people.

The church during the Apartheid era played a meaningful prophetic role in challenging the regime and thus continues to do so today in regard to the HIV/AIDS issue. Some churches have homes or shelters for the abandon children, the aged, people living with disabilities and run schools, feeding schemes, caring of terminally ill projects, and many other developmental projects that aim at improving the lives of ordinary people.

I share Keane's sentiments that the church's task is not simply to convert and pass judgment on the world but to become actively involved in it to bring order out of confusion, peace out of dissension, unity out of disharmony, and to provide a challenge to the world confronted by war, discrimination, poverty and many other social evils (1992:50).

The emphasis of this aspect is on serving the people of God especially the needy in everyday life and not telling them what the word of God says about their situation. The members become visible servants in work to the people and make Christ's presence felt through their actions thus, each member engages faithfully in service. As a result of their actions people can feel God's love and care in their own lives. Furthermore, the believers and members become a living example in the promotion of peace and justice individually and collectively; and not only preach about it but live it out daily in their homes, churches, workplaces and neighbourhoods.

Structural

The church is this model is seen as an organized institution since it is formally structured with rules, constitutions (canon), line of authority & communication and its emphases is on officers (clergy, bishops, wardens and secretaries). The power is in the hands of the officers thus it is called a hierarchical one. Also the church has a standard or set form of worship, management and decision making process (Synods and Chapter). The ministries are also governed by specific set rules.

The purpose of belonging to the church here is to serve in its administrative offices and to ensure that the procedures and protocol are followed accordingly beyond any reasonable doubt. The other is to ensure that things are done orderly and systematically, thus avoiding any possible chaos and mull-administration.

2.9   Structure and governance

In the Anglican Church the local congregation is called a "Parish" and a group of parishes within an area are called an "Archdeaconry" and the archdeaconries together within a region constitute a Diocese.[26] The parish is led by a priest who is referred to as either a Rector or a Priest-in-Charge depending on his/her license agreement.[27] The archdeaconry is led by an Archdeacon and the diocese by a Bishop. The decision making body in a parish is the Vestry[28] while the Parish Council is the management body; and within an archdeaconry it is the Archdeaconry Council.[29] In a diocese the decision making body is the Diocesan Synod[30] which meets at least once in three years and/or the Diocesan Council in between synods; and the management body is the Chapter which meets at least once a month.

The dioceses within a country and at times including the surrounding countries form the

---

[26] The number of parishes within an archdeaconry and archdeaconries within a diocese vary and depends on the geographical logistics of each diocese.

[27] It is a document issued by the Diocesan Bishop giving a clergy person permission to officiate in that respective diocese.

[28] Which is also the Annual General Meeting.

[29] Consisting of the parish lay and ordained representatives from within the archdeaconry.

[30] Consists of the lay parish elected, diocesan organizational and institutions representatives; diocesan officials and the clergy together with the bishop.

Province; and the provinces world wide form the Anglican Communion. The Provincial Synod[31] is the highest decision making and legislative body which meets every three years and in between synods meets the Provincial Standing Committee annually. The province is led by the Archbishop of Cape Town also known as the Metropolitan and is managed by the Provincial Chapter. The Bishops also meet annually within a province at the Synod of Bishops to consider matters affecting the church and those that need legislative decisions for presentation at Provincial Synod.

The world wide Anglican Communion is led by the Archbishop of Canterbury who is accorded primacy of honour and respect as first amongst equals and is not a Patriarch thus doesn't have absolute power similar to a Pope. He calls the Lambeth Conferences[32], and Primates Meetings[33] and is President of the Anglican Consultative Council.[34] All the Communion gatherings and/or bodies are not legislative bodies for the various provinces but are gatherings that intend to foster communal fellowship and a common theological spirit on important matters affecting the church thus influence Provinces on their legislative formulation as directed by each context.

The key focus of these gatherings is therefore outlined in the Covenant Design Group Report-January 2007:5 as follows:

> "…The Lambeth Conference gathers expressing Episcopal collegiality worldwide for common counsel, consultation and encouragement and serves as an instrument guarding the faith unity of the communion. The Primates Meeting assembles for mutual support and counsel, monitors global developments and works in full collaboration in doctrinal, moral and pastoral matters that have communion-wide implications. The Anglican Consultative Council coordinates aspects of international Anglican ecumenical and mission work…"

---

[31] Consists of Bishop's, Provincial Officers, Organisations Representatives, and Diocesan Clerical and Lay Representatives.

[32] A gathering of bishop's from the worldwide Anglican Communion which takes place every ten years and attendance is by invitation by the Archbishop of Canterbury.

[33] A gathering of Archbishops & Metropolitans from the worldwide Anglican Communion in between Lambeth Conference.

[34] A gathering of the worldwide Anglican Communion consisting of the Provinces Representatives that meets in between Lambeth.

The below table summarizes the Anglican Church Structure:

DECISION MAKING BODY/GOVERNANCE	STRUCTURE	LEADER
VESTRY PARISH COUNCIL	PARISH	RECTOR/PRIEST IN CHARGE
ARCHDEACONRY COUNCIL	ARCHDEACONRY	ARCHDEACON
SYNOD CHAPTER/DIOCESAN COUNCIL	DIOCESE	BISHOP
PROVINCIAL SYNOD PROVINCIAL STANDING COM. SYNOD OF BISHOPS	PROVINCE	ARCHBISHOP OF CAPE TOWN & METROPOLITAN
LAMBETH CONFERENCE ACC/ PRIMATES MEETING	ANGLICAN COMMUNION	ARCHBISHOP OF CANTERBURY

2.10 Concluding remarks

I am particularly struck by the presence of a sense of resistance against all forms of injustice within society so early in the plantation of the Anglican Church through the ministry of Livingstone and Philip. They both opposed slavery, the unjust practices of unfair labour trade, unequal treatment of unjust land redistribution towards the indigenous people of the land by the white minority, which robbed them of their human dignity.

The Lambeth Quadrilaterals"[35] being Canon of Scripture, the Creeds, the Sacraments of Baptism & Eucharist, and the historic episcopate or threefold apostolic ministry and the Church's Theological influences seem to be of critical importance in shaping the churches ministerial practise and modus operandi especially in relation to matters aimed at achieving social justice. In essence the church finds its prophetic justification and the need for its faithfulness in the mission of Christ in the scriptures. Through the creeds it reveals the foundational basis of its prophetic witness and is nourished through the sacraments for mission and ministry. The threefold ministry is the means through Christ engages his church to fulfil and achieve a just society in which the dignity of all is upheld and respected. In the scriptures and contextual experiences it finds its prophetic justification and mandate for its social concern and its fight for justice.

---

[35] Name given to four articles which were considered essential in any scheme of reunion between the Anglicans and other Churches.

The structures of the church therefore are instituted as a means of effectively achieving and securing Christ Vision of bringing about abundant life to all people aimed at restoring the human dignity for all irrespective of race or sexual orientation. It seems quite clear though that the Anglican Church since its inception had a strong missionary focus aimed at the wellbeing of all especially the marginalised. Thus it took the caring for the people very seriously as revealed in the primary focus and function of the threefold and lay ministries. The focus continues to be the praxis of the gospel as revealed in the life of Christ. However it also has a strong focus on wanting to be biblical and orthodox in its practise of ministry thus it still retains the historical church tradition and practices.

The theological influences of the church provide the theological basis for the church's action against the social ills of its time and context through the contextual reflection, interpretation and understanding of scripture. In essence the Anglican Churches action against the injustices of its time was rooted on the gospel message of Christ envisioning the Kingdom of God to be realised here on earth and thus in our communities as it is in heaven.

The fight against injustice especially against segregation and unfair labour practises seemed to have been the focus of those involved in the early missionary plantation and development of the Anglican Church in South Africa and also throughout its history to date. Despite its Victorian influences this church continued to play a meaningful role in its quest for human dignity of all especially through its condemnation of structural sins as perpetuated by the colonial authorities and the apartheid policy.

In the next chapter we will outline the concept of the apartheid and also explore the extent to which the policy of apartheid removed and undermined the human dignity of the indigenous people of the land. This policy also undermined what John Philip and David Livingstone stood and strived for. Infact it undermined the efforts of the restoration of human dignity to the victims of slavery and Africans throughout the country. However the following chapter 4 outlines the continual church's resistance against the injustice of apartheid and the essential significance of the prophetic ministry of bishop, priests and deacons together with laity in their quest for the restoration of human dignity. It clearly brings out the benefits of a well coordinated ministry of all believers whereby all play their meaningful role through their gifts and talents. Also it

highlights the importance of the leadership as a means through which direction and guidance could be found in addressing social aspects that are contrary to God's plan for humanity.

Chapter 3

Apartheid (1948-1994)

3.1 Introduction

The major challenge, among others, facing the Anglican Church in society from its inception until 1994 in South Africa was the racial oppression and segregation of the indigenous Africans by the white European settlers. This way of life enforced upon indigenous people by those in authority eventually culminated in 1948 in the Nationalist government's "Apartheid".

Black South Africans, unlike Black Americans, were not directly enslaved and held in bondage, but their domination and oppression were by-products of European imperialism that used its cultural, scientific, economic, and military power to subjugate people of colour and to rob them of their land and dignity (Maimela 1983:30). The racial domination and negation of Black personhood has been in existence from the first contact between whites and blacks to the present. In South Africa as in America, racial prejudice and stereotypes developed to rationalize the depersonalization and domination of Blacks, who were considered inherently underdeveloped culturally (Maimela 1983:31).

In this chapter I will explore in detail the concept of Apartheid and as such consider the following aspects: a definition for Apartheid, the purpose of its institution, a few comments on its background and history, Apartheid Legislations and some of the consequences of Apartheid. Our understanding of the apartheid policy and its consequence and impact in society especially in relation to removing the human dignity of people, will assist us in understanding and putting into context the theological prophetic mission and ministerial roles and functions played by the various bishops and archbishops in their quest for human dignity. Also we will be able to understand their theological influence and position that aroused in them the desire to defend in all forms the restoration of human dignity and thus challenge injustices of their time.

3.2 Definition of Apartheid

Apartheid, according to Ngcokovane (1984:1), is an Afrikaans term which means "separateness", "apartness" and refers to an elaborate system of rules and customs that promote a partitioning on many levels in society between Europeans and Blacks. It was a system of legalized racial segregation enforced by the National Party government between 1948 and 1994; "a system that maintains the privilege of one group of people at the expense of another and this refers even to the extension of such a system to political and economic dispossession", as Kistner (1988:138) maintains. It is clear that Apartheid was a policy aimed at separation of people in terms of race, tribe, language and wealth and to uphold white supremacy as the only chosen race while others exist as subordinate to it. This system arose from a longer history of settler rule and Dutch and British colonization (Roberts 2001:29; Culpin & Dawson 2000:22).

Worsnip (1991:38) maintains that the word Apartheid was a new word and didn't appear at all in the Afrikaans dictionary before 1949, however it seem to have been used before 1948 though not in the same form and not always with the same meaning. Its first recorded use was in 1917 during a speech by Jan Smuts who later became a Prime Minister. However, Roberts maintains that the word was first used in discussions about politics and race in the 1930's by Afrikaner thinkers who led the nationalist revival during that time (2001:29).

3.3   Purpose of Apartheid

From the Nationalist perspective the purpose of apartheid was to create peace since the country's history, in their view, had proved that the different races could not live together in peace. The fear was that one race was bound to oppress the others; close contact between races caused fear and hatred and thus the different races had to live apart and develop their lives separately (Roberts 2001:29).

The purpose of Apartheid was to preserve "purity' of white heritage and to keep European ways of life from being polluted and destroyed through cultural fusion between races. Thus, it envisaged the creation of white states to exist alongside black states/homelands (Ngcokovane 1984:1-2). Furthermore, it was to protect, promote, and secure the propaganda of white

superiority and seniority against all other cultural groupings in the South African society. Worsnip assert that it was a policy designed to maintain and protect the white race as a distinctive group through separation thus would lead to national self respect and pride in race (1991:38).

3.4 History and Background of Apartheid

The European contact with southern Africa goes back a long time beginning with the Portuguese traders and explorers fumbling their way around West Africa in the mid-fifteenth century. They were seeking African allies against the Islamic empires of North Africa and a route to the East Indies (Walshe 1983:1).

Apartheid is known as the grandchild of a racial system that existed for over 300 years when the Dutch East India Company established a vitalisation station on route to the Indies in 1652 (Walshe 1983:1; Ngcokovane 1984:2). It gave land to its employees to produce food and meat to supply merchant ships on their way to India. Most of these farmers or "boere"[36] failed to meet their targets and thus began to enslave blacks providing cheap labour. As a result the white presence expanded into the interior during the nineteenth century. Eventually, after considerable turmoil, the indigenous African clans and kingdoms with their communal organizations and hallowed patterns of consultative democracy were subdued by the white minority settlers (Walshe 1983:1; Ngcokovane 1984:2).

The Germans and the French Huguenots came to South Africa during the 1680's and the British during the 1700's. The British then conquered the Cape by force in 1806 and then expanded into other parts of the country but little changed for the welfare of blacks. Apartheid it would seem was not only an Afrikaner invention but also a legacy of the British colonialism which introduced many restrictive measures and eventually the pass law system in the Cape and Natal during the 19th century. This was aimed at regulating the black movement from the rural areas to those occupied by whites and coloureds, and ruled by Britain (Ngcokovane 1984:2-3; Wikipedia Encyclopaedia 2008:3).

The pleasant climate, fertile ground, and the discovery of mineral resources such as gold (1860's), diamonds (1880's), uranium, chrome, iron, coal etc. attracted more whites to the

---

[36] An Afrikaans name for a farmer

country. Britain as a result of greediness extended its authority over whites and blacks alike; it crushed the indigenous Africans who resisted and also gave rise and participated in the prolonged Boer war 1899-1901 to subdue the Afrikaner republics that had arisen in the interior (Walshe 1983:1-2; Ngcokovane 1984:2-3).

Kistner (1988:138) maintains the following about the Apartheid system in South Africa:

> "Firstly, it has its roots not only in the cultural and religious heritage of the Boer commu-
> nity, but also in the heritage of the white community in South Africa as a whole.
> Secondly, that racial attitudes are in many cases deeply embedded in the thinking and in
> the actions of West Europeans, even if they consider themselves to be free from racism.
> Thirdly, that economic factors have played an important role in the different phases the
> apartheid system has gone through.
> Finally, that shifts of the economic interests of the different sections of the ruling group
> and shifting alliances between the sections of the ruling group have had the effect of
> changing strategies in the maintenance of the apartheid system."

The emergence of the Apartheid system derives from the feeling and attitude of racial superiority over the indigenous African people which the first European settlers brought with them to southern Africa. This attitude of European superiority promoted the feudal and later the capitalist exploitation of the black people and furnished an absurd ideological justification for it (Kistner 1988:139). Furthermore, according to Kistner (1988:139), the roots of western racism can be discerned even in the anti-Semitism at the time of the Roman Empire and the anti-Semitism of the Christians of gentile origin since the time of Emperor Constantine. The Europeans also tended to consider the military superiority and cultural power they enjoyed towards the end of the Middle Ages to be determined by race and Christian faith and thus interpreted it as human superiority in general.

Britain, in order to heal the breach between whites and end the Boer War bequeathed a racist parliamentary system to South Africa within which the Afrikaner majority asserted its control (Walshe 1983:2). According to Walshe (1983:2); in 1910, Britain offered some kind of self rule or independence[37] to South Africa and by 1914 an Afrikaner National Party had been formed. In

---

[37] using the model of political evolution being that of Dominions – Canada, Australia and New Zealand

May 1910, Louis Botha became the first prime minister of the newly established Union of South Africa, a dominion of the British Empire, and Jan Smuts became his deputy. Furthermore, by 1918 the Broederbond took shape being a secret society of Dutch Reformed Church ministers, teachers and farmers. The Broederbond[38] dedicated itself to the cultural and economic regeneration of the "volk[39]". They did this by accepting a moral imperative to maintain the Afrikaner nation at all costs thus they developed a civil religion which placed Afrikanerdom and Apartheid in the vanguard of God's plan for the country. This resulted in the replacement of Dutch by Afrikaans as an official language joining English in 1925 and the development of Afrikaans dictionaries. It also encouraged class divisions through the formation of separate Afrikaner trade unions and in this way the socio-economic foundations for Afrikaner nationalism were being carefully laid down (Walshe 1983:3).

In 1948, the Nationalist Party won the elections and brought the country under Afrikaner rule and control thus ushering in the era of Apartheid. It campaigned on its Apartheid policy for the 1948 elections and narrowly defeated Smuts' United Party and thus formed a coalition government with the Afrikaner Party. The Afrikaners therefore, continued the system of racial injustice started by the British to its logical conclusion (Ngcokovane 1984:2).

By the time the Nationalist Party came into power and Apartheid introduced legally, South Africa was already a very segregated country and the majority of the African indigenous people had become victims of the socio-economic, political, and religious injustice perpetuated by the white British settlers. David Yudeliven and Heriman Gilionece argued that the system of Apartheid could be traced to the labour movement in South Africa and the Cape colony policies as early as 1907 (Wikipedia Encyclopaedia 2008: 5).

Under the colonialist British government[40] the following oppressive and unjust Apartheid and inhuman legislations were passed:

- Native Land Act. Firstly, that the blacks could no longer own or rent land except in the black reserved areas which at first constituted 7% of the land; and was extended to 13%

---

[38] The Brotherhood
[39] the Afrikaaner nation
[40] while South Africa was part of the British Dominion as the Union of South Africa

by the 1936 Act. Secondly, that the share-croppings was banned. Thirdly, that the blacks could only occupy white-owned land only if they worked for a farmer.

- Native Urban Areas Act 1923. This act allowed local councils to segregate housing in towns into black and white areas and to build new black townships. Furthermore, town councils could demolish black housing in white declared areas and move the inhabitants to black only remote townships (Culpin & Dawson 2000:28).

Since the Europeans were convinced that manual labour was reserved only for black people they enforced this belief through their legislations. In 1809, the British government introduced pass laws through which the Africans were forced to become the labour on white farms. Thus only a person in white labour would be entitled to a pass and whoever didn't have or carry a pass would be arrested as a vagrant or a loafer and forcefully offered to Europeans in need of labour (Kistner 1988:140). Furthermore, various methods were employed by the Europeans authorities to force blacks into direct or indirect labour in the mines. Chiefs were utilized as labour recruiting agents and compensated by the authorities; and also blacks would be deliberately indebted so that they could be forced to seek employment in the mines.

In 1894 the Glen Grey Act was passed in the Cape forcing blacks who were resisting mining employment for three months each year to pay the annual tax of ten shillings thus according to Rhodes this law was intended to remove blacks from the life of sloth and laziness and feeding them dignity of labour. A similar law was passed in the Transvaal in 1896 forcing blacks to enter into mine labour contracts and introducing additional taxes (Kistner 1988:142).

The new Prime Minister of South Africa DF Malan in 1950 appointed a commission chaired by Tomlinson to investigate the strategies and systems for the practice of Apartheid in South Africa. In 1955 the Tomlinson commission reported that the separation of races could work provided the government was prepared to put in place the required financial resources. The commission advised that the country should divide the black areas into seven self governed but never independent Bantu stands according to ethnicity groupings being Venda, Bophuthatswana, Ciskei, Transkei, Kwa-Zulu and Lesotho & Swaziland (Roberts 2001:29-30). However, the Tomlinson report seems to have had flaws from the beginning:

- Firstly, the homelands allocated to blacks were only 13 percent of the country, far too

little for blacks who constituted 70 percent of the country's population.

- Secondly, they miscalculated the black population increase by predicting that it would increase much more slowly that it did.
- Thirdly, it failed to realize how fast the factories run by whites would expand and pull more black labour into the white towns.

Nevertheless, despite these flaws the implementation of these recommendations went ahead and ushered new legislations enforcing the vision of Apartheid (Roberts 2001:29-30).

The white European supremacy was not only politically legitimized but was also theologically justified. The racial segregation was promoted within the church through accepting the political trends in society to inform and influence the status quo. The racial feelings of superiority and colonial traditions prevailing among church members grew for centuries without being effectively questioned by the churches. Kistner (1988:144) holds that "the SACC[41] member churches of European origin[42], though they condemned Apartheid as contrary to God's law, their lifestyles and political values were no different from those prevailing in the Afrikaner churches like the Dutch Reformed Church." In essence racial segregation and separation was indirectly practiced within the various churches and it was only later in history that they abolished segregation within their constituencies and thus fight it as the policy of the state.

3.5   Apartheid legislation

The Nationalist government systematically and strategically enforced its idealism of racial separation and superiority not only in words and statements but through parliamentary legislation as well, thus legalizing their ideology of Apartheid.

According to Kistner (1988:151-152), the development of Apartheid could be distinguished into three phases since 1948. The first and second phases were characterized by the integration into a comprehensive system of different Apartheid aspects that existed during the colonial rule. These phases attempted to achieve the highest degree of racial separation and economic profit and growth. The third phase started with economic recession, the growing resistance within the

---

[41] South African Council of Churches

[42] Anglican, Methodist, Lutheran, Roman Catholic etc.

country and the collapse of colonial regimes in Angola, Mozambique (1974), and Zimbabwe (1980). It was therefore characterised by the following:

- Close interdependence and cooperation between the Boer Nationalism, the Military and big economic enterprise.
- Adoption of liberal slogans by policy makers of the government resulting in the naming of "Petty Apartheid" and in a limited participation of the oppressed in the economically privileged position of the white minority.
- Growing significance of the National security ideology and of security laws complementing the first two dimensions and neutralising the effect of the "reforms".

Since the coming of National Party into power in 1948, many different legislations and bills were passed in parliament endorsing their Apartheid policy and ensuring that the Black South Africans became secondary humans as follows:

- Prohibition of Mixed Marriage Act - Passed in 1949, it prohibited marital union between persons of different races.
- Immorality Act - Passed in 1950, it made sexual relations with a person of a different race a criminal offence.
- Population Registration Act - Passed in 1950, it introduced an identity card for all persons over the age of sixteen, stipulating the racial group on the card so that the government official could identify people according to their race.
- Suppression of Communist Act – Passed in 1950, it banned the South African Communist Party and any other party labelled as communist. Thus membership of such a party became punishable by up to ten years imprisonment.
- Group Areas Act – Passed in 1950, it partitioned the country into different areas allocated to the different racial groupings.
- Bantu Authorities Act – Passed in 1951, it created separate government structures for blacks in the Bantu Stands. It made a provision for the institution of Tribal, Regional and Territorial Authorities in the reserves thus tribal authorities were set up and positions given to Chiefs and Headman who became official representatives of the National Party.
- Prevention of Illegal Squatting Act – Passed in 1951, it allowed the government to

demolish black shacks called slums by whites.

- Native Building Workers Act and Native Services Levy – Passed in 1951, it forced white employers to pay for the construction of proper housing for black workers recognized as legal residents in white cities.

- Separate Representation & Senate Bill. This bill was introduced in 1951 with the purpose of removing all coloured voters to a separate roll where they could elect a white person as their representative in parliament. The act received huge resistance and JGN Strausse contested it in court. Following a prolonged struggle in different courts the act was dropped. However, it was raised again in 1955 under the Senate Bill (Sadie 1990:10-12).

- Native Laws Amendment Act – Passed in 1952, it controlled the movement of blacks in and out of towns and cities.

- Abolition of Passes Act. Passed in 1952, it tightened up the pre-war pass laws. It forced all black men living in White areas to carry a pass or a reference book containing personal details including their racial group. Without a pass living and working in a white area was illegal.

- Reservation of Separate Amenities Act – Passed in 1953, it prohibited people of different races from using the same public amenities, such as restaurants, swimming pools and restrooms. Furthermore, it legalized and enforced racial segregation in public transport, schools, places of entertainment, churches, hospitals, clubs, and similar institutions (Worsnip 1991:102).

- Bantu Education Act. Passed in 1953, it placed great emphasis on separate education for different ethnic groups and provided a lower inferior education than that of whites, coloured and Indians and was aimed at preparing blacks to a subordinate role under white rule and to teach them that equality with Europeans was not for them. Worsnip (1991:100) says, "The purpose of this bill was to clear the way for blacks to take up their role as unskilled labour in South Africa".

- This bill brought control of black education from various provincial departments to the Department of Native Affairs of the central government and ushered the end of church or missionary schools.

  As a result of this bill the church schools were forced to choose from these three choices:

  - ❖ Retain their schools as private unaided institutions or

- ❖ Retain their schools as aided institutions with a reduced subsidy to 75% or
- ❖ Relinquish control of schools to the government to either buy or lease (Sadie 1990:21).
- Public Safety Bill. This bill received its first reading on the 26th January 1953 and became law in the same year. Worsnip (1991:99) says, the bill sought to virtually abrogate the function of both parliamentary and the courts by placing power to suspend these in situations of emergency in the hands of governor-general which in effect meant the executive.
- Criminal Laws Amendment Bill. This bill received its first reading on the 28th January 1953. It made the breaking of the law as an act of protest as an offence in itself. Thus, it provided harsh penalties even for a first time offender as follows:
  - ❖ A fine not exceeding 500 pounds; or imprisonment for a period not exceeding 5 years; or a whipping not exceeding 10 strokes; or both such fine and such imprisonment; or both such fine and such whipping; or both such imprisonment an such whipping (Worsnip 1991:100).
- Bantu Urban Areas Act – Passed in 1954, it curtailed black migration to the cities.
- Native Resettlement Bill. Worsnip (1991:102) says, "This act enabled the government to forcibly remove if necessary all blacks from such places as Sophiatown, Martindale, Newclare and Pageview to Meadowlands". In essence this bill brought about the creation of black townships and the separation of all races and cultures residentially and ethnically within the whole country.
- Mines and Work Act – Passed in 1956, it formalized racial discrimination in employment.
- Separate Representation of Voters Act – Passed in 1956, it ended the right of Cape Coloureds to vote with whites in elections and thus could only vote for four white repre-sentatives in the House Assembly.
- Riotous Assemblies Act – Passed in 1956, it prohibited disorderly gatherings.
- Promotion of Black Self-Government. Passed in 1958, it entrenched the policy of separate development, outlining the political and geographic character of the country. Separate territorial governments in the homelands were set up with designated areas where they could vote as the objective was to eventually get them to be independent of South Africa.
- Bantu Investment Corporation Act – Passed in 1959, it set up mechanism to transfer capital to the homelands in order to create employment in the black areas.

- Extension of University Education Act - Passed in 1959, it created separate universities for blacks, coloureds and Indians thus there were no longer open universities.
- Unlawful Organisations Act – Passed in 1960, it banned organizations that were deemed threatening to the government.
- Sabotage Act – Passed in 1962, General Law Amendment Act in 1966, Terrorism Act in 1967 and the Internal Security Act in 1976.
- Physical Planning and Utilisation of Resources Act – Passed in 1967, it allowed the government to stop industrial development in white cities and redirect such development to homelands border areas with the objective of speeding the relocation of blacks to the homelands through relocation of jobs.
- Black Homeland Citizenship Act – Passed in 1970, it changed the citizenship of homeland inhabitants from that of South Africa to the respective autonomous homelands.
- Afrikaans Medium Decree – Passed in 1974, it required the use of Afrikaans and English on a fifty-fifty basis in high schools outside the homelands.

3.6   Concluding remarks

It is clear from the above legislations and bills that the fate of black people in their own indigenous land and also others of none European origin was to change for the worst and thus would become just an entity at the mercy of white masters. Maimela (1983:31) quoting Boesak says,

> "People's blackness doomed them to live the life of a second class citizens; determined who their friends may be, whom they can marry, what work they can do which is considered inferior to that of whites, the type of education they get, the type of medical treatment, in essence it determined their whole life every single day. Thus, to be black in South Africa meant to be classified as a non-white; a non person, less than white therefore less than human; and living in constant fear, always being dehumanized and humiliated; and at the mercy of white people".

The white power structure was manifested in Apartheid which meant for blacks bad housing, being underpaid, pass laws, influx control, migrant labour, group areas, resettlement camps,

inequality before the law, fear, intimidation, white bosses and black informers, no infrastructure, no power, no economic means, no land, no culture, imprisonment, torture, exile, death, poverty, exclusive residential area and entertainment; in essence it meant nothingness or being objects. Furthermore, within the church also, black people continued to be dehumanized and alienated; treated as less human. They were not allowed into any leadership structure, trained in separate Bantu colleges for ministry – St. Paul's[43] for whites and Lapa la Jesu,[44] and St. Bedes[45] for blacks. Blacks could not minister in white churches, could not share pews with whites, were given foreign English names said to be Christian since those of African origin were considered pagan. They earned less than their white counterparts as clergy; in essence they were still nothing thus the formation of African Indigenous or Independent Churches. Black people were not only oppressed politically, socially and economically but also religiously and ideologically.

The Anglican Church of Southern Africa unlike the Dutch Reformed Church did not have Apartheid condoning theology thus it vehemently opposed most of the legislations through its structures but somehow these Apartheid tendencies as modelled in society unofficially influenced the modis operandi within the church. It seems therefore that the issue was in the hearts and attitudes of the white population within the Anglican Church of Southern Africa as influenced by their socio-political conditions.

During this period the were two official influences and positions within the Anglican Church of Southern Africa: firstly, was a position being strongly influenced by the teachings of the Apartheid policies; and secondly on the contrary, was a resistant position being influenced by the socio-economic, political and religious experiences of the indigenous people in their quest for human dignity as a result of the apartheid policies. These positions therefore influenced the church's response to apartheid and thus bequeathed three theological schools of thought being prophetic, church and state[46].

The extent of the pain and suffering resulting from the implementation of the various Apartheid policies and especially the extent to which it undermined the dignity of all is clearly outlined above. It was clear from the churches theological perspective that apartheid was contrary to

---

[43] Situated in Grahamstown now called College of Transfiguration

[44] Was situated in Lesotho but now closed.

[45] Was situated in Umtata but now closed. It now houses the diocesan offices of the Diocese of Umtata.

[46] They are discussed in detail in chapter 4.2 below.

God's plan for humanity and thus it had to be resisted in all its forms. It is in light of this that the next chapter focuses on the role played by the various church leaders especially the archbishops within the Anglican Church of Southern Africa in their quest for human dignity removed by the implementation of the apartheid policy. Also we focus on the brief historical background of each leader as a means of contextualising their quest for human dignity and also understanding their formation process in the journey of faith.

Chapter 4

Response and Contribution of Anglican Church of Southern Africa in facing the challenge of Apartheid

4.1   Introduction

Mosimane (1989:94) holds that since the establishment of the Church of the Province of Southern Africa[47] in 1806 it has hardly been out of the forefront of either ecumenical or political controversy. It has also produced some of the most controversial and outspoken clergy persons on issues of social justice in Africa.

The very first bishop of the Church, Robert Gray, set the tone on his arrival in the country by putting the Anglican and Dutch Reformed Church 30-year working relations to a stop. This came about as the result of Dutch Reformed Church refusal to accept the Anglican Church's synodical assertion that the bishop was the head of the church. The divisions were further widened by the identification of the Anglican Church with the British authorities and thus regarded as the foreign church by the Dutch Reformed Church (Mosimane 1989:94).

The Anglican Church spoke out more openly than any other church against social injustice after the 2nd World War, and from 1948 became much more vocal than ever before through its synodical statements, press releases and activism. There are many within the Anglican Church - lay and ordained, black and white, young and old, man and women, living and passed on, who contributed significantly within our local communities and nationally in the fight against racial segregation and oppression of the indigenous Africans by white European settlers.

These contributions were made in many different ways and means[48] and led to many being imprisoned, tortured, exiled, intimidated and even killed mentally and worse of all physically. Others even decided to leave the Anglican Church to found African Indigenous or Independent Churches due to their pain of also being religiously oppressed.

---

[47] Now called Anglican Church of Southern Africa.

[48] Through writings, literature, organized resistance protests, prayer meetings, participation in political parties and movements, open church doors for meetings and as a place of refuge for those running away from the security branch.

There are many who received prominence and others whose names were never recorded or known but who have one way or the other contributed in this fight against oppression within and outside the church, and we will continually be grateful for their contribution as Anglicans and also as members of the Church of God which has ushered a new beginning of a democratic country which we enjoy though not all today. These include among others the likes of Bishop Reeves, Bishop Huddleston, Bishop Desmond Tutu, Bishop Patrick Matolengwe, Bishop Simeon Nkoane, Bishop Ndwande, Bishop David Russel, Bishop Njongonkulu Ndungane, Bishop Joe Seoka, the Archbishops of the Church from Geofrey Clayton to Phillip Russel (1948-1986), Patrick Duncan, Michael Scott, Oliver & Adelaide Tambo, Walter Sisulu, Ellen Khuzwayo, Sheena Duncan, Dale White, Sabelo Ntwasa, Mashikane Montjane, Judge Fikile Bam, Brigelia Bam, Jeff Moselane, Barney Pityana, James Calata, Walter Gawe and many others both clergy and laity. In fact the list is endless and one could produce a book on each one of these persons.

However, in exploring the Anglican Church's contribution in the fight against Apartheid in its quest for human dignity in this era, I will focus on the contributions made by Bishop Reeves and Bishop Trevor Huddleston. Furthermore, I will explore the contribution made by the Archbishop's of Cape Town and Metropolitan's of Southern Africa from Geoffrey Clayton to Desmond Tutu through their ministry. The Archbishop Njongonkulu, though he also personally made a significant contribution during this Apartheid era, will only be discussed in the post Apartheid era since he was the first Archbishop elected in the post Apartheid era and thus led the church in facing the challenges of the post Apartheid era. In order to better and also contextually understand each of their prophetic roles that impacted up-on their socio-economic, political and theological stance, we shall begin by briefly exploring their historical backgrounds and biographical information. However we will begin by giving attention to the three theological positions prevalent within the Anglican Church of Southern Africa during the apartheid era which influenced the response of its leaders and members.

4.2 Overview of the Anglican Church since 1948

Since 1948 a series of racial policies as outlined in 3.5 above were introduced and passed as law in parliament to enforce the policy of Apartheid which heavily impacted on the churches life and witness for Christ in the world and thus brought crucial challenges to the church and society.

The Anglican Church, though clear on its position against Apartheid through its synodical and Episcopal statements, still remained divided on the approach and/or response to the challenge before them. There were three varying theological positions or perspectives with regard to the Church's response against Apartheid during this period, and Sadie named them the State Theology, Church Theology and Prophetic Theology.

4.2.1 State theology

This perspective was held by a group of individuals, mostly Europeans, lay and ordained, who supported and defended the ethos and policies of the Apartheid government. This group stressed the importance of maintaining a close relation between the Anglican Church and the government similarly to the England situation (Sadie 1990:10, 13 &44).

The earlier natural link between the Anglican Church and the British government developed and transformed into a link between the Anglican Church and the government in general. Thus the CPSA leadership became distinctly uncomfortable when active opposition against the government was contemplated, called for or even actively indulged in (Worsnip 1991:146). This view was held by individuals such as Bishop Peacey of Constantia, Bishop Walker Carey and Revd, Frederick Amoore of Pretoria. They were not particularly organized but merely spoke as individuals.

4.2.2 Church theology

This strong perspective was held by the majority of individuals both lay and ordained. They opposed Apartheid in broad terms yet refused to either confront the government or support the mass struggles and protests of the oppressed people. They stressed the difficult position in which the government had found itself and urged the church to be patient with the authorities (Sadie 1990:44-45).

This position stressed the need for reconciliation and believed that the use of force was contrary to the Christian way of bringing about change, thus promoting the need to rather persuade or convert the government. Furthermore, they urged the English speaking community to build a closer links with the Afrikaners so as to build trust and friendship between the two groups (Sadie 10, 44-45).

This position was fully supported by most white bishops, priests and laity especially Archbishop Geoffrey Clayton and thus he heavily opposed Bishop Reeves and Bishop Trevor Huddleston for their support of a more confrontational and resistance approach. Bishop Clayton throughout the decade during his tenure of office was very careful not to align the Anglican Church with any political grouping and thus consistently opposed the church involving itself in political issues.

Those supporting this position including Clayton were by far the majority who believed that the Incarnation pointed to the reality of the church, to the design and structure of the institution, complete with synods, bishops, clergy and laypeople, buildings and day-to-day activities of ministrations which characterized the faithfulness of the church to its mission. They held that though the church could not attempt to escape its political responsibilities, political involvement was not the real objective of religion and thus that prophetic witness[49] against unjust system should happen by the way since the church needed to take its stand between the two fires of worldliness and unworldliness. Furthermore, that the church could best serve society not by identifying itself with secular groups, but by stringently maintaining its independence and therefore its integrity since its primary focus was bearing testimony to the individual soul to God (Worsnip 1991: 144-145).

The Church Theology seems to have slowly begun shifting from their position to the Prophetic Theology by confronting the state through its letters and statements and ushered a new era church-state relations. However, there was still a huge support for the Church Theology position within the Anglican Church. The Church Clause bill was challenged primarily because of its violation of church freedom and thus the Church still said nothing about the social, economic and housing conditions and oppressive restrictions which were equally of concern in Clayton's letter to the minister nor public letters resulting from other bills passed previously.

4.2.3 Prophetic theology

The third perspective prevalent within the Anglican Church was the Prophetic Theology. This theology was based on the socio-economic reality of injustice and oppression existent within the country. It believed that Apartheid was evil and oppressive and thus Christians needed to strongly

---

[49] For example securing votes for blacks, speaking out for better housing conditions or better wages etc.

resist it by every means available. As a result, this group fully supported and participated in the Defiance Campaign and also encouraged others to do likewise.

This group which Worsnip (1991:149) calls "The Activists Wing" held that if the church was to be seen as an extension of the Incarnation then those in the Church must enter into the struggle against the Apartheid government which sought to deprive people of their fundamental rights. Thus such an entry into the struggle required actual identification with the suffering people. Furthermore, Incarnation meant the entry of God into the events of history, then it must also betoken the entry of God into the political realm.

This was a group of individuals being laity, priests and bishops who openly and vehemently condemned the governments racial and injustice policies and also challenged the Anglican Church authorities for only issuing statements without taking any action against the Apartheid government whilst Apartheid also existed within the Anglican Church. This group stressed that Christians must identify with the poor and oppressed in this country and thus it meant identification with the African people (Sadie 1990:10, 45).

This view during this period was held and pioneered by the likes of Bishop Trevor Huddleston, Bishop Ambrose Reeves, Michael Scott and Patrick Duncan; and later by the Archbishop's of the Province being: Joost de Blank, Robert Taylor, Bill Burnett, Phillip Russel and Desmond Tutu.

4.3 Anglican Churches' Response and Contribution

4.3.1 Bishop Trevor Huddleston

4.3.1.1 Biographical information
Bishop Trevor Huddleston was born in Bedford, England in 1913. He was ordained priest in 1937 and joined the Community of the Resurrection in 1939. In 1943 he came to South Africa to become the Priest-in-Charge of the community's mission in Sophiatown. He was appointed as the community's Provincial in South Africa in 1949. He stayed in Sophiatown for 12 years amongst the poor and oppressed African people until he was recalled back to England by his superiors in 1956 (Sadie 1990:34).

4.3.1.2 Contribution

Mosimane (1998:97) holds that Bishop Trevor Huddleston was one of the most formidable opponents of Apartheid ever and generations of the Anglican priests must have drawn their fighting spirit from him.

Worsnip (1991:147) holds that Huddleston at first saw issues in a similar light as Clayton but it quickly became apparent to him that the establishment model of the CPSA and its relationship with the state could no longer hold since the government was the aggressor. The state subverted and frustrated the just claims of the South African majority to freedom and dignity and thus since freedom and dignity were clearly theological issues, the Church had to oppose with all weapons it had the violation of people's rights.

Bishop Trevor Huddleston, as the product of the Prophetic Theology became an outspoken critic of the Nationalist government's Apartheid policies. Furthermore, he critiqued and challenged the Anglican Churches position of not fully opposing the government for its racist policies. Thus, he continually showed that the Anglican Church compromised its principles and also that Apartheid was practiced within the church (Sadie 1990:34).

His position of challenging the state and the church was influenced and motivated by his experience of living among the African people and daily witnessing the effects of Apartheid laws on the poor and oppressed people of the land. He knew the daily experiences of suffering, frustrations, poverty, pain, struggles and dehumanization of the African people unlike his counterparts who held both the State and Church theologies. Thus, Sadie (1990:37) quoting a star editorial says, "In his dozen years here, he has the advantage which many of his critics have lacked, of intimate contact with the African people whom he has made it his business to champion. In consequence, he has enjoyed a unique esteem and authority among them".

Bishop Trevor Huddleston formed and chaired the Western Areas Protest Committee as a resistance forum against the Sophiatown removals in 1953. He thus became the community's spokesperson against the removals and bitterly fought against them. His contribution was not only outspokenness but also on his writings. He wrote an article to various publications among them to the London Observer entitled "the Church Sleeps On" 1953-1955 which angered Bishop

Clayton. Also he wrote a book entitled "Naught for your Comfort" (Sadie 1991:38-40; Worsnip 1991:94).

The Church Sleeps On article went as follows:

> "The Church sleeps on. It sleeps on while 60 000 people are moved from their homes in interest of a fantastic racial theory. It sleeps on while plans are made to transform the education of Africans into a thing called 'Naïve Education'. It sleeps on while a dictatorship is swiftly being created over all native affairs in the Union, so that speech and movement and association are no longer free. The Church sleeps on though it occasionally talks in its sleep and expects (or does it) the government to listen.
>
> In God's name, cannot the Church bestir itself all over the world and act? Cannot Christians everywhere show their distress in practical ways by so isolating South Africa from contact with all civilized communities that she realizes her opposition and feels some pain in it.
>
> I am pleading for cultural boycott of South Africa; I am asking that all those who believe racialism to be sinful or wrong should refuse to encourage it by accepting any engagement to act, to perform as a musical artist or as a ballet dancer..." (Sadie 1990:40).

He had close ties with the African National Congress through Oliver Tambo and thus strongly supported the Defiance Campaign launched by the ANC in 1952. Furthermore, he campaigned for its support within and outside the country.

Sadie (1990:49) believes that Trevor Huddleston planted the seed for liberation theology through his interpretation of Christianity and the gospel in light of the poor and the oppressed. His writings, thoughts and actions preceded the liberation theology of the Latin America which only developed in the 1970's and the Vatican Council II held in 1965. He maintained that the church had to reject Apartheid within itself and the country because Apartheid was the source of pain, suffering and oppression of the African people. The church according Trevor must reject Apartheid not only in words but through fighting with every means available to itself thus it can't remain neutral but has to take sides (Sadie 1990:50).

The growing tensions between Huddleston and the Church authorities resulted in him being recalled to England by his superiors in 1955. He was made Master of Novices for his

community[50]. Many organizations such as the ANC, Federation of South African Woman, Congress Alliance, City Council Members and many individuals pleaded for his stay in South Africa but with no success. He then founded and headed the Anti-Apartheid Movement in Britain which played a major role in calling for sports, cultural and academic boycotts and economic sanctions against the South African government because of its continued racial policies (Mosimane 1989:97-99; Sadie 1990:52-53).

4.3.2 Bishop Ambrose Reeves

4.3.2.1 Biographical information

Bishop Ambrose Reeves was consecrated as bishop of Johannesburg in June 1949 following Bishop Clayton's vacation to become the metropolitan of the then Church of Province of Southern Africa. He worked in a parish in Liverpool where he became increasingly concerned with trade unions issues and thus he played a crucial role in the Liverpool Dockers strike[51] in 1949. Furthermore, he was the secretary of both the Student Christian Movement and the World Student Christian Federation (Worsnip 1991:118).

4.3.2.2 Contribution

Bishop Reeves in the beginning was cautious on the churches role regarding the race question within the country. He shared these sentiments in his first charge to its Johannesburg diocesan synod that the Church should refrain from making social life issues into political matters (Worsnip 1991:119). However, he became less and less cautious as the political situation became increasingly volatile. Thus, by 1951 he had begun voicing his uneasiness regarding the states interference with the freedom of choice.

---

[50] Community of the Resurrection in South Africa

[51] May 1949 saw the most vicious piece of strike breaking in the whole history of the Labour Government. The Canadian Seamen's Union was involved in a strike against wage cuts. On May 14. the 'Montreal City', which had been worked across the Atlantic by a blackleg crew provided by the International Seafarers' Union, (an organization affiliated to the American Federation of Labour and having very few members on Canada's Eastern seaboard.)
arrived at Avonmouth. Dockers refused to unload the 'black' ship. On May 16 the employers threatened to penalise the dockers for this refusal. This brought out all Avonmouth dockers, in a lightning strike. The employers then said they would hire no labour for other ships until the dockers hand-led the 'black' ship. The strike had become a lock-out. By July 20, over 15,000 men were on strike. They only returned to work on July 22 when the Canadian Seamen's Union, having obtained certain concessions, withdrew their pickets from certain ships and announced that they were terminating their dispute, so far as Britain was concerned.

From 1957 Bishop Reeves made a concerted effort to fill the prophetic voice vacuum left by the departure of Bishop Trevor Huddleston in 1956. Gradually, and especially between 1958 &1960, he outspokenly opposed the state as he held the view that Apartheid was not only political but also evil. Furthermore, he believed that it was the Churches duty to oppose unjust systems and legislations by every means in its power even if the church and state relation could deteriorate (Worsnip 1991:121-122).

Bishop Reeves like Huddleston disapproved of the Anglican Churches stance of passing resolution after resolution in synods condemning Apartheid and then moving back to their comfort zones while the African people continued to be dehumanized not only through legislations but also in practice by the state. He saw this act as a substitute for action which he reiterated in 1950.

He was convinced that the Church could not deal with this political challenge in isolation from other non-ecclesiastical bodies. Thus, he assumed the coordination role between the various bodies engaged in vocal political opposition, such as the trade unions, South African Institute of Race Relations, African and Indian Congresses, Congress of Democrats and others. The passing of Bantu Education Bill in 1954 further contributed in the deterioration of Church and State relations and also further worsened the relations within the Anglican Church regarding the political approach and response.

The Episcopal Synod of 10th November 1954 decided that although the Church disapproved the act, the church schools buildings should be leased to the state as they believed that half a loaf was better than no bread at all. However, Bishop Reeves disagreed with his colleague's decision and did the contrary. He decided, supported by the Johannesburg diocesan synod, that all schools in his diocese would be closed as they refused to betray their principles or be false to the African membership; and also be party to the states education system (Worsnip 1991:127-130; Sadie 1990:26-28).

Bishop Reeves and the Diocesan Synod gave four reasons for their position on non cooperation, that the bill: (Sadie 1990:28)

- Assigned Africans to a place of permanent inferiority;
- Challenged the best interest of the whole community both black and white;

- Violated the principles of true education; and

- Ignored the fundamental principle of equality before God.

There was still though mixed views and feelings within the Anglican Church both provincially and Diocesan. Some supported Bishop Reeves while others continually opposed him for his decisions and political stance. The opposition came from his white colleagues being bishops, clergy and laity.

He also together with the Housing League, during 1953, heavily opposed and attacked the Johannesburg City Council for failing to provide adequate housing for the African people. They made mention of the slums under which people lived at Orlando and Moroka Emergency Camps (Sadie 1990:37).

Furthermore, following the Sharpeville Massacre in March 1960; Bishop Reeves led the public outcry over the shootings and demanded that the government open a commission of enquiry into the tragedy. He collected affidavits from the survivors together with photos and fled the country to expose them to the international community. He also assisted in the assembling of a legal team to represent the interest of victims and their families. He was then on his return six months later deported back to England by the state (Sadie 1990:56, 67-68; Gish 2004:27).

During the Alexandra bus boycotts in 1957, Bishop Reeves played a significant role. He offered his services and assistance and also his residence for meetings and he also became a spokesperson by negotiating with Putco officers and the Chamber of Commerce (Sadie 1990:58-59).

He together with Alex Hepple established a Treason Trial Fund in 1956 for the 156 people accused of treason including among them a staunch Anglican being Oliver Tambo who was then an ordinand. It was called the Bishop's Fund and had a great success in raising money for arranging defence, consulting the accused, and taking care of their needs together with their families. Furthermore, he served as the chairperson of the coordinating committee of the 14 organizations[52] formed in Johannesburg on the 25th April 1959 which met at his house[53]. According to Sadie

---

[52] being the Liberal Party, Labour Party, ANC, Fed-Saw, SACTU, SACPO, Black Sash, SACOD, TIC, and NUSAS
[53] Anglican Diocese of Johannesburg – Bishop's Residence

(1990:59-61); These organizations focused on issues such as raising wages of lower income groups, the abolition of Native representation in parliament, the creation of Bantustans and university of Apartheid.

The formation of the 14 organisations as a means of opposing the state authorities was significant in two ways: firstly, it brought white and black organisations together in challenges the government and its policies; secondly, it helped overcome the divisive tendencies that had fragmented opposition to the state.

Bishop Reeves was instrumental in setting up the Civil Rights League in the early 1950's and soon became the honorary President of NUSAS, and dignitary of the South African Institute of Race Relations. He soon became the ally of the struggle as he supported the actions of the congress movement and provided materiel and moral support where possible.

Archbishops of the Anglican Church of Southern Africa

Bishop David Beegte in his article edited by Rowland Jones (2008:83-88) titled, *Each in his own time* gives a summarized reflection of the role played by the various archbishops during their tenure of office as Archbishops of Cape Town and Metropolitans of the Anglican Church of Southern Africa. I will draw from the reflections of this article:

- Geoffrey Clayton (1948-1957) was known as the Bulldog Clayton. This was clearly evident when he took on the nationalist government at the introduction of the Native Amend-ment Bill of 1957 which had the church clause that prevented the different racial groupings from worshiping together. He was by nature not a radical character though this clause pushed him beyond limits and he contested it in writing.
- Joost de Blank (1957-1964) was small in stature but larger than life and forthright in holding the church together through difficult and challenging times. He continually challenged the government on its racial segregation policies and the Dutch Reformed Church for its silence in the midst of Apartheid, especially for refusing to publicly denounce and challenge Apartheid. He also travelled extensively around the world addressing international gatherings with the mission of advocacy so as to share the atrocities and real effects of Apartheid.

- Selby Taylor (1964-1974) was fired up with a ecumenical vision and contributed immensely in the establishment of close relations between Anglicans, Congregationalist, Methodists and Presbyterians in the Church Unity Commission. Furthermore, he united the various churches in their opposition to Apartheid.

- Bill Burnett (1974-1981) was more focused on the charismatic movement. He desired for the rejuvenation of the church in which the experiences of spiritual renewal were authentic and deep, and thus brought about a freshness that went well beyond one particular group. It is in light of the above that he preferred a much gentler way of challenging and opposing Apartheid which was the spiritual renewal of people through the gospel of Christ and negotiations with the authorities.

- Philip Russell's (1981-1986) theological focus was on the vision of Christ who reconciles and heals. His administrative prowess combined with gentle but firm leadership, brought and kept the church together at a time where there could have been division between those experiencing charismatic renewal and the orthodox Anglo-Catholics. He also worked for unity within the Church against the divisive influence of Apartheid thus during his tenure both the councils and the membership of the church were strengthened.

- Desmond Tutu (1986-1996), known as the Voice of the Voiceless before and during his tenure as archbishop, vehemently challenged the policies of Apartheid and its regime through his speeches, teachings, writings, pronouncements and various other means of communication. He actually practiced the ministry of advocacy and most importantly of presence. Sadly most conservative whites who disagreed with his type of prophetic ministry left the Anglican Church to join the Church of England in South Africa.

4.3.3 Archbishop Clayton

4.3.3.1 Contribution

Bishop Clayton as the Archbishop and Metropolitan though acknowledging an individual's right to be concerned about politics still maintained that the church as a whole cannot do this, thus, its primary focus must be on the salvation of the individual. Thus the primary focus of the Church must be concerned with the spiritual relation of humanity and God. For him, it is the role of the church to minister to the needs of its people in the conditions in which it found them no matter how bad those conditions might be. Thus the church was called to co-operate with the state.

He appeared though quiet content to live in a situation in which the state no matter how brutal or oppressive its legislation, continued to safeguard the right of the Church "to be the Church". Politics for Clayton was not the primary concern of the church since it was an extension of the Incarnation and thus its task it to recover humanity for God. It was therefore necessary for the church to maintain a certain aloofness from the political issues of society within which it ministers (Worsnip 1991:146, 148).

However, the introduction of the Native Laws Amendment Bill of 1957 which contained the famous 'Church Clause' brought about a change of heart to many who held this position. The clause read:

> "no church, schools, hospital, club or other institution or other place of entertainment which was not in existence on the first day of January 1938, to which a native is admitted or which is attended by a native, shall be conducted by any person on the premises situated within any urban area outside a location, native village, native hostels or area approved by the Minister for residence of native in terms of paragraph (h) of subsection 2 nor shall any meeting, assembly or gathering to which a native is admitted or which is attended by a native, be conducted or permitted by any person on such premises without the approval of the Minister given with the concurrence of urban local authority concerned…" (Worsnip 1991:134).

In essence the above quoted clause, prevented the building of new churches in the townships and provided that there shall be no inter-racial gatherings and worship in churches, schools, hospitals, clubs or any other institution or place of entertainment. This bill really endorsed and sealed the mission of the government in creating a racially and culturally segregated society in South Africa. Archbishop Clayton was entirely consistent in his attitude on matters regarding religious freedom and until the Native Laws Amendment Bill of 1957 religious freedom had not in his opinion been so significantly threatened as to merit defiance by the Church. He understood the Bill to be violating the very fabric of the CPSA and its administration as laid down in its Canons and Constitution, and thus it infringed on the fundamental principle of self-government which characterized the constitution of the CPSA. However, he didn't view the bill as something that also directly affected the social and economic conditions, housing and oppressive restrictions as it

did to the worship of the Church. Thus his reluctance to take a defiance stance is clearly visible in his attitude[54] towards Michael Scott, Trevor Huddleston and Ambrose Reeves.

Clayton essentially lived in an ecclesiastical world. He moved and lived within a very closed deferential, largely middle class, mostly white circle of CPSA clerics and thus understood suffering intellectually, but apart from his gout he had suffered little (Worsnip 1991:147). This bill evoked massive resistance and protests from the English speaking churches throughout the country and especially those who were members of the Christian Council of South Africa (Sadie 1990:57). As a result Archbishop Clayton summoned an urgent meeting of the four Anglican bishops in the country constituting an emergency meeting of the Episcopal Synod to deliberate on the implications of this bill and possible response by the Anglican Church.(Worsnip 1991:135).

Their meeting, held on the 5th and 6th March 1957, resolved that:

- It was the church's duty to disobey the bill in its present form;
- The only possible amendment to make for the church to obey would be its complete withdrawal; and
- A public statement should be issued by the committee and other bishops of the province should be informed

The letter was drafted by the bishops to the Prime Minister – Mr Strydom expressing the position of the Anglican Bishops on the 6th March 1957 as follows:

> *"Dear Mr. Prime Minister*
> We, Bishops of the Church of the Province of Southern Africa, are approaching you rather than the Minister of Native Affairs because we believe that the issues raised in Clause 29(c) of the Native Laws Amendment Bill cannot be regarded merely as Native Affairs. It appears to us that as far as the Anglican Church is concerned, churches and congregations in every urban area within the Union, even those mainly attended by Europeans, will be affected by this clause. Further it is our

---

[54] He viewed them as delinquent clergymen who did not fit into his mould. He opposed them both and he viewed his understanding of the churches role as the in political situations as the wiser and with more theoretical chance of success. (Worsnip 1991:149)

belief that the clause raises the issue of religious freedom and more particularly that of freedom of worship, and we venture to submit that this is a wider issue than of Native Affairs only. We desire to state that the above-mentioned clause is an infringement of religious freedom in that it makes conditional on the permission of the Minister of Native Affairs.

- the continuance in existence of any church or parish constituted after January, 1st 1938 in an urban area except in a location which does not exclude Native Africans from public worship;
- the holding of any service in an urban area except in a location to which a Native African would be admitted if he presented himself;
- the attendance of any Native African at any synod or church assembly held in an urban area outside a location.

The Church cannot recognize the right of an official of a secular government to determine whether or where a member of the Church of any race (who is not serving a sentence which restricts his freedom of movement) shall discharge his religious duty of participation in public worship or to give instructions to the minister of any congregation as to whom he shall admit to membership of that congregation.

Further, the Constitution of the Church of the Province of South Africa provides for synodical government of the Church. In such synods, bishops, priests and laymen are represented without distinction of race or colour. Clause 29 (c) makes the holding of such synods dependent upon the permission of the Minister of Native Affairs.

We recognize the great gravity of disobedience to the law of the land. We believe that obedience to secular authority, even in matters about which we differ in opinion, is a command laid upon us by God. But we are commanded to render unto Caesar the things which be Caesar's, and unto God the things that are God's and not Caesar's, and we believe that the matters dealt with in Clause 29 (c) are among them.

It is because we believe this that we feel bound to state that if the Bill were to become law in its present form we should ourselves be unable to obey it or counsel our clergy and people to do so. We therefore appeal to you, Sir, not to put us in a position in which we have to choose obeying our conscience and obeying the law of the land.

We have to honour to remain, Sir

Yours faithfully

(Signed of behalf of the Bishops of the Church of the Province of South Africa)

+GEOFFREY CAPE TOWN

Archbishop and Metropolitan*" (Worsnip 1991:136-137).

This act, though necessary, seems to have had a serious impact and caused intense heart searching and pain on Archbishop Clayton. He was very worried and concerned on contemplating the possibility of imprisonment as a result of this act. Against his will and having been pushed by the government's actions, he signed the letter and sadly he died soon after that at the age of 73. However, the bill was passed as law on the 24th April 1957 and in July, pastoral letters were circulated and read in all Anglican Churches in South Africa calling upon clergy and people to ignore and disobey the new clause and any notice issued by the Minister of Native Affairs. The Methodist, Presbyterian, Baptist, Seventh Day and Roman Catholic churches also joined the protest against this bill (Worsnip 1991:135-139; Sadie 1990:54-58). Even the Dutch Reformed Church was perturbed by the Bill and also issued an eight point statement on the subject; stressing the duty of the state to allow the Church freedom to fulfil its calling.

4.3.4 Archbishop Joost De Blank

4.3.4.1 Biographical information

Joost de Blank was born in Rotterdam on the 14 November 1908. Nine months later, the family moved from Holland to settle in Stonebridge Park in the north-west London because Joost's father had been transferred to England by his employers. He was baptized in the Dutch Reformed Church at Austin Friars and grew up and was educated in England (Clarke 2008:142).

In 1912 the family moved to Acton and in 1918 moved again to Ealing until 1940 when they moved to the country escaping the bombings in World War II. (de Blank 1977:2, 4).

He began his schooling at the kindergarten of the Haberdaskers 'Asks' Girls School at Acton and following that went to the Hillsborough Prep School for Boys at Ealing Common and later joined the Merchant Taylors School in Charterhouse Square in the city (de Blank 1977:5). He completed his schooling in 1926, a year before he was due to go to Cambridge and thus took a journalism course at Kings College in London (de Blank 1977:10-11).

He came to the attention of the Church of England while serving as the Vicar of St. Johns Greenhill Harrow from 1948 to 1952. Joost was consecrated a Bishop on the 25th July 1952 on St. Thomas Day by the Archbishop of Canterbury, Dr. Geoffrey Fisher and made the Suffragan Bishop of Stephey. The area lived well over a million people and had 112 churches, 175 clergy and 48 paid workers (Clarke 2008:142; de Blank 1977:72).

During his bishopric office at Stepney, he is described by the bishop of London J.W.C. Ward as "a man who lifted the church in that area out of the weariness apathy left by the appalling war effort and placed it for a time on the crest wave of enterprise" (Clarke 177:142). His sister described him during this period as a man never afraid of work, who had plenty ideas for making the church an influence in the life of East End. Also he was particularly interested in the well being and welfare of his clergy and their families (de Blank 1977:75-76). Thus the care of his clergy ranked very high on the list of his priorities. It is believed by his biographer that his reputation as a charismatic, vital, efficient and effective Bishop of Stepney who could both preach and administer, who was both Catholic and Evangelical heavily impacted on the Elective Assembly of Cape Town in South Africa (Clarke 2008:142).

He was chosen as the 7th Archbishop and Metropolitan of the Church of the Province of Southern Africa[55]. He was enthroned in September 1957 at the Cathedral of St. George in Cape Town. Following his election, and prior to taking office, he came to South Africa on a "private visit" so as to get the feel of his new Diocese and Province. He visited from 21st June to 3rd July 1957 and spent a night with Bishop Selby Taylor in Pretoria and then travelled to Cape Town to meet with the Diocesan leadership and staff (Clarke 2008:142).

4.3.4.2 Contribution

During the arrival of Joost in 1957 in South Africa, Mr. Strydom was the Prime Minister of the country. The following year he was succeeded by Dr. Verwoerd formerly the Minister of Native Affairs. Since 1948 and during his commencement in office as Metropolitan and onwards, Apartheid was brought into every facet of life. The restrictive laws enforcing Apartheid more and more stringently and extending the spheres in which they operated were being enacted

---

[55] Now called ACSA

increasingly. Each succeeding Prime Minister applied Apartheid even more ruthlessly and thus the African people became even more oppressed and impoverished. Thus Joost described Apartheid as "White Comfort and African Misery." (de Blank 1977:105).

Soon after his arrival in December 1957, Archbishop Joost came face to face with the realities of Apartheid during his visit to Windermere in Cape Town following a notice by the state which ordered shacks to be demolished by the City of Cape Town. The men were to be sent to bachelor quarters in Langa and women and children back to their homelands including married families. He was indeed appalled and disgusted by the information he received and thus informed the Councillors to refuse to do the government's evil and dirty work. A two hour meeting was then held in which it was resolved that no demolishing would take place until alternative accommodation would be provided (Clarke 2008:143-144; de Blank 1977:113).

Archbishop Joost de Blank's contribution against Apartheid could be summed up under three major components being Prophetic Voice, Prophetic Writings and Prophetic Leadership.

As a Prophetic Voice through his sermons and speeches, he vehemently challenged the government on its racial segregation policies and the Dutch Reformed Church for its silence in the midst of Apartheid especially for refusing to publicly denounce and challenge Apartheid. His message was consistent that Apartheid was ungodly and contrary to the Christian rule of "Love thy Neighbour". He also travelled extensively around the world addressing international gatherings with the mission of advocacy so as to share the atrocities and real effects of Apartheid. He continually denounced the government's policies wherever he went during his sermons and speeches and as a result became much in demand as a preacher and speaker and appeared on television within the country, and both in the States and in England on many occasions. He was admired around the world for his courageous stance against Apartheid and as the voice of the voiceless, though within the country he was not appreciated much. His outspokenness brought great opposition and hostility amounting to implacable hatred which was more often harshly and bitterly expressed, thus he was called arrogant, ambitious and painfully colour conscious (de Blank 1977:137).

His view about Apartheid which was reflected in his messages was that it was a terrible and an inhuman policy which was contrary to Christ's teaching. His view was that Apartheid was filthy, evil and sinful and thus had to be strongly resisted and if possible completely destroyed (de Blank 1977:113).

His prophetic stance bore fruits during the Lambeth Conference of 1958 whereby the Committee he chaired focusing on Reconciliation of conflicts between and within nations produced a statement which was adopted by the conference and thus issued as a resolution on Apartheid.

> "With the Church of the Province of South Africa the Committee condemns the injustices perpetrated against non-white men and women in South Africa under the policy of Apartheid. It holds that every citizen of South Africa of whatever race should have equal rights before the law; and that the non-white should be given a fair and just share in the government of the nation of his birth and citizenship. It believes that if the present pattern of multi-racial community is to continue any form of Apartheid is less just and righteous than a gradual and mutually enriching growth into responsible interdependence of all the races which now share this fertile and beautiful land." (de Blank 1977:119).

Furthermore, Lambeth of 1958 then passed a general resolution condemning any discrimination on racial or colour lines as follows:

> "The conference affirms its belief in the natural dignity and value of every man, of whatever colour or race, as created in the image of God. In light of this belief the Conference affirms that neither race nor colour is in itself a barrier to any aspect of that life in the family and community for which God created all men. It therefore condemns discrimination of any kind on the grounds of race or colour alone.
> The Conference would urge that in multi-racial society's members of all races shall be allowed:
> - a fair and just share in the government of their country;
> - a fair and just share in the control, development, and rewards of the natural resources of their country, including advancement to the highest level of attainment;
> - the right to associate freely in worship, in education, in industry, in recreation, and in all other departments of the common life." (de Blank 1977:195).

Under the component of **Prophetic Writings**, Archbishop Joost wrote extensively in various publications locally and abroad against Apartheid and led him to become very unpopular to the government, Democratic Republic of Congo, and among many white counterparts within and outside the Church. The one publication he utilized for his writings more often was the Diocesan Newsletter called *Good Hope*. In these publications he uncompromisingly reflected the realities and atrocities experienced by the victims of Apartheid as perpetuated by the authorities.

Not only did Archbishop Joost challenge the state authorities but also the Church including his own Anglican church for also playing a double standard by not living up to its Christian principles through a pastoral letter issued by the Episcopal Synod and published by Good Hope in August 1961; and an account he wrote himself called "I accuse[56]".

The Pastoral Letter read:

> "we have repeatedly insisted that all who belong to the Church no matter what their race or colour, are equally members of the one Church…We cannot be content, however, until in every church and congregation in our dioceses and the province as a whole there is freedom for men of all races to share in the sacramental unity of the Church's life… We confess with shame…that …the Church has not always been faithful to her calling. There are too many congregations in the province where the worshippers are white and would not welcome the presence of non-whites. There is too great disparity between the stipends and pensions paid to white clergy and to clergy of other races. Worse still we have to face the fact that a number of white members of the Church are content to enjoy their advantage as members of the white race and resent the fact that their Church should make herself disliked by showing concern for those of her children who suffer disabilities. We desire to stress with all our power if she is to be true to the Gospel the Church must continue to proclaim the unity in Christ of all who believe in Him and must strive to express this unity more fully in her life, however directly counter to accepted political practice of this country." (de Blank 1977:135-136; Clarke 2008:206).

The "I Accuse" summarized statement read:

---

[56] A statement drawn by Joost de Blank to be released in the vent of his detention; and no such action was taken against him and thus was published by his sister Bertha in his personal memoir in 1977, nine years after his death in 1968.

"It is time we came to our senses. I accuse myself for the little I have done for Africa in a space of nearly three years. It has all been too easy and comfortable. So little has been accomplished yet so much remains to be done.

I accuse my church, my beloved Anglican Church for allowing its blessed ability to compromise to be applied to its principles…I confess with shame that there are still congregations where the whites are not happy to worship side by side with the Coloured or the African…whites who will not mix with the others even at the alter prefer to keep themselves to themselves…I accuse the expensive Anglican Church schools for their ineffectiveness in building citizens whose conduct in racial matters is informed by Christian principles…I accuse their governing bodies for accepting an easy and popular existence in that they have shrunk from their Christian responsibilities and have been scared even of suggesting that admission should be based on equality exclusively rather than on colour or privilege…We are all guilty. We all need to repent and we all must seek God's forgiveness and renewal." (de Blank 1977:196-199; Clarke 2008:196).

As the Prophetic Leader, Archbishop Joost was the only vocal voice among the National Church leaders and also took the leadership role to being an icon of reconciliation, justice and peace.

He became the chairperson of the Regional Treason Trial Defense Fund Committee in succession to his predecessor Archbishop Clayton. This fund was established to assist the 156 accused with defence and also to help their dependence. He also accepted the Presidency of the campaign against Race Discrimination in Sport in April 1959 (de Blank 1977:115). He withdrew his visit to New Zealand due to the exclusion of Maoris from the New Zealand team to the South African tour (de Blank 1977:122).

He also convened a conference in August 1959 attended by representatives from a variety of bodies from all racial groups to discuss ways and means of achieving effective co-operation and constructive action against racial policies. From it a continuation committee was established which was instrumental in formulating a Declaration signed by 47 prominent citizens. This declaration called for a fully representative National Convention to draw up proposals for a constitution that would secure justice for and safeguard the rights of all South Africans (de Blank 1977:122).

Furthermore, he appealed to WCC to send a fact finding team to investigate the racial situation in South Africa, thus the Cottesloe Consultation was held. Later during the South Africa's Jubilee celebration the church under the leadership of Archbishop Joost opted to hold and lead a silent march which was attended by over 10 000 people. Archbishop Joost was motivated by the view that for him there was nothing to celebrate while the majority of people are subjected to continued oppression, discrimination and inhuman living conditions. Following the march a solemn declaration[57] was made in various languages including those of the African people (de Blank 1977:128-130).

The declaration in summary goes:

> "we acknowledge that the injustice of racial discrimination disgraces our land and then we solemnly dedicate ourselves to the tasks of ridding our country of the scourge of poverty, of guaranteeing to all South Africans those civil liberties that are regarded throughout the civilized world as inalienable human rights, and of achieving inter-racial justice on the basis of government by consent, equal protection of the laws and equality of opportunity for all, irrespective of race or birth, class or creed. We pledge ourselves not to be dismayed by the difficulties of these tasks, and to strive, through their successful accomplishment, to bring greatness, dignity and peace to our fatherland." (de Blank 1977:129-130).

In June 1964 Archbishop Joost was requested to take a petition to the United Nations requesting for the release of political prisoners in South Africa including Nelson Mandela. The petition was prepared by the World Campaign for the Release of SA Political Prisoners bearing signatures from 28 different countries and representing 258 million people (de Blank 1977:179).

In 1962 Archbishop Joost suffered a cerebral thrombosis and was sent to England for treatment. He returned for a brief period and it became apparent that he could no longer stand the physical and mental strain of work in South Africa. He therefore sadly announced his resignation and his appointment as Canon of Westminster Abbey in October 1963. Thus his tireless, enthusiastic ministry as a Prophetic Voice, Writer and Leader in South Africa came to an end.

---

[57] So worded that anyone, Christian, Muslim, Hindu, atheist or heathen, could join in.

To his great disappointment he left the country that was still heavily racist and divided despite all his ministerial efforts since the authorities were adamant to continue enforcing the racial laws. This is clearly expressed in his comments in an interview held in November 1963 "My prayer for the people of South Africa is that in this wonderful land they may find a way for all those who make up the nation to live together in mutual respect and confidence without any preference of one group over another, so that the potentialities of the country can really be exploited by all its people." (de Blank 1977:169).

However, despite the Apartheid still being alive on his departure he was greatly successful in bringing the plight of the African people to the world's agenda through his continued advocacy, thus his efforts was not in vain. Joost even after he had left South Africa continued the advocacy work on its behalf as he continued to accept invitations to speak at various gatherings around the world about South Africa. Also he continued writing articles about South Africa to various publications (de Blank 1977:172).

He also became increasingly involved with societies and organizations concerned not only with South Africa but with the problems of the underprivileged in England and elsewhere. Thus he was appointed the Vice-President of the Anti-Slavery Society, President of the Social Morality Council and member of various boards (de Blank 1977:179-180).

On the eve of his departure from South Africa in December 1963, the Episcopal Synod passed a resolution with acclamation placing on record the deep appreciation of his work and ministry during his tenure as Archbishop and Metropolitan. It is grateful especially for his courage and leadership, inspiration and friendship (Clarke 2008:210). Many other messages poured in to bid him farewell from far and wide especially those who worked closely with him including the likes of Bishop John Carter, Archdeacon Cecil Wood. He sadly passed away on 1 January 1968 in Westminster and memorial services were held in England and at the Cape Town Cathedral.

4.3.5 Bishop Robert Selby Taylor

4.3.5.1 Biographical information

Archbishop Robert Selby Taylor was born on the 1st March 1909 in County Durham. The family later moved to Cumberland. He was the eldest of five children. His father was in the mining and brewing industry and his mother was a daughter of Lord Joicey (Colin James 1995; Edward Knapp Fisher 1995:15; Clark 2008:219; Lindhurst 1995:9).

He obtained his educational qualifications at Aysgarth School, Bedale Harrow Public School, St. Catherine College, Cambridge and at Cuddesdon Theological College, where he trained for priesthood. It was at Cuddesdon that seeds of a strong, disciplined spiritual life based on the daily offices, mental prayer and the Eucharist, that characterized his entire ministerial life were sown   (Fisher 1995:15).

He was ordained to the Deaconate in 1932 and to priesthood in 1933. He then served as a curate at St. Olane's in York until 1935 when he joined the University Mission to Central Africa and served as a missionary priest in Northern Rhodesia. During 1935 to 1939 he served at Msora and Fiwela and then moved to Kakwe Lesa, where he also served as the Principal of the Diocesan Theological College (Fisher 1995:15; Clarke 2008:219).

After six years of priesthood he was invited by Archbishop Lang following his election to become the Bishop of the Diocese of Northern Rhodesia at the age of 32, an office which he delightfully served from 1941 to 1951. In 1951 he was then translated to become Diocesan Bishop of Pretoria until 1959 whereby he was further translated to become Diocesan Bishop of Grahamstown until 1964. During his Grahamstown bishopric he also became the Dean of the Province during which time he displayed strong ecumenical concern and was instrumental in the formation of CUC[58] and FEDSEM[59] (Fisher 1995:15; Clarke 2008:219-220).

Collin James (1995:1) described his bishopric as

---

[58] Church Unity Commission
[59] Federal Theological Seminary

"… high effective Diocesan Bishop, an excellent pastor who knew and loved his clergy, and was hard working… a person of great humility, with a strong spiritual discipline and very generous in unobtrusive ways. Possessed of private means, he readily helped those in need ensuring that hard-pressed priests could get a holiday without disclosing the source. He was a sound judge of people and situations, making good appointments and won the loyalty and respect of his clergy …"

Fisher (1995:15) echoing James sentiments described Taylor as a bishop

" well aware of the straitened circumstances of many priests and did all that he could to assist them financially."

In 1964 Archbishop Taylor was elected the Archbishop of Cape Town and Metropolitan of CPSA[60] a ministry he served until 1974 when he retired. Russel (Lindhurst 1995:88-99) describes three notable ministerial successes during Archbishop Taylor's tenure as Archbishop and Metropolitan as follows:

- The establishment of the Provincial Pension Fund in 1966 which raised over R1million.
- The issuing of "Proposed Alternative forms of the Daily Offices of Morning and
- Evening Prayer and the Holy Communion" 1969.
- The Division of the Diocese of Zululand (1968) and Grahamstown (1970), with the creation of the Dioceses of Swaziland and Port Elizabeth.

Furthermore, he also notes the following:

- His demonstrable ecumenism through his commitment to the Church Unity Commission and during his Presidency of the South African Council of Churches.
- His encouragement of the Religious Orders of the Anglican Church through his recognition of the urgent need of Indigenous Orders without losing the overseas based ones.
- His awareness of the significant role of the Anglican Communion and the critical role the CPSA was called to play in it.

---

[60] Now ACSA.

- The significant role played by Archbishop Taylor in the establishment of the Anglican Consultative Council as recommended by the 1958 Lambeth Conference and formally established by the 1968 Lambeth Conference.
- His giftedness of presiding during the Episcopal Synods and Provincial Synods.

Following his official retirement he was petitioned to return to Zambia and become Bishop of part of his first Diocese then called Diocese of Central Zambia from 1979 to 1984. He was appointed Commander of the Order of the British Empire (CBE)[61] in 1983 for his services to Theological Education in Africa and on his 50th Anniversary of Consecration as Bishop was awarded by the Archbishop of Canterbury in 1991, the Lambeth Doctor of Divinity. Archbishop Tutu also conferred on him the title Archbishop Emeritus upon his second retirement. In 1964 he was elected an Honorary Fellow of St. Catherine's College, Cambridge and two years later was awarded Doctor of Divinity by Rhodes University.

4.3.5.2 Contribution

Archbishop Selby Taylor throughout his bishop's tenure heavily opposed and resisted Apartheid though he preferred a more diplomatic approach in challenging the government. Knapp (May 1955:15) holds that Archbishop Taylor was firm and consistent in his opposition of Apartheid, and that Bishop Taylor remained convinced that the most effective means of correcting particular abuses was to confront the perpetrators themselves rather than going to the press.

King (Lindhorst 1955:68) holds that Archbishop Taylor moved behind the scenes to effect change believing that the outright and abrasive attacks on the government were to some extend counter-productive. Thus he preferred to employ a quiet behind the scenes resistant methodology or approach whereby he would directly raise his concern and dissatisfaction of Apartheid policies and practices with the Minister of Bantu Affairs. According to Bishop Knapp Fisher (1995:15) this approach led to things being put right, even though we only became free only in 1994 following years of bloody tortures and deaths perpetuated by the same Apartheid government.

---

[61] Awarded by the British authorities for a prominent national role of a lesser degree or a conspicuous leading role in regional affairs, through achievement or service to the community or making a highly distinguished, innovative contribution in his or her area of activity

Within the church as well Archbishop Taylor employed the same quiet diplomacy approach to challenge racial injustices. Clarke (2008:220) and King (Lindhorst 1995:69) hold that he quiet diplomacy approach encouraged the governing bodies of Church schools to allow all races instead of whites only into their schools, however this was only achieved during Archbishop Bill Burnett's tenure when he in 1979 got the government's agreement to allow this practice. He became the Chairman of the Dependants Conference which gave significant and valuable assistance to political prisoners on Robben Island and their families. Archbishop Taylor believed that the churches major contribution to the country's racial challenges was to provide opportunities for human contact and fellowship between the different racial groups. Thus he worked tirelessly to ensure that all persons of all races were equally welcomed in every church within his Diocese of Cape Town (Clarke 2008:220, 237).

This view was endorsed by the Provincial Synod in November 1965 through passing a resolution affirming the importance of Freedom of Association. In this resolution clergy and people were urged to take initiative in providing opportunities for persons of different cultures and race to meet in conferences, for prayer and for study of God's word and where possible to even live
 under one roof and share in common board.

His political-theological stance was clearly described through his sermons and synodical charges throughout his tenure as Archbishop. The thrust of his messages was against the wickedness of a system which hurt people, injured and distorted their lives and their calling as children of God's family. Archbishop Selby Taylor sadly died on the 23rd April 1995 at the age of 86 at Braehead House in Cape Town, a home he had founded and heavily funded for retired clergy.

4.3.6 Archbishop Bill Burnett

4.3.6.1 Biographical information
 Archbishop Bill Burnett was born at Koffiefontein in the Orange Free State. He was educated at Michaelhouse, Rhodes University, and later at St Paul's Theological Seminary. He was conferred a Honorary Doctor of Divinity by Rhodes University on the 11th April 1980.

Following his seminary years in Grahamstown, he served title at St. Thomas' Durban. He also became the chaplain at Michaelhouse and later the rector of Ladysmith. In 1957, he became the Bishop of the Diocese of Bloemfontein[62] and was the youngest bishop in the province. In 1969, he became the Diocesan Bishop of Grahamstown and in 1974; he became the Archbishop of Cape Town and Metropolitan of the ACSA.[63]

4.3.6.2 Contribution

Clarke (2008:309) says that; "His tenure of office as archbishop coincided with events that proved to be crucial political turning points in the life of the nation." Thus there was a seriously unstable political climate in which the following took place:

- The shooting of students in Soweto on 16 June 1976 which violently escalated throughout the country.
- The number of people banned and banished, and tortured leading to deaths, grew
- significantly which resulted in the murder of Steve Biko in prison in 1977.
- The escape of many young black people into exile seeking military training in Umkonto Wesizwe[64] and APLA[65].
- The banning of Black Consciousness Movement leaders in 1974.
- The banning of the Christian Institute in October 1977 along with 18 other Black
- Consciousness Organisations and the World Newspaper and Pro Veritate. Also their
- eaders such as Dr Bayers Naude and Theo Kotze, Percy Qoboza and Donald Woods, and Bishop David Russel.

There were many other unjust events perpetuated by the Apartheid regime during his tenure of office with the objective of intensifying the policy of Apartheid. Thus Clarke (2008:313) says, "The seven years of Archbishop Burnett's episcopate in Cape Town between 1974 and 1981 were ones where church leaders needed to be especially alert and guard against any tendencies to be blind to their responsibility for proactive and prophetic witness."

---

[62] Now known as the Diocese of Free State
[63] Then called Church of the Province of Southern Africa but now known as Anglican Church of Southern Africa.
[64] African National Congress military wing
[65] Pan African Congress military wing

However, Archbishop Burnett preferred though to give priority to attending renewal conferences both nationally and internationally and also loved leading parish renewal weeks. He seemed to have been more devoted on renewal ministries rather than on being the social conscience and also to promoting the evangelical theology even in the mist of such gruesome and unjust activities by the state authorities although Desmond Tutu and many other activists within the church continued to voice their opposition of Apartheid. This does not suggest that Archbishop Burnett condoned Apartheid but that he preferred a much more different methodology of challenging and opposing the state which was the spiritual renewal of people through the gospel of Christ and ongoing negotiations with the authorities.

In essence since his charismatic experience in 1972, he became less forthright in his approach to challenging Apartheid and employed a gentler approach with the objective to persuade rather than provoke. He thus could be classified as belonging to the Church Theology group of the Anglican Church.

4.3.7 Archbishop Philip Russell

4.3.7.1 Biographical information

Archbishop Philip Russel was born on the 21st October 1919 in Durban as the eldest son of Leslie and Louisa Russel. He married Violet Eirene Hogarth who was a nursing sister of the Princess Mary's Royal Air Force Nursing Services on the 28th April 1955 in Foggia. Their marriage was blessed with four children – three daughters and one boy: Susan Eirene (9 February 1946); June Thora (5 July 1948); Pauline Clarice (24 November 1951) and Christopher James (4 April 1956).

He was educated at Clifton Preparatory School in Natal and thereafter at Durban Boys High School where he matriculated in 1935. He studied his BA Degree in Quantity Surveyor at Rhodes University from 1946 and completed in 1949. Thereafter he began his theological studies at St. Paul's Theological College and obtained a Licentiate in Theology with a distinction in Ethics.

His ministry began in late 1939 upon his acceptance as an ordination candidate by Bishop

Leonard Fisher. During his time in North Africa he assisted army chaplains with Sunday worship thus it is believed this could have sparked his interest in the Ordained Vocation (Walters 2004:1). He was deaconed in 1950 and priested in 1951 and served his Curacy at St. Peter's Pietermaritzburg. Subsequently he was appointed as Priest in Greytown from 1954 to 1957, and then moved to Ladysmith from 1957 to 1961. He then served as Rector of Kloof and Archdeacon of Pinetown from 1962 to 1966. He had an opportunity to participate with his family in a Leadership Exchange Programme during 1961 in the USA during which he spent six months in Florida and three months in Philadelphia.

Archbishop Selby Taylor appointed him as the Suffragan Bishop of Cape Town Diocese and was consecrated on the 26 June 1966. Also he became the Liaison Chaplain for the Missions to Seamen. He was then in 1970 elected as the First Bishop of Port Elizabeth following its split from the Diocese of Grahamstown. Four years later in 1974 he was elected and translated to become Bishop of Natal. The Synod of Bishops chose him in 1981 to succeed Archbishop Bill Burnett as the Archbishop and Metropolitan of the Province following the elective assembly's failure to elect. He was then enthroned at St. Georges the Martyr Cathedral on the 30th September 1981 and served until 1986.

4.3.7.2 Contribution

His significant contribution in the struggle against Apartheid was evident in his role as the National Executive Member of both the Institute of Race Relations and the Christian Council of South Africa, now known as South African Council of Churches[66]. He served as Archbishop during the most turmoil period in the country during which the Apartheid government intensified its mission and operations within and outside the country. Thus Clarke (2008:385) holds that the outstanding features during his tenure were "the increasingly irascible and egocentric behaviour of Mr. P.W. Botha, and the escalating militarism of the country and its government under the dictatorial control of the State Security Council and its President". Furthermore he is of the opinion that during this period the arrogance of Botha's government knew no limits.

Archbishop Philip Russel was vocal in his resistance and challenge against Apartheid and this is evident throughout his episcopate ministry through his correspondents to the state officials,

---

[66] SACC

Synodical Charges and Resolutions, Pastoral Letters and Press Statements. Clarke (2008:384) holds that it didn't take long for Archbishop Russel to share his views saying "… unless there was radical change the country would see an increase in the church/state confrontation …"

His very first Provincial Synod held in Port Elizabeth in 1982 made three notable expressions through its resolutions:

- Firstly, that "Apartheid is totally unchristian, evil and a heresy" and thus requested the Archbishop to appeal to the Dutch Reformed Church to denounce it as unscriptural and enter in dialogue with SACC.
- Secondly, raised its doubts and concerns about the compulsory service of the SADF and its legitimacy since its role was viewed as the protector of a profoundly immoral and
- unjust social order that also violated the rights of the citizens they are in existence to
- rotect.
- Finally the Synod condemned the Orderly Movement and Settlement of Black Persons Bill, the Mixed Marriages and Immorality Acts, and the government resettlement policy (Clarke 2008:384).

Archbishop Russel during his tenure also gave continued and focused attention to the plight of conscientious objectors[67] and the demilitarization of the role of Anglican chaplains in the SADF[68] seeking alternative forms non-combatant National-Service. This campaign was begun by the SACC Conference held in Hamanskraal in 1974 which resolved that identifying with the oppressed at that stage in light of the military challenges meant becoming conscientious objectors thus encouraged member churches to explore this form of resistance. Despite all these efforts, it was only in 1983 that a legislation called Defence Amendment Act brought some relief through the creation of a Board for Religious Objectors (Clarke 2008:387-390).

Archbishop Russel was instrumental together with Catholic Archbishop Denis Hurley in founding the Diakonia in 1975 in Natal. Also he played a significant role while at Kloof in the acquisition and founding of a Diocesan Conference Centre called "Koinonia" which provided

---

[67] Those objecting to serving in the national service.
[68] South African Defence Force

vital opportunities for Christians of all races to live together for shorter periods, beginning to build bridges of trust, understanding and fellowship despite the divides of Apartheid (Clarke 2008:383; Walters 2004:2).

Archbishop Russel following his retirement to Natal resumed an active interest in the ecumenical work of Diakonia. Sadly, Irene his wife passed away on the 30th January 2001 and later the same year Archbishop Philip emigrated to Australia, joining three of his four children who had earlier also emigrated.

4.3.8 Archbishop Desmond Tutu

4.3.8.1 Biographical information

The Archbishop Desmond Tutu was born on the 7th October 1931 in Klerksdorp (Makoeteng) in the North West Province to Zachariah Zelilo and Aletta Dorothea Tutu. He had two sisters Sylvia and Gloria and two brothers being Sipho who sadly passed away as an infant before Desmond was born and Tamsanqa who also passed away at infancy. Desmond was apparently a sickly child too from birth that the family feared he would not survive infancy hence he was given the name "Mpilo" by his grandmother (Allen 2006:9, 19; Gish 2004:2-3).

Desmond like many Black South Africans grew under very impoverished circumstances with no basic infrastructure[69]. This could have greatly influenced Desmond's stance and understanding of racial concepts and Praxis Theology, Freedom and Justice, as he was also a victim of the unjust system. His family moved to Ventersdorp in 1936 to a location called Tshing and in the early 1940's to Roodepoort because of his father's employment commitments. And later in 1942 the family moved once again to Munsieville, Krugersdorp (Allen 2006:23-24; Gish 2004:5-7).

While living in Munsieville he began courtship with Leah Nomalizo Shenxane whom he had met during his high school days and also during his college years in Pretoria. They then legally got married in June 1955 but their marriage was blessed on the 2nd July 1955. They were blessed with four children Trevor (14 April 1956); Theresa Thandeka (1950's); Naomi (1960) and Mpho (1963) (Gish 2004:18, 22; Allan 2006:52-53).

---

[69] i.e. no water, electricity, playgrounds, roads, etc.

In 1945 Desmond enrolled at Madibane High[70] and matriculated in 1950. He then enrolled for a teachers' diploma at Bantu Normal College in 1951 and completed in 1953. In 1954 he received a BA from UNISA; and in 1958 enrolled for Theological training at St. Peters College, Rosettenville and completed in 1960 and he was awarded a licentiate of theology with two distinctions. In 1955 he earned a Bachelor of Divinity (Honours) and in 1966 Masters of Theology from Kings College in London. He also, while teaching at Federal Theological Seminary enrolled for his PHD in theology at UNISA but unfortunately could not complete it due to his growing political involvement (Gish 2004: xiv, 26, 42). However, he has been awarded many Honorary Doctorate Degrees from various academic institutions around the world.

Desmond before accepting his vocation to the priesthood chose the teaching career. He began teaching at Madibane High School [71] in 1954 and in 1955 moved to Munsieville High School. He taught various subjects including Maths, Afrikaans, English and excelled in literature and writing. In 1958 Desmond decided to leave the teaching profession against his will due to the introduction of the Bantu Education Act of 1953 [72] which ensured that blacks received an inferior education, and thus refused to be part of such a system. This decision came as a shock to his father Zachariah who believed that his son had the potential of becoming the future headmaster of Munsieville High School; and also to some of his former students (Gish 2004: 17-18; 21).

Desmond began his ministry as a server at St. Paul's Munsieville having been heavily influenced by the ministerial life of the late Bishop Trevor Huddleston (Gish 2004:10-11). During his adulthood he then served as a lay minister[73] at St. Paul's with responsibilities to assist in administration of communion, readings, and church choir. He was therefore convinced that the priesthood would enable him to continue serving the people similarly if not more in comparison to his teaching career, thus he offered himself and began his training for priesthood in 1958 (Gish 2004:23, 25).

He was ordained to diaconate in December 1960 at St. Mary's Cathedral and did his curacy at St. Albans in Daveyton. A year later he was priested and then sent to serve at St. Philips in Thokoza

---

[70] formerly known as Western Native Township High School
[71] where he had studied
[72] implemented two years later i.e. 1955
[73] known as Sub Deacon those days

(Gish 2004:28).   During his stay abroad while studying he served as an assistant at St. Albans Church in Golders Green and later at St. Mary the Virgin, Bletchingley (Gish 2004:33, 35). He also served as an assistant at St. Augustine Church in Browley while working in England for the World Council of Churches[74] (Gish 2004:53; Allen 2006:144).

Other ministerial appointments he held were teaching at the Federal Theology Seminary [75] from 1967 to 1970; Chaplain of Fort Hare University while teaching at Fedsem; Lecturer in theology at University of Botswana, Lesotho and Swaziland (1970 - 1972); Associate Director – Theological Education Fund of World Council of Churches (1972 - 1975); Dean of Anglican Diocese of Johannesburg (1975-1976); Bishop of Lesotho (1976 - 1978); General Secretary of the SACC (1978 - 1985); 1981 and 1985 Rector of St. Augustine – Mzimhlope; Bishop of Johannesburg (1985 – 1986) and Archbishop of Cape Town (1986 – 1996) (Gish 2004:41-42, 45, 49, 58, 65, 72, 75,105-107,121).

Following his retirement as Archbishop of Cape Town he continued to serve as the Chairperson of Truth Reconciliation Commission[76] and also served as a visiting professor for two years at Candler School of Theology at Emory in Atlanta (1998 – 2000). He served as visiting professor for one semester at the Episcopal Divinity School – Cambridge, Massachusetts (2002) and University of North Florida, Jacksonville (2003) where he taught a course 'South Africa's truth and reconciliation process. Furthermore, he also served at Kings College, University of London (2004) where he taught a course on Post-conflict resolution (Gish 2004:147,162-163).

4.3.8.2 Contribution

Desmond Tutu's contribution and struggle against the Apartheid began when he lectured at Fedsem and being a Chaplain of Fort Hare University long before he became the Archbishop of Cape Town. At Fedsem he taught Church Doctrine and Greek and was committed to expanding his students' knowledge and also to grow them spiritually. He encouraged his students to work hard in their studies so that they may not be intellectually second class to anyone as blacks were considered. He introduced his students to the contextualization of theology especially within the South African oppressive context in which they found themselves (Gish 2004:42).

---

[74] WCC
[75] an interdenominational institution established in 1960
[76] TRC

The Fort Hare chaplaincy put Desmond in the thick of the emerging black consciousness movement developing within the University. It was inspired by the Black Power movement then gaining momentum in the United States. This organization believed and emphasized that Blacks needed to fight Apartheid in their own organizations, build up their self esteem, and liberate themselves psychologically from feelings of inferiority. Furthermore, it believed that blacks needed to regain the initiative and not rely on their white liberal allies in the struggle against Apartheid (Gish 2004:43).

Desmond agreed that there was a great need for black students to reaffirm their dignity as a race but also believed that the cooperation between black and white allies was of great importance and necessity and thus embraced the principle of non-racialism. This was influenced by his experience while living in Britain (Gish 2004:44).

Desmond Tutu's social conscience for justice was motivated by his quest for a just society. According to Webster (1990:72, 74-75) a just society for Tutu meant:

> a society wherein people count and where they will have equal access to the good things of life, with equal opportunity to live, work and education; where there would be equal and untrammelled access to the courts of the land; where detention without trial will be a thing of the past; where bannings and other such arbitrary acts will no longer be even so much as mentioned; and where the rule of law will hold sway in the fullest sense; where all adults wilfully participate in political decision making, and other decisions which affect their lives and thus be able to vote and be eligible for election in all public offices.

Furthermore, according to Webster Tutu held the theological position that God created humanity without any coercion, freely for freedom, and thus we should all have freedom to become fully human.

Archbishop Desmond Tutu held that Apartheid was a crime against humanity and a threat to world peace and thus needed to be destroyed completely. His views were that the violence experienced in South Africa during said period resulted from Apartheid. Tutu said that Apartheid:

…detains children, it starves them. It stunts their growth emotionally, physically and intellectually. They suffer from quite preventable deficiency diseases. It tortures and maims children. It kills children. It sponsors state terrorism through vigilante groups in the black townships, to gloat over so-called black-on-black violence. It has since 1984 caused the deaths of over 2000 people, most of these by the government security forces. All this is violence; structural violence, legalized violence, but violence all the same (Allen 1997:41-42).

Furthermore he also held that Apartheid was totally in itself evil and in elucidating his point on its severity in society said;

"Apartheid has decreed the politics of exclusion. Seventy three percent of the population is excluded from any meaningful participation in the political decision making process of the land of their birth… Blacks are expected to exercise their political ambitions in unviable, poverty-stricken, arid, Bantustan homelands, ghettos of misery, inexhaustible reservoirs of cheap black labor, Bantustans into which South Africa is being balkanized. Blacks are systematically being stripped of their South African citizenship and being turned into aliens in the land of their birth…" (Allen 1989:41).

It seemed quite clear to many theologians of the various denominational affiliations that Apartheid was contrary to the theological stance and the Christian teaching of building a just society grounded on communal love and compassion. Thus it was viewed as totally and completely fundamentally in its nature evil, immoral and ungodly.

As a result Archbishop Tutu said;

"Humans are of infinite worth intrinsically because they are created in God's image. Apartheid, injustice, oppression, exploitation are not only wrong; they are positively blasphemous because they treat the children of God as if they are less than His."(Allen 1989:37).

There was a clear view and position among many theologians, church leaders and activists conquering Archbishop Tutu's position that Apartheid could not be reformed but had to be

destroyed before it completely destroyed our country and thus the Church had to take a moral stance against the sin of Apartheid in all its forms.

This stance could have been motivated by the words of Archbishop Desmond Tutu when he once said;

> "…We are asking you to make a moral decision. Are you on the side of justice or injustice? Are you on the side of humanity or inhumanity? Are you on the side of freedom or oppression? You do something that is right not because other people are going to follow you. You do something that is right because it is right." (Allen 1997:39-40).

According to Archbishop Njongonkulu (cf. Hulley 1996:74), fundamental to Tutu's affirmation of the dignity of humanity was his understanding of the doctrine of creation that humanity was created in God's image and thus for him entailed the following three vital aspects:

- That each person is valuable in the sight of God and, therefore, has intrinsic worth and dignity.
- That humanity shared a common identity. Humanity that is created in the likeness of Godhead shares that quality of unity, which is a unity in diversity. Thus he came up with the notion of the rainbow nation and/or people of God.
- That humanity has been entrusted with the task of becoming God's stewards on earth and thus has a responsibility of caring for God's creation. This entails accountability.

Hence Tutu viewed Apartheid as evil and an affront to the dignity of humanity since it was founded on a biological irrelevance, namely, the colour of a person's skin. He always emphasized the centrality of God in his theology; that humanity is co-creator with God and as such has a responsibility to co-operate with God in the realization of God's purposes for the world. Thus he said; "We are to labour with God to help God's children become even more fully human which is a glorious dignity." (cf. Hulley 1996:75). In essence Tutu always sought to translate and transcribe his theological doctrine enshrined in Scripture and faith statements into duty and action.

It was within this theological context that Archbishop Ndungane was groomed and thus was also influenced by the same theological experiences aimed at holistically liberating God's people from the bondages of sin that removed their human dignity.

Ndungane (cf. Hulley 1996:71) holds that Desmond Tutu emerged as the voice of the voiceless, proclaiming the imperative of God's justice, and thereby becoming God's messenger of hope in an environment of despair and despondency. He gave himself selflessly and sacrificially to the struggle of liberation as a sign of his deep sense of caring for the wellbeing of humanity. Thus he was deeply committed to the restoration of the dignity of the African person.

His contribution can be classified under three characteristics or roles that he played in this country being: Prophetic Voice; Prophetic Presence and Prophetic Leader.

As a Prophetic Voice, Desmond publicly and courageously criticized the Apartheid system, its fathers and perpetrators. Through his sermons, speeches and interviews he gave as a Priest, Dean, Bishop and Archbishop, Secretary General of SACC; in various churches, institutions and gatherings; within and outside South Africa he was determined to challenge and expose the evilness of Apartheid. Thus, he was later named the "Voice of the Voiceless".

During his sermon at Fort Hare University in 1968 he compared the citizens of Czechoslovakia with black South Africans, since both were victims of repression and as a result was never invited to preach there again (Gish 2004:44).

Through his messages[77] he drew the parallels between the oppression faced by South Africans and that experienced by Israel in the scriptures; eventually the oppressed conquered through God's help. Having immersed himself in black theological literature, his messages emphasized God's preferential option for the poor, the oppressed, the hungry and victims of injustice irrespective of location in the world. He therefore believed that the church as God's agent of kingdom building on earth needed to take a leading role in the fight against racial injustices expressed in South Africa (Gish 2004:46).

---

[77] Sermons and Speeches

Gish (2004:61) says

> "In his perspective, it was inconceivable that God cared only about the Sunday happenings and not the rest of the week. It was inconceivable that God didn't care much about the plight of the hungry, the dispossessed, the voiceless, the powerless and that he doesn't take sides"

Thus for him being neutral in the face of injustice meant accepting and approving it. He continually urged his fellow South Africans to recognize the humanity of all regardless of their race and insisted that reconciliation was only possible between equals. He emphasized the theology of Imago-Dei! That all were created in God's Image and thus everyone needed and deserved to be treated with dignity and respect irrespective of race and social status.

Tutu throughout these challenging times remained convinced and committed to finding peaceful solutions to the challenges facing South Africa; despite the continued violent tactics used by the agents of the Apartheid government. His messages envisioned and focused on the need for a socio-economic, political, cultural, racial and religious liberated South Africa whereby all its citizens live peacefully and in reconciliation with one another. Thus, he continually warned the government that the divisiveness of Apartheid and the impoverishment of the blacks could lead the country to instability.

In his letter to the Minister Vorster he wrote:

> "A people made desperate by despair, injustice and oppression will use desperate means… I am frightened, dreadfully frightened that we may soon reach a point of no return." (Gish 2004:61-62; Allan 2006:153).

Tutu has over the years become an influential voice through his speeches, sermons, statements and prayers. He therefore began publishing collection of his literature since the early 1980's entitled:

- Crying in the Wilderness; The Struggle for Justice in South Africa (1982, 1986, 1990);
- Hope and Suffering (1984);
- The Rainbow people of God (1994)

95

• An African Prayer Book (1995).

Many other publications followed as the years developed to date in his honour, reflecting his continuous prophetic role by various authors including his daughter Naomi (Gish 2004:144).

In essence the message throughout his literature was clear and consistent that he longed and laboured tirelessly for a South Africa that reflected the following:

a) Is more open and more just where people count and where they will have equal access to the good things of life, with equal opportunity to live, work and learn.

b) Will have equal and untrammelled access to the courts of the land, where detention without trial will be a thing of the loary past; where bannings and other such arbitrary acts will no longer be even so much mentioned, and where the rule of law will hold sway in the fullest sense.

c) In which all adults would participate fully in the political decision making and other decisions that affected their lives and also would have a vote and be eligible for election to all public offices. (Webster 1990:74-75).

As a Prophetic Leader, Tutu became the one in whom many South Africans looked up to for hope since the banning of liberation movements and exiled politicians had left a big leadership void within the country.

His appointment as the Secretary General of the SACC put him at the centre stage and gave him the opportunity to become the Prophetic Leader. He now not only spoke as an individual Christian or as an Anglican bishop but as the leader of the Church community in South Africa. He was also respected and adored by many as the "Father of the Nation" because of his continued resistance and leadership role in the fight against injustices of Apartheid especially during his tenure as the Anglican Archbishop of Cape Town. As a prophetic leader he led not only Anglicans or Christians but all people in South Africa in the fight against the Apartheid system.

He travelled extensively abroad and met with different government, labour, civil, religious, business and community leaders and structures from various countries to solicit holistic support in the struggle against Apartheid. He met the leaders such as President Ronald Regan. Together with other community leaders, he participated and led many resistance initiatives within and

outside the country including the call for Sanctions against the South African government; civil disobedience in 1979; and various mass protests.

He initiated and led a high profile church delegation in various meetings with the government, including that with Minister Botha and the government delegation to discuss the deteriorating political situation in the country on the 7th August 1980. The objective was to persuade the government to a peaceful solution and avoid violent means (Gish 2004: XV). Unfortunately all attempts proved to be fruitless. It was only in 1989, on meeting with F.W. De Klerk, that they had some hope. Indeed De Klerk's announcement on the 2nd February 1990 bear the fruits of the discussions as he announced the unbanning of liberation movements and the release of key political leaders including Nelson Mandela. Desmond Tutu was also continually being invited to lead and preach and/or speak at the mass funerals of key political activists including that of Steve Biko on 25th September 1977, June 16 victims; Griffiths Mxenge, and many others (Gish 2004:67, 132,135; Allan 2006; 163-164).

Not only did he meet with government officials but also met with the leadership of the banned liberation movements to persuade them to a peaceful solution. In March 1987, he met with the ANC leadership in Lusaka to discuss the political developments in the country and also to urge them to suspend their armed struggle and begin negotiations with the government (Gish 2004 :124).

The Prophetic Leadership continued to be recognized even in the post Apartheid era, thus he was appointed the TRC Chairperson by President Mandela in 1995 following his unanimous nomination by the Bishops. Furthermore, following his retirement, and echoing these sentiments, the Anglican Church of SA bestowed upon him the title Archbishop Emeritus in recognition of his Prophetic Leadership role through his ministry.

With the unbanning and release of political prisoners Tutu hoped to adopt a more lower profile but unfortunately found himself even more involved. He had to become the mediator and peace-maker between the rival-political parties ANC and Inkatha which had claimed many lives. However, there was suspicion of a third force instigating the violent clashes within our communities. Despite these hiccups or challenges, Tutu eventually witnessed the transition and even participated in the first democratic elections on the 27th April 1994. He even participated

during the proceedings at the Inauguration of the country's first democratic president, Nelson Mandela, on the 10th May 1994.

His leadership role as witnessed by the world was rewarded with him being awarded the Nobel Peace Prize on the 10th December 1984 in Oslo Norway; recognizing his role as one of the world's peace promoters (Gish 2004:95,102). This was echoed by Egil Aarwik during the ceremony, who praised him for leading the anti-Apartheid movements with the weapons of the spirit and reason. The award recognized the courage of South Africans and the unique role played by Tutu.

Lastly, he became **the Prophetic Presence** as one who experienced the atrocities of Apartheid during his upbringing and also lived among the people during the challenging times. In essence Tutu was always there when people needed him the most, especially during volatile moments.

At Fort Hare University in 1968 he joined the students as chaplain during their non-violent sit-in as a boycott against the university authorities. He informed the police that if students are arrested he would also to be arrested. In Soweto, during the 1976 riots, and beyond he was physically present among the people to offer comfort to parents and to assess the conditions. He had to also negotiate the release of students arrested at the Moroka police station. In essence Tutu was always a leader among and not above the people, his presence was clearly visible (Gish 2004:44, 64).

Despite his busy schedule he continually set time aside for daily meditation, reflection and prayer thus he remained energized and nourished as the agent of God. God took the centre stage in his life and thus prayer took precedence over everything.

4.4 Concluding remarks

South Africa was for a long time the only country within Africa that had the indigenous black people living under racial oppression as led by the National Party government. However, the greatness of God's power was witnessed working through De Klerk and his cabinet when he surprised parliament and the country at large by announcing the unbanning the liberation movements and the release of political prisoners. This was followed by the release of Mr Nelson

Mandela[78]. Indeed the efforts of all who risked their lives including those who lost their lives within and outside the church in the struggle against Apartheid yielded fruits at last and ushered in a new era in South Africa.

Following a long bumpy negotiation process marked by much opportunistic violence from the right wing and its supporters, and in some instances sanctioned by elements of the state, South Africa held its first ever democratic elections in April 1994 under an interim constitution. The ANC emerged with a 62% majority and its main opposition came from the NP with 20% votes nationally, and the IFP with 10%, mainly from KZN (Burger 2000:33).

A significant milestone of democratization during the five-year period of the Mandela presidency was the exemplary constitution making process which delivered a document that is the envy of the democratic world (Burger 2000:33). The South African constitution committed all South Africans to building a peaceful, non-discriminatory, non-sexist country whereby the rights of all its citizens are respected. This is clearly visible and outlined in its Preamble as follows:

> "We the people of South Africa recognize the injustices of our past; honour those developments in our country; and believe that South Africa belongs to all who live in it, united in our diversity. We therefore through our freely elected representatives, adopt this Constitution as the supreme law of the republic so as to:
> - Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;
> - Lay the foundation for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law;
> - Improve the quality of life of all citizens and free the potential of each person; and
> - Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations…" (South African Constitution 1996:1*).

The peaceful transition of our country from an Apartheid institution to a democratic one and most importantly the production of such an outstanding constitution worldwide is indeed the result of hard work of all man and women who tirelessly made a significant contribution, in many

---

[78] 2010 marked the 20th anniversary of his release from prison and the announcement by Mr De Klerk.

different ways, for its realization. God's hand was clearly visible through their initiatives as things could have deteriorated for the worse through the armed struggle. However we are aware of the many casualties and blood that shed for us to gain this democracy. Thus (cf. Hulley 1996:83) holds that we need to look back with thanksgiving to the contributions of our bishops and many within the Episcopal arena who translated protest into resistance against Apartheid in South Africa which saw to the collapse of the granite wall of Apartheid. Furthermore, it was their profound understanding of the dictates of the gospel that compelled them to be preoccupied with issues of sound justice.

However, it does pain me that even post 1994, sixteen years after democracy, not much has changed for blacks in South Africa. Though we now have a lot of black leaders in government and in the church as bishops and laity we still find serious racist attitudes from some white people which show itself in subtle ways. For example white ministers still minister to their white counterparts and black priests to their township parishes; and a black priest would be employed as an assistant for the black parishioners in a historically white or suburban parish; and this they call multicultural parishes even though blacks are accepted provided they worship according to the white tradition. Also the famous story on the news of a black mama at the University of Bloemfontein ill-treated by white students as she was made to dance and eat urinated food; the inhuman treatment of farm workers and the conditions under which they work and live are appalling.

In essence there are evident racial tensions in many sectors of our society that are inhibiting the achievement of national healing and reconciliation as motivated by Desmond Tutu and Nelson Mandela. It is in light of the above that the Anglican Diocese of Johannesburg has launched in 2009 the Healing and Reconciliation Initiative. It is aimed at being intentional to achieving healing and reconciliation among the various cultural and racial groupings within parishes and diocesan structures through provision of sharing opportunities about the hurts and brokenness as a result of the Apartheid policy. It aims to achieve this through the creation of cross-cultural and multiracial ministries. Thus the diocese restructured its archdeaconries to being cross cultural and racial in its formation so as to break the racial boundaries created during the Apartheid times.

In the socio-economic only few blacks have benefited and are extremely rich from the black

economic empowerment while millions are still impoverished with no education or employment. Nevertheless, the struggle for socio-economic, political and religious justice continues aimed at the building of God's kingdom here on earth as it is in heaven.

This chapter has exposed us to how the various bishops and particularly archbishops of the Anglican Church of Southern Africa turned their faith into praxis and became prophetic witnesses of a just society. This they did in various different ways and means as outlined above; and were in most instances subjected to strong criticism and at times put their lives and those of their loved ones at risk. Nevertheless they continued to challenge the institutions and elements perpetuating the pain and suffering brought about by the unjust laws of the state since they believed it was contrary to God's plan and will for humanity as revealed in the scriptures. Thus the scriptures gave them authority to become agents of hope in a hopeless society. The Church of God has a unique vocation to strive for and create God's kingdom[79] here on earth as it is in heaven.

The second chapter gave us the historical background and the theological and ministerial influences that shaped the development of the Anglican Church in Southern Africa especially the theological grounding for the leadership of the church. This elucidated for us the motivation behind the various leaders' prophetic role and stance in their quest for human dignity and particularly their unwavering faith transformed into praxis.

The third chapter outlined for us the notion of the apartheid policy and its effect on the lives of blacks and those of none European origin in South Africa. It gave us a clear outline of how this policy was invented, legalised, implemented and promoted within the South African society. Furthermore, it gave us a clear outline of the misery, pain and suffering experienced by those of none European origin and the extent to which the government was prepared to go in promoting their divisive stance. Through the experiences of the victims of apartheid we understood the context within which the various archbishops and bishops became a source of strength and guidance in society as spiritual and prophetic leaders.

This first section covering the three chapters focused on the churches theological and practical role and response in their quest for human dignity removed by the scourge of the apartheid policy

---

[79] This is a world where all live in peace and harmony with one another and where the dignity of all is upheld and respected. This is a world where all can fully participate and benefit from the socio-economic resources of our time.

within the South African society. The next section focuses on two of the challenges faced by our society in post 1994 being Poverty and HIV/AIDS within our communities. These challenges too are a legacy of the apartheid era as their exacerbation in society was affected by the injustices of the day. In this section the outline of the challenges is given followed by the reflection on the role played by Archbishop Ndungane, as the spiritual leader of the time, in addressing these challenges as a means of restoring human dignity. Furthermore, we explore the contextual prophetic witness by the Anglican Parish of St Thomas in their quest for human dignity in addressing the challenges faced by their community as motivated by the Anglican Churches theological perspectives and influenced by their Episcopal witness.

Chapter 5

Challenge and Impact of HIV/Aids and Poverty in Society

5.1 Introduction

There were two major challenges in the post Apartheid South Africa; one bequeathed by the Apartheid policies being poverty and the second being HIV/AIDS. In this chapter we will cover an overview outline though not in depth detail for both of them especially their background and impact in society. This exercise will assist us to have a better understanding of the challenges and their severity in impact within society especially their effect on human dignity. Thus we shall be able to contextualise and appreciate the prophetic role played by Archbishop Njongonkulu Ndungane as a means of restoring the human dignity removed by the challenges in the lives of people.

5.2 HIV/AIDS

5.2.1 Origin and Background

5.2.1.1 Terminology

HIV/AIDS is an acronym for Human Immunodeficiency Virus and Acquired Deficiency Syndrome. AIDS causes the weakening of the immune system as a result of an infection with HIV. It is the advance stage of HIV disease and is characterized by the appearance of a multiple of opportunistic infections, resulting from the breakdown of the immune system. These infections include pneumonia, skin diseases, diarrhoea diseases, tuberculosis and various forms of neurological infections such as loss of memory, difficulties in walking and particular forms of tumour such as Kaposi's sarcoma (Weinreich & Benn 2004:2).

5.2.1.2 Discovery

According to Holden (2003:12, 16) this virus was first discovered by doctors and scientists at the beginning of the 1980's among small groups of gay men in a few urban countries of North

America. This phenomenon was at first viewed as a problem of gay men and thus was labelled or named GRID – Gay Related Immune Deficiency Syndrome. However, within a year cases emerged among heterosexual men, women and children in which the modes[80] of HIV transmission were discovered and identified. In 1982, on realising that the earlier gay perceptions were misguided, the syndrome was renamed AIDS. But since then it became a global phenomena with cases reported in every country of the world. The first cases of HIV in South Africa were diagnosed in 1982 at the height of Apartheid, primarily amongst gay, white men, during which time the first two deaths were recorded (Media Baseline Study 2005:2).

Since its discovery to date HIV/AIDS has been viewed as a challenge classified in various different notions by various sectors of society depending on which school of thought one belonged. However it has come clear that this disease is not a singular but a multifaceted challenge and thus if we are to win the battle it needs a multi focused approach (Holden 2003:7-8, 17-19).

The following are the different yet interdependent notions within which the challenge of HIV/AIDS is to be understood:

- Medical Problem and thus the world focused on biomedical aspects of it and on finding a cure or a vaccine as a means of winning this battle.
- Human Rights Problem since many of the impediments to behavioural change are linked to the denial of people's basic rights, such as access to food security, health care, and
- education. Also the discrimination of those infected results from violations of their rights to move freely, to work, and to obtain access to treatment. It is also a globalisation
- challenge due to the uneven spread of the world resources and thus others remain in
- underdeveloped conditions and contexts, economically and socially.
- Poverty Challenge since poorer people especially young women are generally less able to afford health care, including STI treatment and condoms; are more likely to be poorly nourished and to have weakened immune systems; and to provide sexual services either commercially or through regular relationships as a way of sustaining their lives. It is also

---

[80] Traces of infection

a humanitarian challenge given the way it has affected the most poor and heavily indebted countries.

- Gender Challenge since man and women have different degrees of control over their lives including making decisions about sexual relations and economic development.

5.2.1.3 Infections

According to Weinreich and Benn (2004:1) infections are caused by two types of virus being HIV-1 and HIV-2 though the virus constantly changes on the molecular level. They hold the view that HIV-1 is divided into several subgroups being M, O and N, though subgroup M is further divided into subtypes or clades which appear with regional differences. Furthermore, they hold that subtype B is found more in Europe and America, while subtype C in Southern Africa, India and Ethiopia. Subtype C is the most widespread and is responsible for 50% of all new infections. Subtype A, C, D and E are found in Africa and Southeast Asia. The HIV-2 is predominantly found in Western Africa and is less aggressive that HIV-1. In some cases double[81] infections do occur.

5.2.1.4 Transmission of virus

There is fair consensus among scientists that the transmission of all forms of HIV among humanity is primarily, but not exclusively, through blood, semen, vaginal fluids and breast milk. It has not been found sufficiently to be transmitted through body fluids such as sweat, tears, saliva, urine, faeces and vomit. Thus it cannot be transmitted through casual contact such as sharing food utensils, towels or toilets, nor is it transmitted by the bite of insects such as mosquitoes or bedbugs (Holden 2003:4).

According to both Holden (2003:4-5) and Weinreich & Benn (2004:2-3); there are three different forms through which the HIV virus can be transmitted as outlined below being Sexual intercourse, Medical Instruments and Procedures, Mother to child (cf: Stillwagon 2002:21).

Sexual intercourse

This viral transmission takes place when the HIV in the semen or vaginal fluids from the infected person is transferred to the other person sexually through the lining of vagina, vulva, penis,

---

[81] This is an infection of both types HIV being 1 and 2.

rectum or mouth. The transmission risk in this regard for a one-time sexual contact lies substantially lower than widely assumed at an average of 0.01%, however this risk increases with a high virus concentration in the blood and in the presence of sexually transmitted infections. There is an opinion that there is a higher risk for infection route from male to female than vice versa. It is also held that the infection is higher for girls since the genital organs are not yet mature and more risky for females through violent sex.

Medical procedures and instruments

This transmission of the virus happens through medical procedures, particularly blood transfusions and injections whereby HIV from a blood donor or patient is introduced or passed into the body of another patient through the donated blood. It may also be transmitted through massive procedures by using shared equipment during non-medical practices such as female and male circumcision and scarification of the skin. Furthermore, injecting drug users who share needles and syringes may become infected through the presence of small amounts of blood con-taining HIV in their shared equipment. There is a highest transmission probability of over 90% through a direct blood transfusion since large quantities of infected blood inter directly into the recipient's bloodstream.

Mother to Child – Parinatal

This transmission of the virus from the infected mother to the child takes place during pregnancy, or during birth and also after birth through breastfeeding. However the transmission probability depends on several factors and varies between countries and contexts. Thus individuals are susceptible to a range of infections including HIV, if they are malnourished, have parasitic infections, or are generally in poor health. Also the likelihood of transmission varies according to the type of HIV with some sub-types being more easily acquired than others.

5.2.1.5   Progression of virus from HIV to AIDS

Holden (2003:5-6) holds that HIV progression to AIDS has four stages being: a) Infection, b) Asymptomatic Period, c) Symptomatic and d) AIDS.

During the first stage called the infection stage; the body produces antibodies to fight the

infection and following the window period of about three weeks to three months, the presence of antibodies to HIV can be detected and thus could be concluded through a test that an individual is HIV-positive.

During the second stage, known as the Asymptomatic Period, there are no visible or obvious signs of the presence of the HIV virus in the body though it begins to attack and weaken the immune system which in time it damages and opportunistic infections then take advantage of the weakened immune system.

In the third stage, called the Symptomatic stage, the opportunistic infections may become severe and, though initially could be treatable, they are resistant to treatment and are more likely to reoccur. This period of ill-health may be interchangeable with periods of comparative health.

The fourth and final stage is called AIDS. This is the extremely severe symptomatic period of HIV infection during which people are extremely ill from the opportunistic infections since the immune system is too slow and is no longer able to protect the body from diseases. The major symptoms of this stage are chronic diarrhoea, persistent fever, and notable weight loss. Minor symptoms are skin infections, enlarged glands, persistent cough, shingles, herpes simplex infections, and a history of herpes zoster infections. This stage unfortunately and sadly always ends with death, which is caused by any or several of the diseases mentioned above.

The time frame of the progression of HIV to AIDS is heavily influenced and dependent upon each individual's context. The context is influenced by various aspects being health, one's environment, socio-economic and political situation, emotional and spiritual support and the developmental stage of one's country. Holden's (2003:6-7) view is that the average infection time between HIV and AIDS is much shorter in developing countries than in developed richer nations. Thus it could take four to eight years in developing nations and closer to eleven years or more in developed countries. It is also now lengthening substantially due to the use of antiretroviral therapies.

The global assessment of the most causes of death produced by World Health Organization in 2002 revealed that AIDS was the fourth common cause of death preceded by Ischaemic heart

disease, carebrovascular disease and lower respiratory infections, but was top of the list in sub-Saharan Africa (Holden 2008:3).

5.2.2 Factors that impacted upon and influenced the spread of HIV/AIDS

5.2.2.1 Theology

According to Nicolson (1996:28) the discovery of HIV/AIDS in Western Europe and North America, at first primarily among homosexuals, and later among heterosexuals, its association with sex workers, contributed to the creation and promotion of what could be referred to as the "Punishment Theology" by the Church in response to the epidemic. This "Punishment Theology" drew on the plague stories[82] which God inflicted on the disobedient communities in the Old Testament. Adherents of this theology held that HIV/AIDS was God's means of punishment to the disobedient people who engaged in homosexual acts and promiscuous relationships[83]. This view was promoted by the ill-informed view and belief that HIV/AIDS was primarily and exclusively acquired through sexual means and thus was heavily linked to sexual behaviour or should I say misbehaviour of the persons involved and/or infected.

This view was also held by the Moral Majority Movement in the USA. They held that homosexual persons got what they deserved and did not merit any sympathy or help from the American people and thus opposed the expenditure on Aids research (Nicholson 1996:28).

Thus Ronald Godwin, en executive of Moral Majority Movement is quoted as saying,

> "What I see is a commitment to spend our tax dollars on research to allow these diseased homosexuals to go back to their perverted practices without any standards of accountability" (Nicholson 1996:28; cf Shelp and Sunderland 1987:19).

This view was enthusiastically welcomed and adopted by the churches in Europe and North America, particularly but not exclusively by the evangelical denominations. It later gained momentum in developing countries, including South Africa. Thus, Archbishop Ndungane

---

[82] Isaiah 5 vs.24-26, Jeremiah 32-34, Book of Numbers
[83] This view was held by the

challenged the church through his held view that the church is also responsible for the stigma and the spread of HIV/AIDS because of its destructive theological teaching linking sex with sin, guilt and punishment[84] (Clifford 2004:9).

Thus he said
> "…The Church has committed the grievous sin of silence in the face of discrimination and fear. When it has spoken out, it has, sadly, often spoken out in judgement upon the sick. This is not new…All the more reason , perhaps for religious people to repent from the sin of stigmatisation…" (Ndungane 2003:59).

Indeed this theological view fuelled the fire through the rapid spread of the epidemic and has a pastorally disastrous effect. Many Christians who become infected and affected by this epidemic, fearing the wrath of their priests and the rejection of their fellow congregations, simply preferred to remain silent about their position. Thus, the silence surrounding HIV/AIDS deepened and stigmatization of those infected and affected became more deeply rooted (Clifford 2004:3, 9).

The other issue of contention which contributed to the stigma and spread of HIV/AIDS by the Church was the 'C' of the ABC prevention approach – Abstain, Be faithful or Condomise. The propagation of the use of condoms aroused condemnation and rejection by the Churches since it was associated with the promotion of promiscuity and thus seen as contrary to the Christian teaching of associating every marital sexual act with procreation and human life. However the debates on this view obscured the fact that the use of a condom is an integral part of responsible behaviour by married or unmarried Christians or non-Christians[85] (Clifford 2004:15).

Thus Nicolson (1996:145-146) is of the view that the church needs to at least make information about condoms, and access to condoms, available without judgment or hindrance to its members, since condoms have been proven to reduce the infection rate though they will not eradicate HIV/AIDS.

---

[84] quoted in Church of England Newspaper, 5 August 2004.
[85] Condoms also play an important role as contraceptives. Also the number of women who acquired this disease while being faithful wives is of great concern. However this does not replace the ideal teaching of faithfulness by the Church.

However, the encouraging developments are that today unlike before, instead of "Punishment Theology" many clergy are urged to preach and teach about "Love and Compassion Theology[86]" which does not equate illness with wrongdoing and suffering; though the teaching of "Punishment Theology" is still not completely eradicated[87]. The "Love and Compassion Theology" should be rooted on the understanding that the Church as the Body of Christ is called to become a healing community whereby no one is excluded, stigmatised, judged or even discriminated against on the basis of the form of illness, gender, sexual orientation, race and wealth, but all are embraced with God's unconditional love.

5.2.2.2 Stigmatization

Stigmatization generally arises because of some social understanding that ethnicity, sexuality, illness, race, etc. should be feared or despised since it is marked with shame or disgrace and guilt. The stigmatisation of people infected with HIV/AIDS arises as a result of fearing the unknown and because of the limited understanding of this epidemic. The discovery of HIV that led to an agonizing death was frightening and drove many to search for explanations but the absence of a cure simply increased the fear as it began to be associated with death.

Furthermore, HIV/AIDS has always been associated with irresponsible social behaviour and thus those who were infected both male and female were always suspected to be either sex workers, homosexuals or even involved in promiscuous relationships within or outside marriage. They were seen to be responsible for its spread within society or communities (Weinreich & Benn 2004:46; Clifford 2004:8).

Stigmatisation therefore could either be internally or externally imposed or bestowed upon people infected and affected. Internal stigmatisation refers to when the person involved believes that as a result of this disease he/she is an object of shame, disgrace as a result of a sin committed. External stigma refers to when the family, community, friends, church, society – in essence

---

[86] This theology is grounded on the teaching of Christ in the scriptures especially in his encounter with the women with haemorrhage in the gospel of Luke. It is also the emphasis behind the love they neighbour theology as one of the greatest laws in scripture.

[87] I know of the Jerusalem Apostolic Church that I visited once and was appalled by how illness and suffering are viewed as necessary phases and means through which God communicates to a Christian who has not been listening or paying attention. This was evident through their use of phrase "Ubaba Uyakhuluma – God is Talking" whenever one shares about their challenging situations of pain especially illness.

others other than oneself bring upon a person or the people concerned the same feelings of shame, disgrace and guilt because of a grave sin committed.

Stigmatisation has extremely disastrous results for a person or people affected, as it brings about discrimination and promotes prejudices which often lead to ostracism. The effects and consequences of the HIV/AIDS stigma are as follows:

- Silence   -   many people became afraid to reveal their status by changing behaviour and thus continue to engage in unprotected sex.
- Rejection -   as a result of limited teaching or information about the infection of HIV/AIDS many are being rejected and ostracized because people fear being infected as well through their interaction with the infected and/or affected. Also in many families the widow would e blamed for infecting her late husband and thus could be chased away from the family and community.
- Stereotype - those not stigmatised continue to live under the misconception that they are prone[88] from contracting HIV/AIDS and that their way of life is thus risk free. They thus become more vulnerable to the disease due to continuous exposure to irresponsible action. This mentality also heavily contributes to denial once such persons are diagnosed positively with HIV because of this belief and as a result die earlier because of their refusal to take medication.
- Injustice -   those infected are in many instances unjustly treated by either their families or employers, educational institutions and government institutions. They would not be properly cared for or even be given nutritious food and at times thrown out of their residence. Also families would refuse to educate them saying they are going to die anyway. In other contexts they would be refused access to educational institutions or even to basic needs of owning property. In essence the association of HIV/AIDS with a death sentence instead of positive living has perpetuated a lot of injustices which as a

---

[88] They can never contract the disease for what ever reason.

society we need to redress as a matter of urgency (Weinreich & Benn 2004:46-47; Clifford 2004:9-10).

Weinreich and Benn (2004:47-48) hold that in the struggle against overcoming stigma on those infected and affected the following interventions are of critical importance:

- Inclusion and active participation of people living with HIV/AIDS is absolutely necessary in all initiatives to combat this epidemic.
- Creation of options and possibilities such as support groups, informed balanced diet, changing habits and a generally positive attitude towards positive living.
- Provision of Care for people living with HIV/AIDS and their siblings communicates the message that something concrete could be done for those infected and affected.
- Access to antiretroviral drugs will encourage many to go for volunteer testing and counselling VTC's and thus could be open about their status.
- Openly engage the subject of HIV/AIDS in all places and occasions as a means of advocacy and teaching.
- Be sensitive on language about the epidemic thus avoiding concepts such as "Aids Victims" and other derogatory terms.
- The Church should get involved as it could play a critical role through its theology and pastoral initiatives.

5.2.2.3 Poverty and gender inequality

The other two factors that impacted on the spread of HIV/AIDS which are interlinked are poverty and gender.

Gender is understood by Weinreich and Benn (2004:26) "as the norm within a society with regard to appropriate male and female behaviour and roles, which attribute to women and men different access to status and power including resources and decision making power." Clifford (2004:10) holds that "Gender concerns the social relationships of women and men and thus these relations are constructed according to a society's culture and are modified or even transformed as that culture changes or inequality evolves."

For Clifford (2004:10) gender nurtures and sustains the virus ultimately causing more women to be infected in even greater numbers. The unequal power positions between men and women in society also manifest themselves in sexual relationships. Thus women had fewer possibilities than males to determine the conditions under which sexual intercourse occurred including whether or not condoms were to be utilized. The fear of a violent response discouraged many women from insisting on the usage of a condom and also that she could be labelled as unfaithful[89] when pressing for it within marriage. Also women who are in monogamous relationships in which husbands have multiple partners outside of marriage weren't able to either refuse sex or insist on condoms usage. This results from the societal gender norms and standards.

The illiteracy rate is often higher among women than among men, since women were historically not encouraged to be educated as society expected them to become wives and bearers of children. Thus they had little access to information about sexuality, reproductive health including HIV/AIDS and the protective means such as condoms.

In many countries women's property rights were restricted and they could not own any property including that of their deceased husbands, thus their inheritance would be taken by the male members of the family. In most instances widows were more economically and socially disadvantaged and would be forced by circumstances to exchange sex for money or any other things for their survival. Furthermore, their vulnerability was exacerbated by the traditional requirements that widow would have to marry the brother to their deceased husband and in many instances those would already be sexually active with their existing wives or even girlfriends. Polygamy is acceptable in some societies especially within South Africa.

The circumcision of women practiced in some societies put women even more at risk since in most cases it was practiced with the same instrument for a group of girls. Furthermore, countless number of women are infected as a result of sexual violence perpetuated by men in their families, schools, societies and communities, places of employment and even in churches. The trauma, at times leads to bleeding and therefore carries a higher risk of infection and in many cases the perpetrators are most likely to be HIV positive (Weinreich & Benn 2004:26, 29).

---

[89] The women press for a condom use is understood by some men as a sign of infidelity since she could be sleeping with other men or could be having the disease. However this seems to be a power game by some man and is not a true reflection for women.

According to Weinreich and Benn (2004:30) the conventional male role stereotypes which regard multiple sexual partners, sexual violence or unprotected sexual intercourse as proof of manhood had critically impacted the spread of infection and thus need to be critically analyzed and corrected.

The impoverished conditions under which most women find themselves as a result of an imposed economic condition by society, also heavily impact on the spread of this pandemic. Poverty, in many cases, forces women into sex work or to receive favours from males in exchange for sex, simply to be able to feed themselves and their children. This in many cases results from the lack of job opportunities for women where they live and this also causes many of the men to become migrant labourers and thus become susceptible to casual sex with possible HIV positive partners. Should they contract HIV, they in turn bring it back home to their wives (Clifford 2004:10-11).

In other circumstances whereby families are in desperation daughters would be encouraged by their parents or out of their own initiative to become sex workers or even engage in dangerous relationships with older men known as "Sugar Daddies". These men would provide financial and materiel support for the respective women and in some instances for the family in exchange for sex. This dependency by women on men is also perpetuated by the societal view of seeing men as providers. It therefore discourages many women from socio-economic independence and thus they become inherently dependant on men.

5.2.2.4 The pandemic media coverage

The coverage of HIV/AIDS by the media also plays a significant role and could heavily impact on the spread of the pandemic based on the form and content of its coverage. All forms of media are critical tools for awareness campaigns, teaching mechanisms and information distribution for any aspect of concern within our society. Thus the amount of attention given by media to HIV/AIDS and the nature of that coverage impacts heavily on the societies understanding of the epidemic and thus influences their attitudes and responses. This was equally evident through the role played by media during the Apartheid era both positive and negative. Media became a tool on one hand to justify and while on the other hand challenge the Apartheid philosophy, and thus influenced people's perspective on both sides.

The Southern African Media Action Plan led by Southern African Editors' Forum (SAEF) and Media Monitoring Project (MMP) conducted a baseline study in October and November 2005 to determine how HIV/AIDS and gender were being covered by newsrooms in twelve Southern African Countries. This monitoring covered 118 media houses and a total of 37 001 stories in print, radio and television. In South Africa it covered 20 media houses.

This study produced in their report the following findings in South Africa:

- The covering of HIV was extremely low as only 2% of stories in all media monitored focused on or mentioned HIV compared to regional coverage of 3%. In essence out of 9248 stories monitored only 195 covered the pandemic despite the devastating impact it had in the country and the world.

- The pandemic is not being adequately mainstreamed into all coverage since 70% of all monitored items had HIV as the central focus of the stories while only 30% mentioned it.

- The people living with HIV voices were hardly heard since they only constituted only 6% of all sources while officials such as UN agencies, civil society, NGO's and experts constituted the majority of sources being 94%. Furthermore, that male voices still predominated in all areas of coverage except for care work since 60% of voices were male while women were 40%, though women were becoming more and more vocal.

- However, of those living with HIV women constituted 63% while men constituted 37% of those accessed by media for comment and input on the epidemic. This is motivated by the fact that more women than men were aware of their status and were more accessible through antenatal clinics and home based care programmes.

- There was more spread on HIV topics compared to the region, with prevention accounting for 26% (42% regionally) and treatment 24% (16% regionally). The topic of care and impact received low coverage at 14% and 4% respectively despite their significance. However, these stories lacked depth and local grounding since 78% coverage was in the form of news stories and driven by events. The prevention coverage focused on campaigns and education at the expense of other important prevention related subjects many of which had gender dimensions such as cross generational sex, gender power relations, sex work, gender based violence and mother-to-child transmission. The cross generational sex and gender power relations received no coverage while other three received minimal or low coverage.

- The treatment coverage focused exclusively on the medical aspects with 28% centering on antiretroviral treatment while the other two important components being the role of positive living received 4% of coverage and nutrition received 10% of coverage.

- The care coverage focused predominantly on orphans and vulnerable children and failed to give greater visibility to care work generally, especially to home based care and the policy issues that aroused from it. It also gave more coverage on the state related care as compared to the home based care within communities.

- Furthermore, the bulk of coverage monitored focused primarily on statistics and research (29%) and on policy, politics and government (63%); while sexual orientation received no coverage and poverty impact received 2% of coverage.

- The area of concern on coverage was the location of the sourced stories since 55% of all stories emanated nationally, with only 4% from Provinces and 10% from local areas. This fact gave the impression that stories were received from the national perspective rather than the local perspective of villages, townships, towns and areas which were more likely to feel the impact of the epidemic.

5.2.3 Impact of HIV/AIDS

5.2.3.1 Statistics

The media baseline study revealed that in 1990, the first antenatal survey in South Africa revealed that 0.8% pregnant women seeking care at public clinics had HIV and the prevalence rate was between 74 000 to 120 000 people. In 1994 the prevalence rate had risen to 7.6% and 17% by 1997. In 2006 South Africa had the highest prevalence rates in the world estimated at 5.5 million people infected. In 2004 the prevalence rate was estimated at 29.5% as compared to 27.9% in 2003 and 20.1% in 2001 (Johannesburg City 2003:8; Baseline Media Study 2005:2).

The Johannesburg City survey in 2003 revealed that the HIV prevalence rate among antenatal clinic attendees in South Africa had risen to 24.8% in 2001, 26.5% in 2002 and 27.9% in 2003. The highest HIV prevalence according to age group and gender was ages 20 – 44 and mostly women. Ages 20 – 24 had 8% male and 17% female; 25 – 29 years had 22% male and 32% female, 30 – 34 years had 24% men and women, 35 – 39 years had 18% male and 14% female and 40 – 44 had 12% male and 19% female. (7-8).

The HIV prevalence rate by provinces was estimated at 6.6% - Eastern Cape; 8.4% Northern Cape; 9.8% - Limpopo; 10.3% - North West; 10.7% Western Cape; 11.7% - KwaZulu Natal; 14.1% - Mpumalanga; 14.7% Gauteng and 14.9% - Free State. Racially the prevalence rate among ages 15 – 49 years was estimated at 18.4% Africans, 6.2% Whites, 6.6% Coloured, 1.8% Indians (Johannesburg City Report 2003:11).

Statistics are of course based on the number of people tested and undergoing treatment in various public medical institutions and may not include those undergoing treatment with private doctors and also those who have not yet tested but are positive. The point is that the available prevalence rate statistics could just be revealing the tip of the extent to which this epidemic has impacted on our society. The challenge being faced is catastrophic to say the least and thus needs the cooperation of all the affected sectors of society in response to it. Statistics need to be understood in the context of people's lives and not only as numbers for one to grasp the severity of the situation.

5.2.3.2 Impact in society

In relation to the impact in society the focus would be on women, children and youth.

The women are not just vulnerable to contracting HIV virus themselves but also bear the burden of caring for those members of their families and within the community who are affected and infected by HIV/AIDS. They care for the increasing number of orphans and in most instances grandmothers would raise their grandchildren once their parents succumb to HIV/AIDS. Further-more, widows are left to raise children on their own and in many instances under very strenuous or limited socio-economic environment and/or conditions (Clifford 2004:11; Weinreich & Benn 2004:29-30).

Women are the ones who care for the chronically sick at home and frequently in hospitals – being their husbands, children, grandchildren and fellow women. Also they are the ones mostly doing voluntary work of caring for the sick through the community home based care programmes and initiatives. As a result most women end up giving up their jobs and put the family under more strenuous economic conditions that would already have been experienced due to the death of breadwinners within many families. The impoverishment would be exacerbated even further and

117

thus many women become vulnerable to HIV/AIDS as they succumb to sexual exploitations as a means of survival. Many young girls risk their education to care for the sick relatives and family members and to provide for their families through employment and/or sexual relationships.

This epidemic is the main cause of the increase in child mortality in many countries. Many children infected with the virus die during their first two year without access to antiretroviral drugs, though survive until the age of 5 years or even longer depending on the socio-economic, health and political contexts. Thus the future prospects of all children are significantly limited (Weinreich & Benn 2004:32-33).

The high number of orphans estimated at 13% in 2002 between ages 2 to 14 has created serious challenges for many children themselves and society. These children in addition to being traumatized by the loss of parents often experience a lack of care from their parents and thus experience inadequate schooling and grooming since they could be cared by families which by themselves are already overburdened. There has therefore been a significant increase of the child headed households from as early as ages 8 to 10 depriving children of their childhood phases of life.

In 2005 the estimated number of orphans under the age of 17 years due to HIV/AIDS in South Africa was 1.2 million. These child-headed households often lack the necessary capacity and resources to guarantee an adequate food supply, education and training for the fellow siblings (Weinreich & Benn 2004:32-33)

Children and mostly orphans become vulnerable to sexual exploitation since they have lost the protection of their parents and families due to HIV/AIDS related parental mortality or chronic illnesses. It is estimated by UNICEF that 1 million children are annually forced unto the sex trade thus are vulnerable to the HIV infection. Furthermore, in many countries and in South Africa children have become sexual exploitation victims due to the mythical belief that sexual intercourse with a virgin cures HIV from the infected (Weinreich & Benn 2004:34).

The young people are the hardest hit at the prime of their lives by HIV with statistics revealing that in 2001 there were 11.8 million infected between the ages 15 and 24 throughout the world. In South Africa the prevalence rate of the same sage was estimated at 36% in 2002. This is

believed was exacerbated by lack of information on HIV/AIDS and whereby information was accessible by behavioural patterns of young people since there has been a significant decrease of the infection rate in instances whereby young people had a behavioural change (Weinreich & Benn 2004:37; Johannesburg City Report 2003:7).

The mortality rate of young people as a result of HIV/AIDS related illnesses is alarming and is of great concern in relation to the socio-economic and political development of the country since many potential leaders die at an early age and thus crippling the country's human resources. The mortality rate of young people in 2002 between the ages of 24 to 34 was estimated at over 46 000; ages 14 to 23 over 10 000 per annum (Johannesburg City Report 2003:12).

5.2.3.3 Impact on private and public sectors

Weinreich and Benn (2004:40) hold that the HIV/AIDS pandemic "seriously affects societies by undermining social cohesion, threatening social and political stability and reducing the country's economic efficiency and growth."

This epidemic strikes workers and their families, companies and entire economies, undermines and threatens further the social and economic growth achieved. These negative effects for industry and companies arise through the death of employees; additional expenditures for training; insurance and pension payouts; absence of employees due to illness; caring for chronic family members and burials; and the reduction of labour supply. Furthermore, the country's economy is affected by the reduction in tax revenues, lower profitability and productivity and a lower savings income ratio, due to premature mortality and reduction of the average life expectancy (Weinreich & Benn 2004:41).

The agricultural sector has also been severely affected by the increasing mortality rate of its labour force and thus heavily threatens food security of families, communities and countries. It is estimated that since 1987, 7 million agricultural workers have died of AIDS worldwide and rise to 16 million by the year 2020 if its spread is not eliminated (Weinreich & Benn 2004:42).

The education sector has also severely been affected and impacted by this epidemic as the number of children in education has reduced due to non affordability of fees, families being destroyed and children having to become breadwinners in their families and/or care for the sick. The

epidemic has also contributed to the reduction of the number of teachers and other active personnel, such as inspectors, administrative staff and the general staff as a result of the mortality rate and illnesses. The resources at the disposal of the educational sector have declined because tax revenues are falling and also being redistributed, as a result fewer teachers could be trained while those retiring are not replaced. Thus, the quality of education continues to worsen (Weinreich & Benn 2004:43-44).

The health sector has been equally impacted as the health system lack adequate resources and cannot offer appropriate, affordable and high quality care to the population. Additional pressure is put on the health systems through the increasing number of HIV/AIDS patients, displacement of patients with other illnesses, increasing rate of tuberculosis patients and more sadly through chronic illness and the death of health workers. Furthermore, the remaining employees work under challenging and strenuous conditions because of the increased demands due to staff shortages in public hospitals and clinics thus many complain of overwork and burn-out (Weinreich & Benn 2004:45).

5.3 Poverty

5.3.1 Understanding of poverty

The word 'poverty' could mean different things to different people depending on one's societal context and/or socio-economic conditions. The definition and conceptualization of poverty in a society mirrors the ideals of that particular society as in defining and conceptualizing, we are revealing a great deal about the way things in society should be.

The present day definitions and conceptualization draws on complex and at times contradictory assumptions about what people are supposed to need in order to live a minimally human life; about obligations between individual and society; about relation between have and lack, ill being, will being and suffering, and about social life and individual agency. Thus ordinary language about poverty has an inherent messiness as it is used in divergent ways to highlight different phenomena's and to serve a wide range of purposes (Poverty and Inequality Institute February 2007:5).

Concepts and definition of poverty are phrases that are often used interchangeably and thus they could lead to confusion. By concepts it refers to the frameworks out of which definitions are developed; and definitions are used to distinguish the 'poor' from 'non-poor' within the framework of concepts, and measurements operationalise the definition (Poverty and Inequality Institute February 2007:24).

Let us below explore the diverse concepts and definitions of poverty:

5.3.1.1 Definition

Poverty could be understood in a narrow and in a broad sense. In the narrow sense, it means a lack of income; while in a broad sense it could be seen as a multi-dimensional, encompassing other issues such as housing, health, education, access to services and other avenues of assessing resources i.e. social capital and social power relations. It could also be understood in a minimalist way, considering the poor as those who are unable to survive even in the short term since they utterly have no means of survival; and in an expansive way, considering the poor as those unable to participate in society as full citizens (Poverty and Inequality Institute February 2007:10).

According to the Poverty and Inequality report prepared by Wilkins (May 1998); poverty is characterized by the inability of individuals, households or communities to command sufficient resources to satisfy a socially acceptable minimum standard of living. Thus it includes alienation from the community, faced insecurity, crowded homes, usage of unsafe and inefficient forms of energy, lack of jobs that are adequately paid and/or secure, and fragmentation of family. Poverty may also include social exclusion from economic participation[90] and social benefits.[91]

Kwakwana (September 2006) in providing a definition of poverty conquers with the above two that it is a multidimensional concept encompassing all important human requirements. Poverty is viewed as a capability deprivation, being the lack of income or consumption to satisfy socially defined basic needs; and also as acute deprivation, being a lack of other important aspects necessary for survival beyond those defined as basic needs.

---

[90] Labour markets and opportunities to earn income.
[91] Decision making, social services and access to community and family support.

121

In 1990, the World Bank introduced a poverty measuring line of $1 and $2 per day as a measurement of poverty in the developing countries, which is also being used by the Millennium Development Goals despite its criticism in many quarters. In 2000 prices, $1 amounted to R87 per capita per month and $2 to R174 per capita per month. In essence living on less than $2 per day designated poverty and on less that $1 per day designated destitution.

Poverty therefore means being financially, materially and socially destitute i.e. not having enough financial, material and/or social resources that allows for basic survival of any human being as defined by the respective and/or particular socio-economic context.

5.3.1.2 Conceptualizing poverty

According to the Poverty and Equality Institute (February 2007:24-27); there are various frameworks for conceptualizing poverty being: absolute and relative approaches and the capability and wellbeing approach.

The absolute poverty refers to a state of deprivation defined in relation to a supposedly objective, invariant and value free external definition of basic human needs. Its standard does not change according to prevailing living standards of society, or over time, or according to the needs of different groups in society. Within this concept there is primary poverty and a multidimensional view of poverty. The primary poverty focuses on the total earnings of a family in relation to the minimum necessities for the maintenance of merely physical efficiency. The concept of $1 per day by the World Bank arose out of the primary poverty approach as influenced by the study of Seelbohn Rowutree in 1901 in England.

The alternative multidimensional concepts of absolute poverty arising from the World Summit for Social Development focuses beyond the earnings and also includes the basic needs and social services necessary for human development such as water, sanitation, health, shelter, education and information. Relative poverty refers to a state of deprivation in comparison to a specific reference group within that society or community. In essence this concept judges people as poor in comparison to those around them thus the different socio-economic classes within a specific society. This approach takes into account the national distribution of income and expenditure; and also the general living standards or norms of society as a whole or in

relation to resources required to participate fully in that society.

The capability approach conceives poverty as being absolute in the space of capabilities being the universal human needs in relation to education, human dignity and participation in society; and being relative in the space of commodities, resources and income that are required to realize the capabilities.

5.3.1.3 Causes of poverty

According to the Poverty and Inequality Institute (February 2007:15); the causes poverty in society could be divided into three aspects being Residual, Pathological and Structural.
The residual approach, conceives poverty as arising from being left out of the growth and development process within society, and thus it hold that economic growth and participation alleviates poverty.

The pathological approach conceives poverty as arising from ones failure to get a job or infact ones laziness and thus emphasizes that people are responsible for their poverty and should also be responsible getting themselves out. This is a very narrow and ill informed understanding of the causes of poverty in society especially in relation to the developing countries historical context of colonialism and racial and economic oppression. Archbishop Ndungane during his interview by the Sorjournes Magazine (July 2005:21); refuted the pathological understanding of the causes of poverty by saying

> "I hear people say, if you work hard then you can improve your condition. That's putting it too simply. If you are born in Darfur or in Somalia, you can't help yourself. You are trapped in that cycle of poverty…"

However the structural approach offers a more profound view. It conceives that growth and development could in themselves produce poverty and inequality arising from unemployment which is influenced by the changes in both global and national production strategies and also hence the historical trajectory of the political economy.

The study of poverty and inequality by Wilkins (May 1998:14); revealed unemployment was a significant contributor to poverty in South Africa. The unemployment rates tended to be highest

among Africans, in rural areas, among women and youth, and among those with no previous work experience. Furthermore, it revealed that the unemployment rate was 59% among the poorest of the population compared to 5, 5% among the richest. The Africans accounted for 93% of the unemployed poor, 56% were women and 70% below the age of 35, 58% were from rural areas, 50% have completed primary education or less, and 72% had no job experience. The broad unemployment rate was estimated between 30%-40% and has been steadily increasing since 1995, making South Africa's unemployment rate the highest in the world. The narrow unemployment rate increased from 17% to 24% between 1995 and 1999 while the broad unemployment rate increased from 29% to 38% during the same period (Hoogeveen and Ozler in Bhorat and Kambur 2006:59-60).

The other important component arising from the Archbishop's statement above especially in our South African context is that the political climate and context of a nation could cause poverty in society. In essence the political instability heavily impacts on the country's socio-economic conditions that could in turn create an impoverished society. People could for political reasons be deliberately impoverished through exclusion from economic and political participation by another group; and thus this is true in South Africa under the Apartheid policies.

5.3.2 Impact of poverty

The Poverty and Inequality Institute (February 2007:6-7) reports that according to 2003 UNDP-SAHDR[92] income poverty and inequality were found to have increased. Despite this increase, the report also found that there was a decrease of people living in poverty from 51% in 1995 to 48.5% in 2002. Furthermore, there was also a decrease in the number of people living below the World Bank's poverty line of less than $2 per day from 24.2% in 1995 to 23.8% in 2002. However, the number of those living on less than $1 per day had risen from 9.4% to 19.5% between 1995 and 2002. Nevertheless, the number of people living in poverty had increased between 1995 and 2002 from 20.2 million to 21.9 million people.

---

[92] United Nations Development Programme – South African Human Development Report

Shetty in Jones (2008:366); reports that the proportion of people living on less than $1 per day in Sub-Sahara Africa was in 1990 46.8%, in 1999 was 45.9% and in 2004 was 41.1%; and in the developing region it was in 1990 31.6%, in 1999 23.4% and in 2004 19.2%.

The study on poverty and inequality by Wilkins (May 1998:5); revealed that poverty distributed unevenly among the different provinces being: Eastern Cape 71%, Free State 63%, North West 62%, Northern Province 59%, Mpumalanga 57%, Gauteng 17% and Western Cape 28%. According to this report poverty is deepest in the rural areas of our country thus while the rural population accounts for 50% of the population, the rural areas contain 72% of the poverty rate. Poverty while not confined to a particular race is much more concentrated among blacks since 61% are blacks, 38% are coloureds compared to the 1% whites. This should be understood within the context of racial distribution of people within our society.

The women and children are the hardest hit by the scourge of poverty in our society arising from the socio-economic, gender and political inequalities of our time. It is estimated that every three children in five live in impoverished households and communities. The risk varies widely by province as there are 78% of children in the Eastern Cape compared to 20% in Gauteng who live in poor households. Furthermore, there is a 60% poverty rate among female headed households compared to the 31% for male headed households.

There seems to be a correlation between the standard of living and the level of education. The poverty rate among people with no education is 69% compared to 54% among those with primary education, 24% of those with secondary education, and 3% of those with tertiary education. It also has ties with unemployment as the study also reveals that 55% of people in impoverished households are unemployed compared with 14% of those that are in non impoverished households.

Poverty also impacts on the health of the impoverished as they do not have access to high quality medical resources thus the fatality rate is high especially resulting from chronic illnesses such as HIV/AIDS. Also the poor are more vulnerable to opportunistic diseases due to the poor and unhealthy living conditions they find themselves. It has also been proved that poverty and ine-quality affect the spread of illnesses such as HIV/AIDS as many impoverished women and chil-

dren find themselves in very compromising sexual relationships as a means of survival and/or putting bread of the table.

5.3.3 Overcoming poverty

The ultimate goal in tackling the challenge of poverty is to completely overcome it, thus ensuring that each person and/or household could have access to at least minimal financial income, basic needs together with the basic social services necessary for survival in society. There are different initiatives and approaches attempting to achieve this vision as described by the below mentioned terminologies being Poverty Relief, Alleviation, Reduction and Eradication.

Poverty Relief refers to policies and interventions that seek to give a short term assistance to the impoverished people, usually arising from some external crises and pushes people into a severe state of vulnerability. This is viewed as an emergency relief for a specific period of time. Poverty Alleviation refers to the policies and interventions that seek to reduce the negative impact of poverty on the impoverished people in a more sustained and permanent way. These programmes have a longer term goal and are in general more developmental in nature such as the social grant. Poverty Reduction refers to policies and strategies that reduce the number or percentage of people living in poverty or the severity of the impact of poverty on the lives of the impoverished. Poverty Eradication refers to policies, strategies and initiatives that are aimed at ending the existence of poverty in society. Thus our country has subscribed to the MDG's which call upon each country and society to commit itself to engaging in initiatives that aim at halving poverty by 2014 and completely eradicating it in time.

There is an agreement among most people in South Africa and globally about the need to reduce poverty and where possible eradicate it completely. There has been in our country a number of national initiatives that have attempted to identify ways and means to reduce poverty and unemployment such as the 1998 Presidential Job Summit, the 2003 Growth and Development Summit, and the subsequent Growth and Development Initiatives.

There has also been high levels of public engagement around poverty being championed by amongst others Archbishops Desmond Tutu and Njongonkulu Ndungane, and Nelson Mandela

together with their respective trusts and various non-governmental organizations. In addition, there has been a significant increase in the rate and number of corporate social investments, individuals and faith based communities giving to various charities including religious organizations addressing the various states of vulnerability.

However, there is disagreement about the 'How' of ending poverty i.e. the pace and the choice of paths due to the historical contextual complexity of this challenge evident in its definition and conception. There have therefore been a number of diverse proposals put forward by the various organizations including the faith based communities on the means and ways of significantly addressing this challenge.

The African National Congress as the ruling party has adopted economic policies that argued for a more gradual approach thus the GEAR[93] policies and initiatives. These policies argued for initiatives of redistribution through economic growth via a tackle down mechanism. However, according to the Poverty and Inequality Institute (February 2007:18); research has shown that the GEAR approach to poverty alleviation does not work. Thus the government announced its intentions to accelerate economic growth as well as transform the economy by adopting a more interventionist and developmental approach through the ASGISA and BBBEE initiatives.

The World Bank in its document entitled Reducing Poverty in South Africa published in 1994 proposed the following as key aspects to be addressed in facing the challenge of poverty:
- Investing in people by ensuring access to education and health, and to intentionally upgrade the labour skills.
- Investing in cities by ensuring the creation of a comprehensive urban services, land and housing and service delivery.
- Investing in new private enterprise that would entail rural restructuring, and the development of micro, small and medium sized enterprises.

The South African Human Development Report by the United Nations Development Program in 2003 proposed the following aspects to be addressed in facing the challenge of poverty:
- Access to social services.

---

[93] Growth, Employment and Redistribution

- Environmentally sustainable developments.
- Creation of job opportunities.
- Sustainable growth – economically.

There seems to be consensus on the above proposals about key issues that need intentional intervention to eradicate poverty within society though presented differently, which I believe have indeed nipped it in the bat. However, our communities are longing for changed and better lives arising out of these proposals rather then more intellectual deliberations and debates as a result many more conferences.

Shetty in Jones (2008:360); holds that the faith based organization have a critical role to play in facing the challenge of poverty as they have the human capacity and resources, and are visible in all communities including the most remote areas than any other organization in society. They could be involved in more practical ways and means through advocacy and awareness, providing practical assistance through feeding schemes and soup kitchens, creation of food gardens, monitoring the municipalities on service delivery and intervene where necessary through dialogue, opening their doors to become centres of hope and nourishment and where possible champion developmental initiatives for the unemployed and even encourage women and youth in communities to form small businesses.

In addition, the Archbishop Ndungane together with the Jubilee 2000 Campaign advocated for debt relief policies by the developed nations as a means of eradicating poverty so that the owed debt could be utilized for the development of the socio-economic aspects of the developing nations, and this indeed a successful campaign.

Nevertheless, the eradication of poverty needs all the stakeholders being government, business sector, civil organization, NGO's, Faith Based Communities, and the ordinary people to work together and cooperate so as to produce workable and sustainable socio-economic and political policies and initiatives aimed at holistically improving the lives of many impoverished people rather than the chosen few. Thus, ensuring access of all people to the financial and other basic necessities of life.

5.4 Concluding remarks

This chapter has helped us to have an overview understanding of the two challenges in the post apartheid South Africa being HIV/AIDS and poverty and also to reflect on their impact in society especially in relation to the removal of human dignity in society. We have covered a brief overview of these aspects so to get the glimpse of their impact in relation to human dignity and thus have not attempted to cover a much more detailed study.

In the next chapter we focus on the response and contribution of the Anglican Church through focusing on the mission and ministry of Archbishop Njongonkulu Ndungane during his era as an archbishop and metropolitan. We take a look at all initiatives he pioneered within and outside the church aimed at conquering these challenges as a means of restoring the dignity of humanity. This will be preceded by his brief biographical outline as a means of understanding his socio - economic and theological formation that impacted on his activism for social justice. His mission and ministry had so much impact in the restoration of human dignity in society that various leaders have given their analyses. We will also share on the views of the various leaders in society on the contribution made by our former archbishop.

Chapter 6

Response & Contribution to facing the Challenges of HIV/AIDS and Poverty

6.1   Introduction

This chapter will focus on the Anglican Church of Southern Africa's response and contribution to facing the post 1994 challenges of HIV/AIDS and Poverty by focusing on the ministerial tenure of the Archbishop Njongonkulu Ndungane particularly his contribution in combating these challenges. Also we will briefly consider his biographical information.

Bishop David Beegte in his article edited by Rowland Jones (2008:83-88) gave the following summarized reflection of the role played by Archbishop Ndungane during his tenure of office as the Archbishop of Cape Town and Metropolitan of the Anglican Church of Southern Africa.

Njongonkulu Ndungane (1996-2007) became the first Archbishop in the post Apartheid society and thus his role was to be significantly different to that of all his predecessors. The major challenges were HIV/AIDS, poverty and the socio-economic and political development. Throughout his tenure he primarily but not exclusively focused on the two challenges of poverty and HIV/AIDS. His tireless ministry resulted in the formation of the Provincial HIV/AIDS office now called Anglican Aids and Healthcare Trust and the establishment of the Hope Africa as the Cape Town diocesan body at first and later became the provincial body focusing on development.

He also made a significant contribution through his advocacy ministry in Africa and globally within and outside the church on the abovementioned challenges and thus attracted many partners globally and locally from churches, civil society, the business community, NGO's and aid agencies, who made an immense contribution in addressing these challenges.

6.2   Biographical information

Archbishop Njongonkulu Ndungane was born on the 2nd April 1941. He had five siblings being four sisters and a brother. His father was an Anglican parish priest in Kokstad and his grandfather

also an Anglican priest. He married Nosipho Ngcelwane in December 1972 who sadly passed away of a haemorrhage in 1985. He subsequently married Nomahlubi whom he is currently divorcing due to long standing breakdown of their relationship. He obtained his junior certificate at Matanzima Secondary School in Cala; and later matriculated at Lovedale High School in Alice. He then went to study commercial law at the University of Cape Town during which period he became an activists under the Pan African Congress. His increased political activism led to his arrest and conviction and to serving a three year sentence from August 1963 to August 1966 at the Robben Island. In 1971 he began his theological studies at St. Peters a constituent college of the Federal Theological Seminary in Alice. He then in 1971 went to Kings College in London where he obtained his Bachelor of Divinity and Masters in Theology in 1979.

In recognition of his outstanding contribution as a human activist within the church and society, he was awarded several honorary doctoral degrees being:

- Doctor of Divinity by Rhodes University in Grahamstown; Protestant Episcopal Seminary in Virginia; and Episcopal Divinity School in Massachusetts.
- Doctor of Human Letters by Worcester State College in Massachusetts.
- Doctor of Philosophy by University of Cape Town in Cape Town.
- Doctor of Theology by University of Stellenbosch in Stellenbosch.
- Doctor of Literature and Philosophy by University of South Africa.

He was ordained to diaconate in December 1973 and to the priesthood on 3rd July 1974. While in England, he served as an honorary curate at St. Mark's, Michigan; St. Peters, Hammersmith; and St. Mary the Virgin, Primrose Hill. He also served as a chaplain at St. Georges in Paris.

On his return to South Africa, he served as the Rector of St. Nicholas in Matroosfontein in 1979. Eighteen months later he became the Provincial Liaison Officer for Archbishop Russell and was based in Johannesburg. In 1985 he was commissioned to become the Rector of St Bedes Theological College in Umtata. He was later in 1987 appointed Provincial Executive Officer by Archbishop Tutu and served for five years. Thereafter, he was appointed the Bishop of Kimberly and Kuruman Diocese in 1991, and in September 1996 he was appointed Archbishop of Cape Town and Metropolitan until his retirement in December 2007.

6.3   Archbishop Ndungane's Contribution

Ebrahim Rasool[94] (Southern Anglican Dec 2007:15) in his farewell article on the retirement of Archbishop Ndungane said "The leadership of Archbishop Njongonkulu Ndungane has therefore made a remarkable contribution towards the emancipation of our people from poverty and disease."

Indeed the Archbishop took the two major challenges of poverty and HIV/AIDS during his era of leadership and turned them into opportunities for mission and ministry. He continually vehemently challenged local and global Christians Inter-denominationally especially ACSA and the worldwide Anglican Communion to put faith in action through becoming icons of hope to those challenged by poverty and disease. However, his challenge went beyond the church borders and included other faith based communities, governments, business sector, civic organizations, NGO's, and the individual members of our communities. He believed that these challenges could be better and effectively addressed through the cooperation and partnership of all stakeholders and never by one sector only.

He like Archbishop Desmond Tutu became the prophetic voice of the voiceless and the prophetic leader that gave direction on ways and means everyone could make a meaningful contribution towards the betterment of our lives and communities in light of the faced challenges and opportunities.

He was strongly of the opinion that the faith communities and civil society could make a vital contribution in addressing the following crucial areas which would speedy the implementation of the efforts to improving the lives of people:

- Good governance.
- Combating corruption.
- Power - leadership.
- Strengthening civil society – building relationships.
- Healing and Reconciliation.

---

[94] Former Premier of the Western Cape

- Gender Equality.
- HIV/AIDS

As a prophetic voice he travelled extensively within and outside the country bringing the plight of the marginalized and poor back on the agenda and spotlight of the world. He also provided the leadership to ensuring that the church and society came up with strategic plans which were implementable to combating these challenges. Thus Douglas (cf. Jones 2008:328) holds that without the visionary and courageous leadership of Archbishop Ndungane and constant vigilance to put faith in action, the Anglican Communion would not have played its meaningful role as it had in addressing the challenges of poverty and disease and the Millennium Development Goals.

Jones (2008:33) accounts Ndungane as one who played a decisive role in shaping his own Diocese of Cape Town and the Anglican Church of Southern Africa. He has been a significant figure among the Primates of the Anglican Communion from the 1998 Lambeth Conference for his contribution on the human sexuality deliberations. Furthermore, he has championed good governance and nation building and vehemently criticized those driven by self interest within and outside South Africa. He is well know as a tireless campaigner in the field of debt, poverty alleviation, HIV/AIDS, MDG's and other matters of social interest.

His tireless contribution through his prophetic advocacy and leadership during his tenure as Archbishop yielded among many the following achievements and breakthroughs:

- The cancellation of a R265 billion debt owed by the poor and developing countries through the jubilee 2000 campaign which he was patron of.
- The establishment, development and implementation of the Anglican Aids and Healthcare Trust and the Provincial Poverty Alleviation ministry through Hope Africa. This has resulted in the formation and development of diocesan and parish based HIV/AIDS and Poverty alleviation ministries in most if not all our churches. These initiatives have been made possible by the funding he secured from the various international funding agencies.
- The promotion in South Africa and abroad of the Millennium Development Goals

133

objectives, particularly the right to food and access to basic services. He also hosted the Team Conference[95] in March 2007 of over 400 delegates from the worldwide communion to deliberate on the concrete ways the communion could achieve these goals.

- Facilitated the drafting of the Action Plan at the 2007 Primates Meeting which committed the Anglican Communion to take specific steps to addressing the global debt, poverty, the HIV/Aids pandemic and the needs of theological education. This resulted in him through his courageous leadership hosting the All Africa Anglican Conference on HIV/AIDS in August 2002 in Boksburg.

- The establishment of the Religious Leaders Forum of different faith communities that met with the President of the RSA to consider issues of social development especially moral regeneration.

- The establishment of the African Monitor, a pan African non-profit body that among other things monitors the implementation of the promises made by the international community.

- His chairpersonship of the sensitive section of the Lambeth Conference in 1998 discussing issues of human sexuality and the position of the church on gay and lesbian Anglican in ministry.

- The formation of the dioceses of Angola, Mpumalanga, False Bay and Table Bay. The change on the role of Archbishop to focus more on provincial and international matters rather than diocesan. Also the change of the name from CPSA to ACSA.

- Following his retirement he was appointed the Executive Director of the National Historic Schools Restoration Project. This is an initiative aimed at restoring and re-introducing the former mission and other church run schools[96].

   Douglas (cf. Jones 2008:325-327) and (Unisa Doctoral Programme 2008:5):

In light of the above and to better understand the magnitude of his contribution locally and globally during his tenure of office we will also discuss and/or outline the following aspects:

- Ndungane's Perspectives on HIV/AIDS
- ACSA's Response Strategic Plan on HIV/AIDS

---

[95] Towards effective Anglican Mission: An International Conference on Prophetic Witness, Social Development and HIV/AIDS
[96] Such as Adams College, Ohlange, Marrianhill and Inanda College

- ACSA's Practical Response Initiatives : HIV/AIDS and Poverty
- Worldwide Anglican Communion's Response on HIV/AIDS
- Team Conference Outcome
- Local and Global Leaders Views on Ndungane's Leadership and Contribution,

6.4   Perspectives on HIV/AIDS – Archbishop Ndungane

Archbishop Ndungane's perspectives on HIV/AIDS could be divided into two components being firstly, the vision of hope and the need to build a just and compassionate society; and secondly, the vision of working and building of a future generation without Aids.

6.4.1 Building hope through a compassionate and just society

Stigma continues to be one of the greatest impediments in the fight against the HIV/AIDS pandemic and thus it has become the silent killer. Stigma has divided families who cannot speak to each other about the illness and has brought about fear of alienation and rejection thus people shun testing and where they know their status avoid the treatment. As a result infection spreads rapidly. Ndungane (2003: 59) holds that each day Africa looses more than 5000 people from this pandemic and at every eight minutes there is a new infection.

The root of stigma arises from the anciently held notion among societies worldwide that the acquisition of a disease was the result of sin, either due to the displeasure of ancestors or a sin against the creator. Religion has also tended to blame those who suffer from the disease and thus those in authority for too long have condemned those living and dying from Aids either through silence or words of judgement. (Ndungane 2003: 59)

Ndungane (cf. Jones 2008:152) feels therefore that many of us have been part of the problem more than we have been part of the solution since we have often taught destructive theologies that link sex and sin and guilt and punishment.

Stigma for Ndungane (2003: 59-60) is created by shame and fear and also by the ignorance of the facts and denial of the facts. He believes that certain facts about Aids need to be made clear if we are to win this battle. That HIV is a virus and not sin. That HIV is a sexually transmitted disease that is transmitted like any other sexually transmitted disease; and that loading up on issues of

morality on HIV/AIDS in the reluctance to talk about facts confuses our people. Hence for him abstinence, faithfulness and appropriate condom use should be taught as part of the comprehensive education process; in a way that does not allow people to be marked out, labelled, judged and ostracised whether they are infected or affected. Furthermore that we must uphold sexual morality, but we must do so in a way that gives people especially the young, a holy, healthy and holistic view of life and not merely a list of don'ts. Ndungane (cf. Jones 2008:152)

It is therefore essential in building hope through compassionate societies that the church plays a significant role in shaping the values of our communities by reminding itself and the world that compassion is one of the highest values. The church should communicate to the world through its Mission and Ministry that our place of value is in forgiveness for all who have made mistakes and for those who have moments of doubt and despair. That God loves each and every person and wills for each person to have life more abundantly. The Church therefore could create this Hope in society through the creation of 'Caring Ministries' both for those living with Aids and for their loved ones who are affected. In essence, all humanity if not infected is affected by this pandemic since we either know of someone living with Aids or have buried friends, relatives, family, neighbours, colleagues, schoolmate etc. as a result of this pandemic.

Ndungane (2003:62) therefore says

> "I have hope and I have the conviction that the faith community can make a difference in the lives of those living with and dying from HIV/AIDS. I am committed to the principle that no one shall die alone, but more importantly no one should care alone. We need each other. We need our community. We need our family. We need our friends and loved ones. We need all of them to alleviate the suffering in this, the greatest human tragedy in history. God will give us strength to do this."

It is clear that to bring Hope through Caring Ministries all persons have a significant contribution and role to play within their communities and society; and the cooperation of all stakeholders is of utmost importance. We must never lose sight that each one of us has been put on earth by God to make a difference and to become God's heart, hands, and feet whereby God's people live and we can make the difference. (Ndungane 2003: 63)

There are no rules on what we should do then than to prevent and control the spread of this

pandemic; bring renewed compassion to a world of pain; build a more just society; and to extend our care and support to those in need. (Ndungane 2003:62-63) Furthermore, in building a just society we need to ensure that everyone who needs medical treatment has access to such treatment since without it we cannot build a future as we will be unable to prevent mother to child transmission, and also be unable to alleviate suffering and extend life. We also need to ensure that there are safe and effective pharmaceuticals which put the dignity of life before the profits.

However, we need to also recognize the importance of behavioural change in this battle. We need to change our sexual behaviours to save lives since indiscriminate and irresponsible behaviour compromises life. We need to learn to respect woman and the persons who say NO to sexual activity; and to teach our young men to respect themselves and their partners; develop new respect for the ancient wisdom of the Church about monogamy as being crucial for our survival; and protect our loved ones through knowledge of our status and that of our partners. Thus Ndungane (2003: 61) says "…to do less than know your status is to commit murder…to accept less than knowing your partners status is to risk our suicide."

6.4.2 Building a generation without Aids

Archbishop Ndungane (2003: 62-63) envisions the creation of a future generation without Aids whereby children run freely on our streets; their parents walking beside them. Whole families are together and whole communities are working side by side for better lives of all the inhabitants. This is a vision of Mother Africa and her children at home and at peace. Our traditions of family and community are renewed and give life. Our churches and houses of worship sing again praises to the God who has delivered us into life.

In order to realize this vision according to Ndungane (2003: 63), we must firstly, work at extending life through treatment and aggressive prevention to bring this pandemic into control so that families will not have to be uprooted and communities destroyed. Secondly, we need to educate our children and youth and help them develop the life skills that will keep them from ever becoming infected. Finally, we need to build our nation as just and caring societies.

6.5 Worldwide Anglican Communion's response on HIV/AIDS

The worldwide Anglican Communion position and response to the challenge of HIV/AIDS is reflected in the Statement of the Anglican Primates[97] issued on the 16th April 2002 at Canterbury.

Their statement's preamble says

> We the Primates of the Anglican Communion, gathered in Canterbury, have received a report from the Council of Anglican Provinces in Africa on the impact of HIV/AIDS on the African continent. The presentation was led the Archbishop of Cape Town, the Most Revd Njongonkulu Ndungane, who was mandated by the Primates in March 2001 to co-ordinate a Communion wide strategy to address this immense global crisis of human suffering

The Primates expressed their gratitude to Archbishop Ndungane for the leadership he had provided on their behalf and commended the other African Primates and churches for the direction they had given them. Furthermore, in recognition of Archbishop Ndungane's strategic position within South Africa and within the Council of Anglican Provinces of Africa, the Primates re-mandated him to spearhead the churches policy of development and global strategy.

They noted that the pandemic affected every region in the world. However the poor were the hardest hit and it is those nations, already weakened by the burden of debt, who needed the church's support the most. The challenge was not in one area of the world but was a problem of increasing seriousness across the Global South, in many countries of Asia and the Pacific, Africa and Latin America. However particular attention in their commitment was given to Africa because it was in these nations that women, men and children were living and dying from HIV/AIDS in greatest numbers; and that the destructive effects on social, economic growth and development were deeply felt.

They then made a call for an end to silence about this disease; the silence of stigma, silence of denial, the silence of fear. It was confessed that the church herself had been complicit in this silence since when voices were raised in the past it had been too often a voice of condemnation. They then made it clear that HIV/AIDS was not a punishment from God and that the Christian faith compels the church to accept that all people including those living with HIV/AIDS are made in the image of God and are children of God.

---

[97] It the Archbishops Worldwide

It was acknowledged that their concern over the crises arose from their ministry as pastors of God's people and thus they were called to this ministry by God, the God of love. As pastors therefore they were called to walk alongside those who were affected, to offer support and compassion, and bring the Christian message of love, forgiveness and hope to the world. This approach was rooted, inspired and guided by the example of our Lord Jesus Christ who ministered to all without fear or discrimination. A call was then made to all churches to stand compassionately with those who are living with the disease, those who mourn and those who are dying. The Primates also encouraged a realistic and Christian approach to funeral practices, so that families were not pauperized by bereavement.

A collective action approach in response to this pandemic was encouraged by the Primates, with government and non-Governmental organization, development programmes, health and pharmaceutical agencies and with Christians and people of good will everywhere since such a co-ordinated and joint approach was the only way to address the enormity of this challenge. Their regret was expressed on certain governments who continually criticised those leading the church in this prophetic witness and reminded the governments and pharmaceutical companies that access to treatment was a basic human right.

> "We would remind both government and pharmaceutical companies that it is a basic human right that all who require treatment have access to that treatment. We affirm, therefore, that safe and effective pharmaceutical treatment should be more widely available to alleviate suffering and extend life, and join our voice to the Secretary General of the United Nations in his plea that the profit motive should not override the urgent humanitarian need for readily available and cheaper drugs."

They also expressed the need to guide and educate people in prevention of the disease and encourage Christian teaching which is frank and factual about abstinence and faithfulness; and also they reaffirmed the church's teaching on marriage and commended the value of this God-given sign of committed and covenantal love.

The Primates committed themselves to develop a global response to Aids and encourage a sharing of financial resources through the Anglican Consultative Council, to provide assistance to Churches seeking to develop strategies and programmes to address this crisis and also they will

facilitate access to international funds which will support such programmes. Furthermore, and in conclusion, they commended the six-fold response to Aids agreed upon by the All Africa Anglican Aids Planning Framework to Churches beyond Africa in their strategic planning and policy development to confront this crisis and minister among all affected with this pandemic.

6.6 ACSA's strategic plan on HIV/AIDS

The Anglican Church of Southern Africa in discerning its role in combating this pandemic commissioned a study on the nature and form of response they should take in response to the challenge before them. In August 2002 a report on the strategic plan was tabled which in turn influenced the resolution passed in 2002 Provincial Synod as the plan of action or way forward for period 2002-2006.

The six areas of concern through which the province would be able to respond and make a significant contribution on the challenge of HIV/AIDS were identified as leadership, care, prevention, counselling, pastoral care, and death and dying. It was very clear that in addressing the above aspects the church needed to effectively and aggressively address the contextual challenge of stigma within itself and the larger community as well, for any progress to be made in this regard. Furthermore, it was realized that funding was of critical importance for the success of any initiative and thus the church needed to provide resources in partnership with the donor community.

Below is the outline of the six areas of concern:

6.6.1 Leadership

Leadership within each parish and diocese was of critical importance to combating this pandemic and thus it was recommended that HIV/AIDS Coordinators be appointed in every parish and diocese. Furthermore, that each diocese should establish a Committee to coordinate and manage the HIV/AIDS Ministry in order to ensure an effective response. In addition, it was recommended that a Provincial HIV/AIDS Committee be established and a Coordinator be appointed to coordinate activities at the Provincial level so as to ensure ongoing support for Aids related programmes. This committee would be funded with 50% of annual budget estimated at R100 000 and thus R50 000.

6.6.2 Care

Care was divided into two components being Care at Home and Care of Orphaned Children.

On the Care at Home, the recommendation was that a Train the Trainer course be run for two trainers from each diocese of the province and be implemented from October 2002. The objective was to help those being trained to identify critical issues of wellness management and teach them to be carers in the homes. Also there would be focus on the aspect of stigma.

On the Care of Orphaned Children, difficulties regarding on how the church would take a more effective role in reducing poverty and balancing gender inequalities, both of which affected the ministry to the orphaned children were identified. It was then recommended that the church needed to spend some time reflecting and discerning the best approaches in response to the orphans challenge. Thus the province will also study and develop pilot projects as means of discernment of the variety of ways parishes and dioceses could effectively minister in this area. The overall cost of this pilot project was estimated at R350 000 in 2003 and R450 000 in 2004.

6.6.3 Prevention

On the prevention, it was identified that there was a critical need for people to be comfortable and factual in their conversation about sexuality and human sexual behaviour since HIV was primarily but not exclusively a sexual transmitted infection. The education about the epidemic was critical in addressing this great challenge before us and thus it was recommended that an ad hoc committee be established from various relevant parties to produce a curriculum on Sexuality Education and HIV Prevention.

6.6.4 Counselling

On the counselling, it was noted that the appropriate public disclosure of post test status would boost the effectiveness of stigma reduction programmes and that some dioceses were located in socio-economic and health challenged areas. It was recommended that parishes and dioceses consider the establishment of VCT[98] services in partnership and in cooperation with the local health sector; and also the recruitment of counsellors and health professionals to provide the service.

---

[98] Voluntary Counselling and Testing

Counselling pre and post testing is critically important but more essentially is the provision of a safe environment for disclosure and support on disclosing ones positive status. Our church therefore should become exactly that safe haven for all challenged by this epidemic. It was further recommended that a pilot initiative be developed in one of the needy dioceses within the province and the estimated cost was R750 000.

6.6.5 Pastoral Care

On the pastoral care, it was noted that the role and impact of both clerical and lay leadership in providing pastoral care and support to those infected and affected could not be underestimated or underrated and thus their training in this regard was critical and of necessity. It was then recommended that a training programme be developed and run in each diocese for both clerical and lay leadership during 2003 and 2004. The cost was estimated at R1.5 million which would be solicited through international donors.

6.6.6 Death and dying

On the death and dying, it was noted that as many as 750 000 Aids related deaths could occur among ACSA members during 2002 and 2012 and thus there was a need to develop a Christian Guideline for disposition of human remains, since cemeteries across the province were filling up much faster than it could have been imagined or predicted and also that the costs of funerals sky rocked.

It was recommended that a committee on Religion and Culture be established to consider how the church could effectively address this Challenge and also to formulate guidelines on matters relating to death and dying.

6.6.7 Synod resolution

The 2002 Provincial Synod passed the following resolution endorsing the proposals of the strategic planning process as the way forward and implementation strategy in response to the challenge of this pandemic:

> "Whereas, the Provincial Synod is committed to action in supporting and expanding the Provincial response to the HIV/AIDS pandemic, and

Whereas caring individuals, congregations, parishes and dioceses of the CPSA have been engaged in a variety of HIV-related ministries for the past decade, and

Whereas the Provincial Office for HIV/AIDS Community Ministries and Mission has completed long term strategic planning in the dioceses of the Province, using the All Africa Anglican Planning Framework, and

Whereas, the results indicate there are programmes and projects, which demand Province-wide response, coordination and funding,

This Provincial Synod hereby:

1. Continues to uphold and support such leadership efforts of the Metropolitan in leading efforts within the Province, Africa and across the worldwide Anglican Communion, which raise awareness of the HIV/AIDS pandemic and the stigma that it causes, and garner national and international support for all persons living with HIV/AIDS;

2. Endorses the programmes and projects presented under the six focal concerns of Leadership, Care, Prevention, Counselling, Pastoral Care, and Death and Dying;

3. Supports the efforts of the Office of HIV/AIDS Community Ministries and Mission in securing funding for the programmes and projects identified in the Provincial Strategic Plan;

4. urges the creation of such task forces and committees as may be necessary to institute and advance the Strategic Plan;

5. Re-affirms the resolution on AIDS Ministry- The Provincial Response (PSC-10.9), Women's and Children Rights and HIV (PSC-10.10), AND Mothers Union/Anglican Women's Fellowship Response to HIV/AIDS (PSC-10.14), and

6. urges the adoption of CPSA Workplace policies in each diocese of the CPSA which uphold, support and protect the dignity and livelihood of all those employed for licensed ministry within the Province who are living with HIV/AIDS, and

7. extends the appreciation of the CPSA for the work of the Canon Missioner for HIV/AIDS to the Episcopal Church of the United States and the Diocese of Washington for extending such ministry to the Province." (Strategic Report 2003 Annexure 1)

6.7   Response initiatives on HIV/AIDS and Poverty

6.7.1 HIVAIDS

The Anglican Church of Southern Africa under the enabled leadership of Archbishop Ndungane ensured that the six key objectives recommended by the Strategic Plan in August 2002 and passed by the Provincial Synod in 2002 became a living reality through the Provincial, Diocesan and Parish programmes and projects implemented to date. There are two notable initiatives and programmes run provincially that have had a direct bearing and have had a significant impact in the local dioceses and parishes being Anglican Aids & Healthcare Trust and Hope Africa which I will outline below:

6.7.1.1 Anglican Aids & Healthcare Trust

The Anglican Aids ministry was established as a Provincial organization in April 2003, when former Archbishop Ndungane declared the first united response of the Anglican Church of Southern Africa to the HIV/AIDS pandemic sweeping through the six nations.

 The British Department for International Development[99] funded the initial three-year programme, named Isiseko Sokomeleza[100]. As the name suggests, the programme set out to build capacity across the Province to deal with the challenges presented at local level. Each diocese employed an HIV/AIDS coordinator who would place Aids onto the agenda of the local churches and set up parish-based task teams to assess needs and prioritise responses. Parishioners of all ages underwent training to address issues of stigma and discrimination, care for affected children, set up support groups for people living with HIV or Aids, provide counselling and basic home-based care and encourage people to be tested for HIV, especially once ARV's became available. Parishes established food gardens, feeding schemes, income generating projects, children's centres and hospices. These projects and activities significantly restored hope and dignity to many who would otherwise have despaired.

---

[99] Also known as DFID
[100] Building the Foundation

During the first phase, separate funding was secured from the US's PEPFAR[101] which enabled the establishment of two additional and more narrowly focused programmes called Vena Vetu[102] which seeks to meet the multi-faceted needs of orphaned and other vulnerable children; and Siyafunda[103] which focuses on equipping young people to become part of the solution by training their peers in Aids awareness, abstinence and other life skills. (Aah+Reach Newsletter 2008:8)

Vision and Mission:

Vision is to be a holistic and engaged AIDS ministry accessible to all in Southern Africa.
Mission is to reflect the unconditional love of Christ to all through our HIV and AIDS programmes.

Using the structures of the Anglican Church of Southern Africa, it plans to:
- Develop and implement relevant programmes
- Educate, train and build capacity
- Research and share information and mobilise resources
- Monitor and evaluate effectiveness
- Build partnerships and networks
- Advocate and lobby for social justice.

The church's role in responding to AIDS
With its established presence in the community, reach into outlying rural areas, large and willing volunteer base and its acknowledged moral authority and ethos of compassion and human rights, the church is well placed to contribute significantly to the efforts to counter HIV & AIDS.
The Anglican Church of Southern Africa covers six countries – Angola, Lesotho, Mozambique, Namibia, South Africa and Swaziland, as well as the Islands of St Helena and Ascension. All programmes and projects in Southern Africa are coordinated by the Anglican AIDS Office, based in Cape Town.

---

[101] President's Emergency Plan for Aids Relief
[102] Caring for our Children
[103] Teaching our Youth

Siyakha-We are building

Siyakha, launched in 2007, is the second phase of ACSA's initial campaign in response to the HIV/AIDS pandemic sweeping our region, is a multi-faceted programme building on the skills and capacity developed during the first phase called 'Isiseko Sokomeleza' to support and develop the Aids projects initiated in each diocese within the Province.

The programme supports and expands the projects initiated in each diocese, in particular:

- Strengthening understanding among church and community leaders of HIV and AIDS, including the reduction of stigma and marginalization;
- Strengthening management and implementation systems within the church;
- Effective collaboration between Anglican Church of Southern Africa and other churches, faith-based organisations and community groups;
- Strengthening capacity for advocacy within the Anglican Church
- The development of models of care for orphaned and vulnerable children;
- The development of counselling skills amongst church members;
- The piloting of VCT (voluntary counselling and testing) services being offered by churches in areas where government services are inadequate or inaccessible; and
- The development of HIV and AIDS workplace policies, programmes and materials for church employees, clergy and lay leaders. (Aah Reach Newsletter 2008:3; AAHT[104] Leaflet 2008:1)

Siyafundisa-Teaching our youth

It is good to care for the sick, to comfort the dying, to look after the orphans. But above all, we have to break the transmission cycle of the virus. We must stop it.

Knowledge about the disease and the way it is spread is very important, but it is only the first step! There is a need to go deeper and to address the root causes ... the behaviours, cultures and attitudes that are contributing to the spread of HIV and AIDS, especially among our youth. We believe that behaviour change is the most essential strategy in overcoming the HIV pandemic. We need to talk about and promote abstinence and fidelity amongst youth, and to

---

[104] Anglican Aids and Healthcare Trust

enforce the protective influence of parents and elders in our families and communities.

The Siyafundisa programme focuses on children, youth, families and communities throughout South Africa, Mozambique and Namibia. It aims to reach 860 000 young people between the ages of 10 and 24 through peer education, community and social mobilisation, with the overriding message of abstinence until marriage, and faithfulness within marriage and monogamous partnerships.

Siyafundisa aims to:
- help young people make responsible decisions;
- empower influential adults to become positive change agents and role models to young people;
- promote discussion in the wider community around the factors fuelling the HIV pandemic;
- promote and provide voluntary counselling and testing (VCT) to encourage people to know their HIV-status. (Aah Reach Newsletter 2008:4; AAHT Leaflet 2008:2)

Vana Vetu-Caring for our Children

Children and youth are worst hit by the Aids pandemic. Millions are orphaned; many are themselves living with HIV or Aids, and left without protection or nursing care. Others bear the burden of care for sick parents.

Vana Vetu provides counselling, education, holistic care and support for orphaned and other vulnerable children. The programme motivates and mobilises communities to take responsibility for the care and protection of their own children.

Successes

Since 2005, when the pilot programme was launched in partnership with the Mothers' Union, more than 32 000 children have received care from over 430 trained child care workers.

Activities

Beyond the provision of food, shelter and clothing, children are helped to register for birth

certificates, access child support grants or be exempted from payment of school fees. The *School is Cool* programme provides for learners to be kitted out with school stationery and uniforms.

Carers receive training in children's rights and visit households as needed. Community child care forums have been established to facilitate more effective problem-solving and collaboration between government, other organisations and the communities.

Expansion

The success of the pilot programme has enabled Vana Vetu to expand from the Eastern Cape into eight additional dioceses in the North West Province, Western Cape, Gauteng, Limpopo and KwaZulu-Natal. Further dioceses will be added as additional funding becomes available.
(Aah Reach Newsletter 2008:6; AAHT Newsletter 2008:3)

Public and Ecumenical Relations and Training

The Department of Public and Ecumenical relations exist to:

- collaborate and coordinate with organisations of other faiths, NGOs, government and
- traditional leaders to respond effectively to HIV & AIDS
- strengthen the voice of faith-based organisations (FBOs) in advocating for the rights of people who are infected with or affected by HIV and AIDS**.**

The specialised training division 'Jonah Training' provides training for leaders across all denominations, helping to create a network of trainers. The objectives are to:

- coordinate training activities
- develop culturally sensitive training material
- conduct research and theological reflection to inform the strategies of our programmes
- develop a workplace policy on HIV and AIDS
- provide support and guidance for those living with HIV & AIDS and their caregivers
- have training accredited with the Services SETA (Sector Education and Training
- Authority).

The following programmes fall under Jonah Training:

Church's Channels of Hope

This programme is designed to equip church leaders and laity with accurate knowledge of HIV and AIDS. Particular focus is given to stigma eradication, in order to ensure that people living with HIV or AIDS are welcomed into the church.

Anti-stigma Workshops

These look at attitudes towards people living with HIV or AIDS and consider how we called to treat people in the light of scripture. They offer an opportunity for participants to share their own experiences, both within and outside the church.

Clergy schools

Clergy of all denominations are equipped to cope with the pastoral demands of the HIV pandemic. Training is tailored to the group's requirements and typically includes counselling and stigma. These workshops also provide a safe space for clergy to share experiences, concerns and challenges and to support one another.

Retreats

It offers occasional retreats for people living with AIDS. These give people an opportunity to withdraw with others in similar circumstances and find a safe space to reflect and deal with issues and specific challenges. Friendships made during the retreat often continue to support participants long afterwards. (AAHT Leaflet 2008:4)

6.7.2 Poverty

6.7.2.1 Hope Africa

The challenge of HIV/AIDS, to be effectively addressed, needed a holistic approach. It is not only a sexuality or health challenge; but also one that has socio-economic and capacity building implications. Thus, the establishment of Hope Africa, The Anglican Church's Faith in Action.

Hope Africa, a section 21 company, is the social development programme of the Anglican Church of Southern Africa. Social Development has a recorded history of over 60 years in ACSA. Hope Africa grew out of this history and was established as a legal entity in 1999 through the leadership of the then Archbishop of Cape Town Njongonkulu Ndungane. It was developed from a church led voluntary association[105] within the diocese of Cape Town that had existed for over 40 years; and later made a provincial organization in 2005.

Hope Africa has been developed into an organization that brings tangible change into the lives of communities thereby translating Christian faith into action. The work of Hope Africa involves partnerships with the local parishes and dioceses, and through capacity building, leadership development and direct project facilitation aimed at poverty alleviation, Hope Africa acts as a catalyst for social development within the church for the benefit of society. With its programme, Hope Africa strives to bring the church closer to our diverse and unique Southern African society, by having a sustainable impact on Poverty Alleviation, Sustainable Livelihoods, Women, Youth and Rural Development.

Hope Africa has initially developed an operational three-fold objective framework comprised of **Capacity Building**, **Leadership** and **Partnership** which acts as a guide to how programmes may be implemented within the Dioceses of Southern Africa. In 2008 building on the three objectives it decided to add a fourth objective being **Knowledge and Information Sharing**.

The key focus areas of the above four objectives are as follows:

Capacity Building involves building of institutional capacity of the Dioceses in a number of diverse programs. The focus will be deliberately on building the social development ministries in dioceses that are rural in location, with high rates of poverty and limited access to economic opportunities. Through participatory learning methodologies social development structures will be participating in building their response and approaches to local sustainable development strategies.

---

[105] The Board of Social Responsibilities

Leadership aims to develop and strengthen the leadership capacity within the Church and its leaders. By using the poverty and development course Hope Africa as a capacity development tool for the church leadership, it will assist leaders through learning in advocacy, public policy engagements and broader developmental practices.

Partnership emphasizes the importance of strategic links with organizations who share a ommon vision, government departments, ecumenical structures and programmes, the inter-faith community, donors, civil society organizations, national and international structures within the Anglican Communion.

Knowledge and Information Sharing recognizes the importance of shared learning approach. This approach acknowledges the need for research and design through implementation, evaluation and improvement. Through dissemination and dialogue the Church is able to build institutional capacity of the Anglican Church's response to development.

Hope Africa is the enabler and facilitator; it does not seek to do projects on behalf of the parishes. It invests in educating the Church about the need to be involved in the community. Hope Africa partners with dioceses in order to build the capacity of the church so that they can do their projects better. Through this approach to development work it has provided resources, and built partnerships for sustainability.

Vision and Mission

Vision - To promote and implement a social development programme for the Anglican Church in Southern Africa for the improvement of the Spiritual, Physical and Emotional Well Being of the Poor and Oppressed People of Africa on a non-denominational basis.

Mission - Building the capacity of the Anglican Church in Southern Africa by facilitating effective development work through partnerships.

Strategic Objectives
- Developing the current infrastructure of the ACSA and its dioceses
- Building cohesion and a common vision
- Enhancing the impact and strengthening the ACSA's voice in global ethics and values.

- To locate the church as a partner in development in national, regional and global affairs
- Building partnerships for networking and alignment
- Skills training and education

Theological Rational

"Luke 4:18 – 19"
- The Christian mission calls us to Love God, Love our neighbour and follow the example of Jesus Christ.
- We are called to express our faith in actions of love and prayer.
- We are God's partners in the stewardship of the creation.
- I came that they might have life and have it abundantly

What is Mission? Mission is not an extended arm of the Church, it is the Church. We cannot prophess to be Christ Followers when we are an inward looking church. Jesus spent more time with those who lived on the margins of society; with women, tax collectors and lepers and it is who we need to become as a church.

Diocesan Programmes & Projects
Below are some of the organization whereby Hope Africa has made a significant contribution:

Arniston Village
In small fishing villages such as Arniston and Lamberts Bay, changing times have deprived local people of their traditional livelihood. The fishing industry has been taken over by large commercial organisations with the monopoly on government fishing quotas – forcing individuals to either work for them for low wages or leave the industry. However, they have no other skills with which to earn a living, resulting in extreme poverty and unemployment.

After conducting feasibility studies among the villagers, it was decided that tourism offered the greatest opportunity for those living in this picturesque village. Hope Africa provided training in bricklaying and plumbing, which has resulted in the community building a small guest house and conference centre on land belonging to the church. Some of the trainees are now employed by a

local builder, while others have received training in business management and tourism. A craft centre has also been established in a disused cottage, providing an outlet for a variety of hand-sewn items, paintings, pottery and other crafts popular with tourists.

Child Care

Informal, church-run child care centers at Paarl, Rusthof, St Mary Magdalene, Ilitha and other places provide a vital service giving working parents a safe place to leave their little ones. These places run on a shoe-string with volunteer teachers, and any help – whether its food supplies for the children's lunch, educational toys, books and crayons, playground equipment or furniture – is always gratefully received.

Hawston Hospice

Life is hard in Hawston. Poverty-stricken, ignored by tourists, this ancient fishing village is plagued by unemployment and lack of facilities.

Medical care is woefully inadequate. If you're sick or injured, you queue at the clinic and hope the overworked nursing sister can see you before the end of the day. The nearest hospital is 20 kilometres away. As parish priest, Rev Pamela Parenzee visits the sick to bring spiritual comfort. But she desperately wanted to give practical help too. So, with help from Hope Africa, she started a small hospice in a derelict house next door to the church. Now, four trained caregivers provide round-the-clock physical and spiritual support, while a government social worker helps patients and their families process grants, organize funeral policies and search for missing relatives.

Skills Training

If we are to effectively tackle poverty in our land, we have to give people the skills they need to earn a living.

Hope Africa has numerous training projects, including computer literacy schools, training in micro business enterprise, quilting, sewing, gardening, beading and other handcrafts, as well as training that enables local people to enter the profitable tourism industry. To date they have trained 470 students since 2001 of which this programme has assisted to enter the job market. We are extremely grateful for the financial help we receive towards these programmes, creating lasting solutions to the problem of poverty, unemployment and hunger.

Soup Kitchens/Nutrition

Food security remains the greatest challenge for many poverty-stricken people living in the sprawling shack lands of the Western Cape and elsewhere. Although our focus is on development – on giving a hand up rather than a hand out – in situations where children, especially, are in danger of suffering lasting damage from malnutrition, we operate soup kitchens. In partnership with other faith organisations and government departments, we help fund food kitchens in Genadendal, Grabouw, Robertson, Zwelethemba and Ceres, which feed around 5 000 people daily, most of them children.

The Capacity Building component involves building of institutional capacity of the Dioceses in a number of diverse programmes. The focus is deliberately on building the social development ministries in dioceses that are rural in location, with high rates of poverty and limited access to economic opportunities. Through participatory learning methodologies social development structures will be participating in building their responses and approaches to local sustainable development strategies.

Malaria Project

Close on 70 000 people die of malaria every year in Mozambique most of them children under the age of five. As our work extends to cover the entire Church of the Province of the Southern Africa region, Hope Africa has become active in the fight against malaria. There are now have 14 field workers and the first consignment of insecticide-treated mosquito nets, funded by overseas supporters, was recently handed out in Boane Mozambique.

6.8 Team conference outcomes

The TEAM Conference was organized by Hope Africa and hosted by the Archbishop Njongonkulu Ndungane in March 2007 to focus on how the Anglican Communion could make a meaningful response and contribution within our diverse ministerial contexts in achieving the Millennium Development Goals as set out by the United Nations in the year 2000 to be achieved by 2015.

The goals are as follows:

MDG 1 – Hunger and Poverty Eradication

Eradication of extreme poverty and hunger through cutting half the number of people who suffer from hunger and the devastating effects of extreme poverty.

MDG 2 – Education

To achieve universal primary education and to guarantee that children everywhere, boys and girls, alike, will be able to attend and complete primary school.

MDG 3 - Gender Equality

To promote gender equality and empower women and to eliminate gender disparity in education at all levels so that an equal number of boys and girls will participate in all levels of schooling.

MGD 4 – Reducing Child Mortality

To reduce child mortality by two thirds the mortality rate of children under the age of five.

MDG 5 – Improving Maternal Health

To improve maternal health and to reduce the maternal mortality rate by 75 percent.

MDG 6 – Combating HIV/AIDS and other Diseases

To combat HIV and Aids, malaria and other diseases and to stop and begin to reverse the spread of HIV and Aids, and also to reverse the incidence of malaria and other major diseases.

MDG 7 – Improving Environmental Sustainability

To ensure environmental sustainability through the integration of the principles of sustainable development into country policies and programs, and to halve the proportion of people without sustainable access to safe drinking water and achieve significant improvement in the lives of at least 100 million slum dwellers by 2020.

MDG 8 – Building and Strengthening Partnerships

To develop a global partnership for development so as to increase effective aid and sustainable debt relief, and establish fairer trade rules and ensure that countries receiving aid set and keep good policies for the use of aid.

During this conference emphasis was placed on the importance of the Millennium Development Goals to close the gap between the rich and poor and educating and empowering communities to alleviate social injustice.

According to the Hope Report (2007:18-21); the conference was an important event on the global development agenda as it offered the Church an opportunity to harness the energy, commitment and potential of faith communities to make a constructive contribution towards the realization of sustainable livelihoods for everyone and to critically examine and rearticulate the mission of the Church. This conference resulted in the various dioceses hosting their own reflection conferences on their contextual obligations and responsibilities to achieving the MDG's.

The conference came up with the following recommendations as per the MDG's:

- Hunger and Poverty Eradication – that the church should focus on food provision to the developing world by creating sustainable food production systems.
- Education – that the church should provide value based advocacy education at primary, secondary and tertiary levels for long term developmental progress.
- Gender Equality – that the church needs to use language that is inclusive of women and not threatening to men and also focus on changing the mindset of both men and women. Furthermore that the church should be intentional about modelling healthy value systems and transmitting lessons to the youth.
- Reducing Child Mortality – that the church should pay special attention to children as they are among the most vulnerable in society and impacted disproportionately by the development issues.
- Improving Maternal Health – that the church pays special attention to awareness building campaigns, medical attention and access to health care.
- Combating HIV/AIDS and other Diseases – that the church should mobilize human and economic resources to provide effective care and embrace those infected and affected in a holistic manner. Also that the church should strengthen advocacy and partnerships toward effective implementation of malaria control ini-

tiatives, mobilize resources to cast the malaria prevention programmes further to acquire an understanding of local customs that contribute to the spread of malaria and other diseases.

- Improving Environmental Sustainability – that the church calls on all provinces, dioceses and parishes to prioritize environmental responsibility in all spheres of life and witness.
- Building and Strengthening Partnerships – that the church should take seriously the value of partnerships with government, civil society, business and various other stakeholders in exercising its mission and ministry especially in addressing the MDG's.
- Protecting Children's Rights and Preserving Young Lives – that the church recognizes as its responsibility to meet the needs of the children spiritually, emotionally and materially.

Following the study and reflection of the above recommendation the Provincial Standing Committee of ACSA held in October 2007 welcomed the Team report and adopted its recommendations as the framework to achieving the MDG's in this province. Furthermore it requested Hope to coordinate these responses provincially and to give a report at the next Provincial Synod to be held in 2010. Indeed it seems that through the ministry of Hope Africa our church has begun making inroads to achieving the MDG's and to alleviate the scourge of suffering and poverty within our province, dioceses and parishes in bettering the lives of people through building sustainable growth.

6.9 Local and global leadership views on Archbishop Ndungane's contribution

When Archbishop Ndungane retired in December 2007 local and global leaders, within the church, in government and in society paid tribute to him for his role as a Humanist Activist especially his contribution towards the HIV/AIDS and Poverty ministry, they were all unanimous that he had made a significant contribution as taking the advocacy role through teachings, writings, sermons, addresses, securing international funding and prophetic witness. Outlined below are some of the views (Southern Magazine December 2007:15-24):

The late Bishop David Beegte – Former Dean of the Province held that in 2003 Njongonkulu secured funding for a Provincial HIV and AIDS programme that enabled every diocese to develop an Aids ministry. It has also enabled the Province to embark on a number of different Aids programmes.

Premier Ebrahim Rasool – Cape Town held that he tempered the excesses of inequality and never feared to stand for the truth. He undoubtedly leaves an indelible mark in history, for his leadership and unwavering voice on issues such as HIV/AIDS and development.

Nosipho Balindlela – Former Premier of the Eastern Cape said that she takes off her for fighting for the people infected, affected and unfairly stigmatised by HIV and AIDS. She has always been impressed with the call he made when he said 'Aids is not a sin but a virus' and as you said that we need to shout from the mountaintops that Aids is not God's punishment of the wicked. As poverty ravages Africa he had been forthright in telling the rich nations to wipe out the debt of the poor and developing nations, he soldiered on until R265 billion debt was cancelled by the rich countries. Halala Njongonkulu Halala!

Rowan Williams – Archbishop of Canterbury held that in Africa generally, and in South Africa in particular, he has worked tirelessly and selflessly to galvanise church and state to respond more honestly and adequately to the HIV/AIDS pandemic. And in all this, he has continued to make invaluable contributions to the life – in recent years, to the troubled and complex life – of the Anglican Communion.

Katharine Jeffers Schori – Presiding Bishop of the Episcopal Church, USA held that in the midst of overwhelming poverty, he reminded the church that it encounters the face of God in those who are suffering from the many dimensions of poverty. He challenged us to move from despair to action, especially through your continued call to the nations of the world for justice through aid, trade and debt policies. His particular focus on HIV/AIDS continues to bring healing of body and spirit to many people and communities, and reminds us that Christ's body will not be whole as long as some are ostracized and excluded.

Desmond Tutu – Archbishop Emeritus & Former Archbishop of Cape Town holds that without doubt he has become the human, caring face of the devastating HIV/AIDS pandemic, providing

clear and unambiguous leadership at a distressing period in South Africa when confusing mixed signals were being sent from government.

Dr Brigalia Bam – Chairperson of the Independent Electoral Commission- South Africa holds that the Archbishop as the shepherd of his flock took a very open position on HIV and AIDS by challenging both government and churches to recognize the mammoth challenge they were facing as a nation. Whilst he vociferously joined voices that called for the treatment of those who were infected, he also called on the churches and civil society to immerse themselves in education campaigns. His message was clear to us in the Anglican Church that we have an obligation to be involved.

Canon Keneth Kearson – General Secretary of the Anglican Communion holds that he has spoken out fearlessly in season and on behalf of the defenceless and poor, the modern day widows and orphans of biblical times, today devastated by HIV/AIDS. In recent years he has been the driving force behind the Anglican Communion's commitment to the implementation of the MDG's."

Bishop Trevor Mwamba – Bishop of Botswana holds that Archbishop Ndungane sees with love and has through various initiatives acted to make better the lives of the poor and oppressed. One such initiative he facilitated and he had the honour to participate in was a Consultation of Religious Leaders on Global Poverty in Washington. This consultation clearly reflected Ndungane's love and concern for the least of God's children both at local and global level.

6.10 Concluding remarks

There are many different programmes and projects run in parishes in the various dioceses within our Province which are interlinked to the provincial ones, each of which one could produce a book. In essence this province through parishes and dioceses is playing an active and meaningful role in combating the pandemic and overcoming the scourge of poverty, within our communities and thus once again remained in the forefront of the leading the struggle faced by our society.

It is evident from the above mentioned provincial and diocesan organizations and through the comments of many key and influential leaders in government, church, civil society and the

business sector that Archbishop Ndungane indeed made a significant contribution in the fight against HIV/AIDS, Poverty and Under-Development as a symbol of hope. He ensured in turn through his ministry that the Anglican Church of Southern Africa became a Church with a Social Conscience through the formation of Anglican Aids & Healthcare Trust, Hope Africa and many other initiatives within parishes, dioceses and province. That same role he also played within the African Continent and the entire worldwide Anglican Communion.

We are indeed grateful for his ministry in raising the plight of the poor, those infected and affected by HIV/AIDS, vulnerable women and children, and the impact of poverty as a result of debt in Africa. Most importantly for ensuring that the church became relevant to the ordinary person through our means of ministry in transforming the lives of God's people for the better and thus build God's Kingdom here on earth as it is in heaven.

This chapter has exposed us to the role played by archbishop Ndungane and as such played by the Anglican Church in their quest for human dignity. The various initiatives in all sectors of the church aimed at the eradication of suffering in society as a result of HIV/AIDS and poverty. These initiatives were motivated in his case as in all other cases by the theological formation and understanding as outlined in chapters two and four above. The contribution of all the archbishops was rooted on the understanding of God as the source of all life especially human life. God therefore willed that all should have abundant life and thus live in harmony with each other and share the resources of the world. Also that every human being was created in God's image and thus deserved to be treated with dignity and respect irrespective of their racial, economic, religious and/or sexual orientation.

For them, all these challenges being apartheid, HIV/AIDS and poverty removed this dignity and thus because of their conscience as motivated by the scriptures and theological stance they had to vehemently challenge the structures that perpetuated and benefited profoundly from such injustice. This chapter therefore concluded the role played by the various archbishops including Ndungane.

The next chapter therefore focuses on how a local parish having been influenced by this theological teaching and prophetic action from its leaders took upon itself to ensuring the

restoration of human dignity within their local community. In essence we explore how a local parish contextualised its theological mission and ministry in their quest for human dignity and for justice through practical initiatives aimed at improving and bettering the lives of people in society.

Chapter 7

The Local Congregation as a Social Conscience in its quest for human dignity

7.1 Introduction

This chapter focuses on how one of the local parishes or congregation among many became the Social Conscience in its quest for Human Dignity within their community. I will therefore specifically reflect on the journey of the Anglican Parish of St. Thomas in Kagiso 1 from being a chapel to becoming a self sufficient parish that significantly impacted on the lives of its congregation and more importantly of ordinary members of the community. This parish grew in mission and ministry from being an inward looking maintenance driven to becoming a church in Action and brought the gospel meaning in society by its response to the socio-economic challenges of the people through its outreach ministries.

St. Thomas Church has since its inception been a chapel under the Parish of St. Bartholomew in Kagiso 2. We are currently not sure of the actual date of origin but there is a strong belief that this church could now be almost 80 years or more old since most of the people who attended school in it are now the aged.

The congregation has since 2001 been talking about becoming an independent parish. In 2002 on my arrival[106], Fr. Joe Maboe[107] requested me to begin building the foundation and to explore the reality of this vision. Indeed I together with the leadership team began working on this matter. Fr. Peter Lenkoe arrived in 2004 as the Priest in Charge of the Parish of Kagiso following the etirement of Fr. Joe Maboe. He then continued together with me on building the base for inde-pendence. In 2004 a survey was commissioned by the parish council and wardens of St. Thomas on the physibility study of this parish becoming independent. A detailed report was then sent to Fr. Peter Lenkoe, the Archdeacon, Bishop Brian Germond and Diocesan Secretary. Indeed all the hard work paid after all and St. Thomas was Promulgated a Parish in a glorious service held on the 20th February 2005 in which I was licensed as the first Priest in Charge by Bishop Brian.

---

[106] Fr. Xolani Dlwati - as an ordinand
[107] Rector of the Parish then of both St Bartholomew and St. Thomas Chapel

During this whole process we realized that we had to take our development as a parish very seriously for us to become what God wanted us to be in our community. As a result and following a lengthy process of prayerful discernment through Quiet Days and Retreats, we hosted the first parish conference on the 18th November 2004 to discern our future and growth process. It was in this conference that the Parish Vision statement was produced in its current form.

> *"To ensure that our church becomes a Well from which all God's people (broken, heavy laden etc.) irrespective of race, gender, age group and denominational affiliation receive Christ's everlasting refreshment. Also that it becomes a healing place whereby people are helped to encounter God and thus experience the Love of God in their individual and communal lives."*
> (St. Thomas Vision 2004).

The second parish conference held on the 22 October 2005 came as a follow up to the first one to discern how best we could achieve our shared vision. The participation of the congregation in the first and second conferences and the follow up report backs was very exciting and encouraging, and proved that this congregation was deeply committed to growing in Christ and in ministry.

The conferences were then held annually and became the forums through which the priest, congregation and the entire leadership reviewed their mission and ministry initiatives both internally and externally. They were facilitated by the late Fr. Sindile Sithole who was then the Rector of St. Peter's Chains in Katlehong in the Diocese of Highveld. The resolutions taken at conferences were then presented as motions at the annual parish vestry[108] and once adopted became legally part of the parishes implementation plans.

It was through these conversations and deliberations[109] at conferences that the congregation was challenged to reflect on the challenges facing our community and the nature of ministry God was calling us to perform in response. Thus upon reflecting on the challenges, the vision statement and on James Howell's book[110] the outreach ministries[111] were established through the restructuring process to become in line with the vision statement.

---

[108] Annual General Meeting
[109] We also reflected on the Lumko Church Scenario's and on the Systems Theory
[110] Called "Yours are the Hands of Christ"
[111] Implementation Focus Initiatives and Teams

James Howel quoting the words attributed to Teresa of Avila said

"Christ has no Body now on earth but yours, no hands but yours, no feet but yours. Yours are the eyes through which the compassion of Christ is to look out on a hurting world. Yours ate the feet with which he is to go about doing good. Yours are the hands with which he is to bless now." (1998:9-10)

It therefore became crystal clear that the church was called by God to become the following:

- Eyes   to look & see the suffering and brokenness,
- Ears   to listen & hear the cries,
- Heart   to feel the pain & express the love of Christ,
- Mind   to reflect on what we see, hear and feel,
- Feet   to walk & go about becoming Christ's Presence,
- Hands to be a blessing through works & touch of lives,
- Mouth to become the prophetic voice,
- Knees to pray & intercede for God's people i.e. communication with God.

Maxi Dunnam holds that the Church should individually and collectively become the "One in whom Christ is felt to live Again…" (1986:153-154) which means 'What Christ has been and done for us, we must be and do for others.

I will therefore on reflecting on this parishes mission and ministerial journey address the following aspects: firstly, challenges faced by the community that upon reflection prompted the parish to review their mission and ministerial positions; secondly, outline of the practical initiatives through which this parish continues to fulfil its visionary mission and ministry and gave true meaning of the gospel in society.

7.2 Challenges faced by the community

The challenges faced by the local community could be classifies under three headings being Human Relations, Health and Disease and Poverty & Unemployment.

Under human relations the challenges vary from family conflicts; marital conflicts; social conflicts as a result xenophobia, racism and tribalism; parenting or lack of parenting or single parenting and woman and child abuse. Under health and disease challenges vary from impact of HIV/AIDS, malnutrition, chronic illnesses such as diabetes, high blood, cancer and cholesterol; and substance abuse especially among young people. Under the poverty and unemployment, it is self explanatory many people are unemployed and thus poverty is at its highest level.

7.3 Outline of practical parish mission and ministerial initiatives

Archbishop Desmond Tutu during his speech on receiving the "Naught for Your Comfort Award[112]" said that

> "The Church must always be there for the poor, the vulnerable, who will always be with us. We cannot, we dare not wait for the government to do everything. It is possible for us to be generous and compassionate. We can be caring and sharing with others, concern for others is the best form of self interest… Let us put a smile on God's face"
>
> Tutu (cf Guma & Milton 2006:13).

Furthermore, he noted that our land was being devastated by AIDS, crime and corruption and thus called upon churches and neighbourhoods to become more hospitable to those infected and affected by this epidemic, and also to fight against stigmatisation with all our strength. For Archbishop Ndungane putting a smile meant giving help and support to the families affected by HIV/AIDS, to rebuild and hold together; land a listening ear, give parental and marital support to families and society under pressure and challenged by the socio-economic, political and health situations. (Ndungane in Jones 2008:152)

Indeed the Parish of St. Thomas put action on the archbishop's words and really put a smile on God's face through the outreach ministry projects as outlined below:

---

[112] At Christ the King Church, Sophiatown on the 7th August 2004

7.3.1 Background

The Parish of St. Thomas has since January 2004 founded a portfolio or department called the Social Responsibility; which was in 2005 renamed Outreach Ministry Portfolio. The name came as a result of the parish restructuring process to become inline with our new parish vision requirements. The establishment of these projects was heavily influenced by the principles enshrined in our Diocesan and Parish Vision Statements both of which we believe were given to us by God and both of which were grounded on our theological perspectives of the church.

Parish Vision & Mission Statement

- To ensure that our church becomes a Well from which all God's people (broken, heavy laden etc.) irrespective of race, gender, age group and denominational affiliation receive Christ's everlasting refreshment;
- Also that it becomes a healing place whereby people are helped to encounter God;
- And thus experience the Love of God in their individual and communal lives.

Diocesan Vision - Anglican Diocese of Johannesburg

We strive to achieve a shared vision through:

- The practice of the ministry of all believers;
- Growth in faith and practice through spiritual formation;
- Raising and Empowerment of visionary servant leaders;
- Building of a vibrant Christian community; and
- Focused outreach ministry.

7.3.2 Outreach ministry programs

The following are the key components of our outreach projects and programs:

- Counselling Services
- Marriage Enrichment Programme
- Motsweding Home Based Care (HIV/AIDS)
- Feeding Scheme
- Education Fund

- Clothing Distribution
- Aged Care
- Community Education

Outline of Project's Activities

1. Counselling service

This is a service offered free of charge to the members of our congregation and the larger community. It provides the following types of counselling services:

- Trauma
- Illness (HIV/AIDS and/or any long term)
- Marital & Pre-Marital Preparation
- Bereavement
- Family Problems and/or Conflicts
- Relationships
- Public or Private Structures Conflict Mediation
- Suicidal cases
- Substance Abuse

This project had three part-time volunteer staff members. The staff members undergo an intensive training programme administered by the church in addition to their past training or experience as required by the Diocesan rules. They can only be licensed to officiate by the Diocesan Bishop to be able to become counsellors in our centre.

This unit serviced between 20-40 clients (including couples) per month due to time limitations of part time staff though there is a huge demand. Thus, the vision is to run the centre with at least three full time employed staff so as to effectively respond to the demand. There are plans of training at least 2 young people to become teenage councillors for peer group counselling.

2. Marriage enrichment

The marriage institution has always been under threat as a result of the socio-economic, cultural, religious and political changes and challenges in today's world. And this has led to many

marriage breakages and even worse family or partner murders as reported in the media.

The church and the community are heavily affected as they have to daily deal with the casualties of these marriage or relationship breakages who are in need of emotional, psychological and spiritual support. The church in being proactive rather than reactive is ran an annual marriage enrichment programme with the purpose of nurturing and developing the marriage institution. This programme ran twice a year as a one day seminar and a weekend retreat. It also catered for the needs of those still in courting relationships by giving those couples a minimum of 4 sessions pre-marriage preparation counselling.

The expected outcome is to produce stable marriage and family relationships which in turn produces a stable society. As a response to the participants request in the marriage enrichment workshops a support group was started for newly wedded young woman and also for the mother's in-law.

3. Health and HIV/AIDS

In this component we ran a Home Based Care Programme called "Motsweding" which started in April 2006 for the chronically ill HIV/AIDS and other illnesses patients within the Kagiso and surrounding communities.

The program started with 59 patients cared for from the surrounding areas Soul City, Tudor Shaft, Lewisham (Kagiso 1) and Sinqobile. Of the 59 patients; 16 were on ante-retroviral treatment, 3 were bedridden, 29 were up and about patients with HIV being monitored and supported, 3 were orphans and 8 had passed on. These numbers fluctuate frequently due to deaths and new patients.

The patients were serviced by 3 community healthcare workers who had undergone an intensive caregivers training, and are monitored by two volunteer professional nurses. Recently an additional caregiver was employed and thus brings their number to four. Very ill patients are visited daily and those not seriously ill on alternate days. Once we secure funding for this programme we intend hiring a qualified professional nurse as both the project manager and quality care assurance manager.

There is also a support group for both the affected and the infected, which is facilitated by the caregivers every Wednesday. The local clinic takes care of the patients medical requirements. Having discovered that a lot of patients once diagnosed to be HIV positive they start to abuse alcohol and statistics of alcohol abuse in our community are escalating; we then started the substance abuse support group which is facilitated by a team of professional psychiatric nurses, counsellors and members of the spiritual ministry so as to holistically address this challenge. This support group is run in collaboration with the SANCA services which have a clinic every Tuesday at the local clinic; and in partnership with the local clinic. The support group has been successful in helping three members to abstain from alcohol abuse for which we thank the Lord as they have now finished a 2yrs without taking any alcohol.

This project is made possible by the generous stipend and materiel funding from the Nakisani Hygienic Services through the tireless leadership and motivation of Mr. Glenn Twala. The project has only recently began receiving government funding from the Mogale City department of Health covering the administrative and human resource costs.

Through this programme a needy families are discovered and various forms of assistance giving by the church through its volunteers. The parish has since the discovery of the Lebakeng family in which the children were left as orphans[113] provided emotional, financial, educational and practical support in various ways and means to assist the children in reclaiming their dignity. The latest was the support provided by the St Georges Episcopal Church, Nashville, USA through the house renovations and donation of household furniture. The current plan is to extend the house so as to comfortably house the children together with the housemother provided by the department of social services.

4. Feeding scheme
This component started by running a soup kitchen for the unemployed, orphans and aged members of the community. It was later changed into a lunch feeding scheme for needy children in the local school called Tsholetsega Primary; coming from the nearby informal settlement and from within the local community.

---

[113] There are 7 children being 6 boys and 1 girl. The girl is the eldest and thus became the head of the family.

This program started whereby I noticed a child without shoes and jersey one very cold morning wile driving my daughter to school. My wife and I stopped and asked her where her school was and measured her shoe size and estimated the jersey size. We then on the same day bought her a jersey, pair of shoes and socks and took them to her. On arrival at the school the teacher appreciating our efforts also informed us of the challenge faced by the school of orphans and vulnerable children and thus we took the message back to the Parish Council. Upon reflection we were all convinced that God was calling us to start a Feeding Scheme at the school for these children.

There were 46 children being beneficiaries when we started though there were 200 kids in the local school's list due to limited resources. At this stage it was only funded by Mr. Carl Knight. However, due to the generosity of our friends at St. George's Episcopal Church in Nashville, USA who donated a large sum towards the scheme's equipment and the feeding of kids we were able to increase the beneficiary list to 100 since April 2007. Furthermore, we provided full school uniform for 75 children to date due to the generosity of our sponsors. We started with three part time volunteers but now there are three full time and two part time volunteers assisting in this programme including one of the beneficiary's parents who joined at a later stage.

5. Clothing distribution

This component collects from the community clothing and distributes to those in need within the community (i.e. individuals, families and structures) after a thorough research assessing the needs has been conducted by the sub-committee concerned. However, priority is given to our HIV/AIDS patients, orphans and the children from the local school adopted by our parish. The following areas benefited to date Kagiso 1, Soul City, Sinqobile, Tudor Shaft and Boikhotso Home Based Care.

6. Education fund

This component started with eight beneficiaries seven of which were not members of our church but from the nearby informal settlement and pupils of Tsholetsega School. We assisted them with uniform and where possible offered bursaries depending on the available financial resources.

There are also many children in need of this kind of assistance from the local school and the ones residing in the informal settlement across the main reef road. However, the resources limit our

assistance initiatives. The current plan is to have bursary fund for children in need within the community.

7. Aged care

This component organizes and hosts an Annual Christmas Party for the Aged within our community which is preceded by the Eucharist service. They are fetched from their homes to church and returned back by volunteer members of the congregation. Furthermore, they are given Christmas hampers and/or gifts donated by the church members, various individuals and the business sector.

The number of recipients fluctuates every year since we started in 2002; as there are always new ones and deaths during the year but ranges between are 40-60. However, due to financial challenged we were unable to host it in 2006 but has continued in 2007.

8. Community education

This component has a computer school for the young and old facilitated by a volunteer teacher/tutor every Saturday morning. This component has not worked well due to various challenges experienced including registration but plans are underway to address the challenges faced.

Furthermore, through the Parish Training Portfolio an information centre assisting mostly the elders with information and form completion skills and the implication of signing documents is run. We utilize members of the congregation depending on the required assistance and their current job expertise (e.g. banking & home affairs officials).

9. Budgets

The estimated annual budgets for the programs was estimated at R700 000.

10. Economic contribution

The church has made a significant contribution to the country's economic growth and poverty alleviation as it currently employs twelve people on these projects being the six caregivers, one counsellor, three cookers, one secretary and one cleaner. Additionally, there are volunteers assisting with different kinds of ministries ranging from board members to practical assistance.

7.4   Concluding remarks

Indeed the Parish of St Thomas made a significant contribution in the life of the community for the restoration of human dignity through its mission and ministerial projects. This showed the importance of vision within a congregation so as to ensure the gospel message is transformed into practical action according to the call of Christ to live the gospel in the world.

Vision therefore challenges all the modis operandi of an organisation or institution and thus of our churches in relation to the challenges faced by the said community. As a church therefore we can no longer exist only as if we are a computicket office to heaven but need to become the heaven creators on earth as well thus ensuring that people have a holistically abundant life. This needs to be reflected in our various local parishes vision statements that are intentionally transferred into practical action.

The local congregation is the ideal environment for the implementation of mission and ministry especially those aimed at addressing the socio-economic, religious and political ills of the community. It is when the lives of ordinary people on the ground are changed for the better that the gospel message becomes a living reality in society and God envisioned kingdom is realised.

In this chapter we were exposed to the possible opportunities that could come about when a local congregation is intentional and focused about its mission and ministry. This I pray should begin to happen in those congregations that have not began yet. It is through these initiatives that indeed God's presence will be felt in the world that needs it so desperately.

The next chapter therefore will focus on the closing remarks of this dissertation. It will specifically be reflecting on the theological basis for challenging injustice in society and the analyses of ACSA's contribution in its quest for human dignity in addressing the social ills of its time. This will help us appreciate the crucial prophetic leadership role played and continues to be played by the Anglican Church in Southern Africa through its various structures provincially, diocesan and at parish level.

Chapter 8

Closing Remarks

In the introduction of this dissertation we said that the church as a social conscience is one that on recognizing the injustices and suffering in society takes actions in various ways and means that ensures the eradication of said injustices and suffering. In the conclusion we evaluate the extent to which the Anglican Church through its mission and ministry as led by the various archbishops could be said to have been a Church with a social conscience since 1948 to date.

It seems quite clear from the reflections of the various Archbishops mission and ministry during their tenure of offices that the Anglican Church of Southern Africa has indeed made a significant and valuable contribution as a Social Conscience, during very challenging times in the history of this country in addressing the faced challenges of Apartheid, HIV/AIDS and Poverty. Indeed it took various valuable actions and initiatives to addressing the injustices and suffering of God's people in society through the parishes, dioceses and provincial levels as pioneered by our bishops and archbishops.

8.1 Theological basis for challenging injustices

The development of liberation theology heavily impacted the churches understanding of God in relation to human suffering and relationships. This then impacted the churches understanding of its role within society and the meaning of the gospel in light of the faced socio-economic, political and religious challenges of the day. The message was very clear that God desired his people to be free from the bondage and oppression of any kind thus God takes sides especially of those who are marginalized by society and the world.

The book of Exodus and the gospels give an account of a God who takes sides and thus engages in liberating acts through his agents. In the book of Exodus[114], God called Moses to liberate the people of Israel from the bondage of Pharaoh since God had heard their cry and seen their misery

---

[114] Chapter 3 verses 7 to 9

in the land of Egypt. In the gospels[115], God brought his only Son into the world to continue and complete the ministry of salvation and liberation for God's children who were under the bondage of personal and structural sin which brought misery and suffering. Jesus as well in his ministry also took the sides of the marginalized by becoming their liberator and prophetic witness[116].

The church therefore couldn't be silent while claiming to be God's agent of salvation in a world whereby certain structures and individuals perpetuated the suffering and misery of God's people through the policy of Apartheid. Archbishop Tutu elucidating this point said;

> "The Church must be ready to speak the truth in love. It has a responsibility for all, the rich and the poor, the ruler and the ruled, the oppressor and the oppressed; but it needs to point out that God does take sides…"(Tutu 1989:23).

It is within this context that the Church responded to its true vocation and became the prophetic voice of the voiceless through the ministry of its archbishops, clergy and laity by opposing the injustices of the time. However there were those who felt that the Church was involving itself in political matters which were outside its spiritual scope. Archbishop Ndungane in his response said;

> "I cannot understand those who argue that religion has nothing to say to politics, and should be confined to some separate, so-called private sphere. Human existence cannot be compartmentalized in this way. Faith is not some hobby, which we pick up and put down as the fancy takes us. Either it is our whole life, or it is nothing."(Jones 2008:142).

Archbishop Ndungane therefore held that faith addressed every aspect of our humanity and thus people of faith had to speak out on every aspect of humanity, since there is no human activity that fell outside of the scope of God's purposes. Archbishop Temple conquered with this view as he said;

---

[115] Luke Chapter 4 verses 18 to 21
[116] Luke's theme of universalism – whereby Jesus associates and mingles with the outcasts in society e.g. women, sinners etc.

"The Church must announce Christian principles and point out where the existing social order at any time is in conflict with them. It must then pass on to Christian citizens, acting in their civic capacity, the task of reshaping the existing order in close conformity to the principles."(Jones 2008:143).

Both Ndungane and Temple are elucidating the view of the Church as a Social Conscience and it is within this context that I entitled this dissertation as such. In essence the Church as God's agent and steward needs to become God's social conscience in the world in order to ensure that God's purpose of creating a world in which there is holistic growth: socio-economic, political, health and religious is fully realized. The Church has therefore been called by God to also play a meaningful role in the development of society and thus contextualize our faith in practice.

The word "*Church*" today in South Africa and the world means different things to different people; each understanding is based and/or depends on one's historical encounter or experience with the church or teachings by parents and society. Some see it as a house or place of worship whereby the faithful believers gather to praise and worship; while on the contrary others see it as people and not as a place or building. That means wherever, the believers are, there is the church of God.

Nevertheless, whether it is people or a place the important issue is to deal with what exactly is the churches role in society today? What does it actually stands for or why does it exist? The scriptures and the early traditions are very clear on the role or function of the church but of course it is based on the contextual challenges of the time. The church of God has a divine vocation of building kingdom as expressed in scripture and in our church faith statements and in the prophetic witness of our bishops and archbishops. And in this context it meant reclaiming the dignity of all humanity. How then does this vision get realized within our local communities?

Archbishop Ndungane held that religious leaders should show the way, but people (i.e. members of churches) are the ones who are in every place, bringing out the flavour of society at the level of the local community. He spoke of Christians as the 'salt of the world' which are already sprinkled in every community and thus are called by God to bring flavour to the local community. (Jones 2008:147) In essence, he was elucidating the effectiveness of local mission and ministries in an attempt to bringing about the lost human dignity through the social ills of our time.

8.2 Analyses of the ACSA contribution

The above reflections therefore revealed that the Anglican Church of Southern Africa throughout the challenging moments in South Africa remained steadfast in its mission and ministry to bettering the lives of God's people through the following:

• **Prophetic Spirituality** by embracing and teaching the liberation theology that instilled a spirituality of social justice and consciousness and thus contextualize the meaning of

• liberation from the bondage of sin. It also was continually faithful and devoted daily to prayer, study of scripture and regular reflective retreats.

• **Prophetic Witness and Advocacy** by being the voice of the voiceless through their

• pulpits, synodical and media statements; and also the writing of various literatures.

• **Prophetic Presence** by the provision of pastoral and practical support to those vulnerable as a result of the challenges through its outreach ministries.

• **Prophetic Leadership** by giving visionary direction and hope.

• **Prophetic Actions** by its participation in various initiatives that seeks to eradicate the

• injustice and suffering locally, nationally and globally.

• **Prophetic Homes** by opening up our churches and institutions to become safe heavens for the vulnerable in various ways and means.

• **Prophetic Empowerment** in the various church schools and tertiary organizations such Anglican Students Federation. Also in the theological colleges and seminaries including its participation in the various exchange programs that produced our church leadership in the likes Desmond Tutu and Njongonkulu Ndungane.

• **Prophetic Partnerships** by partnering in its initiatives with other valuable stakeholders such as other denominations and faith based communities together with civil society,

• government, business community, funders, NGO's and many other structures; locally and globally.

Indeed churches and religious communities should continue the Mission and Ministry to better the lives of people and thus ensuring that God's Kingdom is realized here on earth as it is in heaven. It is God's desire and vision that all humanity should live in peace and harmony with one another and in healthy socio-economic, political and healthy conditions enjoying the benefits of God's creation. It is God's vision therefore that all should have access to the basic human

resources and for their basic human needs to be met; and that none should be impoverished.

The Church therefore continually has a critical role to play in ensuring that God's vision as outlined in John's gospel is realized through their daily activities and initiatives: "I have come that they might have life and have it in abundance…" (10:10). We will continually in addition to all ministries provided by the Anglican Church in the ministry of HIV/AIDS be praying for the cure of Aids to be found as its impact has left scars that will take time to be healed; and also that through various initiatives poverty may one day completely eradicated.

Furthermore, the Anglican Church together with other churches and religious communities need to also focus on healing and reconciliation, as a means of building relationships broken by the scars of Apartheid among black and whites within society, the church and our communities. Continually we have read reports of racial challenges and/or attacks at schools, in the farms, in work places and even in churches including the xenophobic violence.

Connie Nkosi in her article in the Southern Magazine (July 2009:37); sadly notes that our Anglican parishes still have a long way to go as there are still parishes whose services are still divided according to race and culture, different prayer books[117] are still used, different choir practice rooms are used according to race, different seats would be used separating black and whites, racial deployment of clergy[118] continues, and different packs are still paid though we claim to have one stipend line. In essence racism still continues in many parishes not openly but in subtle ways. We know that both black and white are struggling with the changes in our country and greatly need ministries of peace and reconciliation more than ever before. But transformation should begin now in our churches and society.

It is in light of the above that I congratulate the Diocese of Johannesburg under the leadership of Bishop Brian Germond for having begun the process of healing and reconciliation as a key focus for the next five to ten years and thus hosted a Diocesan Conference on Reconciliation[119] of which its outcome contributed to the restructuring of the archdeaconries and the diocesan

---

[117] Some parishes still use the 1652 and other old worship books in addition to or instead of the 1989 Book.

[118] That is white clergy still work in white parishes and black in the townships. Also a black priest is sent in the suburban parish when it shows a growing number of blacks. No white stipendiary clergy has been deployed in townships to date since the times of Trevor Huddleston.

[119] That reflected on the impact of Apartheid in Society especially on our families, churches and communities.

ministerial structures to reflect the demographics and diverse cultural orientations with the diocese. Of course ultimately we need to see results of this process through the creation of a community of faith with changed and transformed hearts and minds that truly live up to the ideal of transformed church though being many and diverse, the one loving and united body of Christ. I hope other dioceses and denominations together with other faith communities will soon begin the process of healing and reconciliation in their various communities as it is critical for the future of our nation to heal the wounds of the past and thus express our forgiveness. Furthermore, I believe this process needs to be incorporated in our schools and especially in our children and youth ministries so that we help them learn from the mistakes of the past thus ensuring they are never repeated. We need to be intentional in teaching the theology of the Imago Dei[120] within various sectors of our communities beginning in our homes.

We as the church need to wake up from our sleep and truly become Christ's presence in the world that is in great pain and desperately needs a message of hope. We can longer become internally focused on our structural and managements ministry but need to ensure that Christ's love if felt by the world through our ministry of presence and continually become a prophetic voice against the injustices of our time that continue to undermine the life abundance that Christ desired for each one of us.

The former Premier of the Eastern Cape – Nosipho Balindlela (Southern Magazine December 2007:17); said in her tribute to Archbishop Ndungane;

> "…it is my wish that those who follow in your footsteps will take the baton and continue where you left off until all debt is cancelled and until the objectives of the Millennium Development Goals are achieved…"

Indeed it seems Archbishop Thabo Makgoba has taken the baton from Archbishop Ndungane and is following in the footsteps of his predecessors and thus one could say the archbishops live up to expectation. This is clearly visible in the call by Archbishop Thabo since his enthronement that were are all called by God to become "Sego sa Meetse" and we should dare not fear this call and

---

[120] That we are all created in the image of God, both male and female; white, black, coloured, Indians etc; young and old; Christian or Muslim or Jew etc.

vision. This is a vision he believes God is setting before us and that will touch every aspect of our lives and it encompasses the following:

- Restoration of dignity of each person, created by God and precious in God's sight.
- Growing parish youth ministries, strengthened ecumenical ministry in tertiary education and Anglican schools helping address the skills shortage of our communities.
- Flourishing theological education, including through our residential college in Grahamstown and the Anglican House of Studies in Pietermaritzburg.
- Confident, competent, well-remunerated clergy energizing God's people in mission.
- Parishes as centres of peace and safety, offering shelter and nurture the vulnerable, especially children and youth.
- Churches working in partnership with government and civil society to breathe hope and transformation into every aspect of our communities and common life.
- An Africa without conflict, and without the unjust structures that fuel injustice; an Africa where the Anglican Church of Southern Africa plays its full role within the Council of Anglican Provinces in Africa, the All Africa Conference of Churches and the religious leaders forums, while conscious of the world wide Communion's need for unity.
- A global community of justice and generosity, of economic fairness and special care for the poorest, that urgently tackles unsustainable growth in demand for oil, energy and other resources.
- A world prepared to hear the words "Peace be with you"

(Sego sa Meetse Newsletter September 2008:2).

It is clear from the above vision by the young and energetic Archbishop Thabo that the Anglican Church in Southern Africa has no intentions of sleeping but that of intentionally building God's kingdom within our homes, churches, communities, continent and the world at large. In essence it has once again chosen to remain the Church as a Social Conscience, through its mission and ministry under the leadership of Thabo Makgoba.

It is clear from all the above deliberations that prophetic theology and leadership is the way to go if we are to create societies that take seriously the building and promotion of human

dignity and thus address the social ills of our contexts and times. This theology provides a deeper understanding of scripture and experiences of people in relations to God's vision of the creation of his kingdom here on earth as it is in heaven. This is a theology to be instilled in seminaries during the training of clergy and also to be preached in our pulpits so as to galvanise our people into action in their various sectors of society.

BIBLIOGRAPHY

BOOKS

Allen J. 2006. <u>Rabble Rouser for Peace: The Authorized Biography of Desmond Tutu</u>.
    Johannesburg: Rider Books.

Bhorat H & Kambur R. 2006. <u>Poverty and Policy in Post Apartheid South Africa</u>. Cape Town:
        HSRC Press.

Burger D. 2000. <u>South Africa Year Book – 2000/01</u>. Pretoria: GCIS.

Clarke B.2008. <u>Anglican Against Apartheid: 1936-1996</u>. Pietermaritzburg: Cluster Publications.

Clifford P. 2004. <u>Theology and HIV/AIDS Epidemic</u>. London: Christian Aid.

Culpin C & Dawson I. 2000. <u>South Africa since 1948: A Study in depth</u>. London: John Murray
        Publishers Ltd.

De Blank B. 1977. <u>Joost De Blank: A Personal Memoir</u>. Ipswich: Boydell Press.

De Gruchy J. 1994. <u>Doing Theology in Context</u>. Claremont: David Philip Publishers Ltd.

du Boulay S. 1988. <u>Tutu – Voice of the Voiceless</u>. London: Hodder & Stoughton.

Dulles A. 1977. <u>Models of the Church</u>. New York: Doubleday..

Dunnam M. 1986. <u>The Workbook on Becoming Alive in Christ</u>. Nashville: The Upper Room.

Giliomee H & Mbenga B. 2007. <u>New History of South Africa</u>. Cape Town: Tafelberg Publishers.

Gish S. 2004. <u>Desmond Tutu: a bibliography</u>. Westpoort: Greenwood Press.

Guma M & Milton L. 2006. <u>Constrained to Encounter God in the Neighbour</u>. Sophiatown:
        Naught for Your Comfort Foundation.

Hulley L, Kretzschmar L, & Pato LL. 1996. <u>Archbishop Tutu – Prophetic Witness in South
Africa</u>. Johannesburg: Human & Rousseau.

Heyns JA. 1980. <u>The Church.</u> Pretoria: NGKB.

Hincliff P. 1963. <u>The Anglican Church in South Africa: An Account of the history and
development of CPSA</u>. London: Dorton, Longman and Todd Ltd.

Hofmeyer JW. 1994. Vol. 1. <u>A History of Christianity in South Africa</u>. Pretoria: Haum Tertiary.

Holden S. 2003. <u>Aids on the Agenda: Adapting Development Humanitarian Programmes to Meet
        the Challenge of HIV/AIDS</u>. Oxford: Oxfam Publication.

Howell JC. 1998. <u>Yours are the Hands of Christ</u>. Nashville: The Upper Room.

Jones SR. 2008. <u>Faith in Action: Njongonkulu Ndungane – Archbishop for the Church and the World</u>. Wellington: Lux Verbi BM.

Kallman K. 2003. <u>HIV/AIDS and Social Assistance in South Africa</u>. Johannesburg: Black Sash Trust-Salain Project.

Keane M. 1992. <u>Unisa Study Guide 2 for THA302-U (Ecclesiology-The Church)</u>. Pretoria: Unisa.

Kistner W. 1988. <u>Outside the Camp</u>. Johannesburg: SACC.

Kung H. 1965. <u>Structures of the Church</u>. London: Burns and Oats.

Lee P. 2005. <u>Compromise and Courage: Anglicans in Johannesburg 1864-1999: a divided church in search of integrity</u> . Pietermaritzburg: Cluster Publications.

Lindhurst A. 1995. <u>The Golden Mitre: A tribute to the life and ministry of Archbishop Robert Selby Taylor</u>. Cape Town: Alan M Lindhorst.

Maimela SS. 1983. <u>Unisa Study Guide for STH415X (Liberation Theology)</u> . Pretoria: Unisa.

MAP. 2005. <u>Country's Report South Africa - HIV/AIDS and Gender Baseline Study</u>. Johannesburg: MAP.

Minear PS. 1977. <u>Images of the Church in the New Testament</u>. Pretoria: Westminster Press.

Moltmann J. 1992. <u>The Church in the Power of the Spirit</u>. London: SCM Press.

Ndungane NW. 2003. <u>A World with a Human Face</u>. London: SPCK.

Nicolson R. 1996. <u>God in Aids</u>. London: SCM Press Ltd.

Ngcokovane C. 1984. <u>Apartheid in South Africa: Challenge to Christian Church</u>. New York: Vintage Press.

Ohiorhenuan JFE. 2003. <u>South Africa Human Development Report 2003: The Challenge of Sustainable Development in South Africa – Unlocking People's Creativity</u>. Oxford: University Press.

Paine VC. 1978. <u>The Confrontation Between the Archbishop of Cape Town, Joost De Blank, and the South African Government On Racial Policies (1957-1963)</u>. Cape Town: University of Cape Town.

Paton A. 1974. <u>Apartheid and the Archbishop: The Life and times of Geoffrey Clayton</u>. London: Jonathan Cape Ltd.

Peart-Binns JS. 1987. <u>Archbishop Joost De Blank: Scourge of Apartheid</u>. London: Muller, Blond and White Ltd.

Prozesky M. 1990. <u>Christianity Amidst Apartheid: Selected Perspectives on the Church in South Africa</u>. London: Macmillan Pty Ltd.

Roberts M. 2001. <u>South Africa 1948-1994:The Rise and Fall of Apartheid</u>. London: Longman.

Sadie D. 1990. <u>A Decade of Opposition to Apartheid- The Anglican Church 1948-1960</u>.
        Johannesburg: University of Witwatersrand.

Sales J. 1971. <u>The Planting of Churches in South Africa</u>. Michigan: Grand Rapids.

SPII. 2007. <u>The Measurement of Poverty and Inequality in South Africa Project: Key Issues</u>.
        Johannesburg: Studies in Poverty and Inequality Institute.

Suggit J. 1991. <u>Celebration of Faith.</u> Fish Hoek: Edson Clyde Press.

Suggit J. 1999. <u>The Anglican Way: Southern African Perspective</u>. Claremont: Pretext Publishers.

Snyman R. 2004. <u>Travelling Along the Anglican Way: Understanding Anglicanism</u>.
         Port Elizabeth: AMDG.

Walshe P. 1983 <u>Church versus State in South Africa: The Case of the Christian Institute</u>. London:
            C Hurst & Co.

Webster J. 1990. <u>Desmond Tutu: Crying in the Wilderness: The Struggle for Justice in South
Africa</u>. London: Mowbray.

Weinreich S & Benn C. 2004. <u>Aids –Meeting the Challenge: Data, Facts, Background</u>. Geneva:
            WCC Publications.

Wilson F& Ramphele M. 1989. <u>Uprooting Poverty: The South African Challenge</u>. New York:
            WW Norton & Company.

World Bank, 1994. <u>Reducing Poverty in South Africa: Options for Equitable and Sustainable
            Growth.</u> Washington: World Bank.

Worsnip ME. 1991. <u>Between Two Fires: Anglican Church and Apartheid 1948-1957</u>.
        Pietermaritzburg: University of Natal Press.

Articles

Bam, B. 1995. The Church as a vision of a New South Africa, <u>South African Outlook,</u> Vol 125,
            Number 5, Pages 40-42.

Beegte, D. December 2006. A Call to Really Look at our humanity in a very deep and positive
            way, <u>Southern Anglican Magazine</u> , Vol.11, pages 40-41.

Burger, RM. 2005. God wants to End Global Poverty, <u>Sojournes Magazine,</u> Vol 34, Number 7,
            Pages 18-21.

Kwakwani, N. September 2006. What is Poverty. <u>International Poverty Centre of United Nations
            Development Programme</u>. Number 22, Page 1.

Makgoba, T. 2008. Don't be Afraid to be Sego sa Meetse. <u>Hope Africa Newsletter</u>, Issue 1.

Meyer, C. 2008. Siyakha – We are Building. <u>Aach &Reach - Anglican Aids and Healthcare Trust Newsletter</u>, Vol.1, Pages 2-3, 4, 6.

Moirell, WP. 1964. Anglican Church in South Africa. <u>Journal of Religious History</u>, Vol 3, Number D, Pages 186-188.

Mosimane, M. February 1989. The Anglican Church's Fighting Priests. <u>Pace Magazine</u>, Pages 94-99.

Nkosi, C. 2009. Transformation Should begin at church <u>Southern Anglican Magazine</u> , Vol 27, Page 37.

O'Brian, CC & O'Brian, P. 1986. Tutu's Enthronement. <u>New Republic</u>, Page 9-11.

Southey, N. 1991. Between two Fires. <u>South African Historical Journal</u>, Number 25, Pages 328-329.

Speckman, M. 1996. Anglican Church Yesterday and Today, <u>Challenge Magazine</u>, no.37 – August/September, Pages40-41.

Tulleken, L. 2006. Short but Punchy Synod Generates Key Changes, <u>Southern Anglican Magazine</u> . Vol.10, pages 11-16.

Tulleken, L. 2007. Tributes to Archbishop Njongonkulu Ndungane, <u>Southern Anglican </u>Magazine. Vol.15, Pages 11-24, 30-32.

Tutu, D. 1998. Between a Nightmare and a Dream. <u>Christianity Today</u>,

van Runsburg, J. 2005. Inclusion of the other into the fold. <u>Antropology Southern Africa</u>, Vol 28, Number ½, Pages 42-44, 46-47.

Wilkins, N. May 1998. Poverty and Inequality in South Africa. <u>Summary Report Prepared for the Office of Executive Deputy President and the Inter-Ministerial Committee for Poverty and Inequality</u>, Pages 1-27.

Other Sources

1. ACSA HIV/AIDS Ministries Strategic Plan Process Report 2003-2006 August 2002 by HIV/AIDS Community Ministries and Missions Office; St Georges Cathedral Cape Town.

2. Address by Archbishop Ndungane at an Interfaith Service at St. Georges Cathedral in Cape Town on World Aids Day – 1st December 2003.

3. Aids Foundation of South Africa – www.aids.org.za.

4. Encarta World English Dictionary (North American Edition); Blomsbury Publishing Plc; 2009 – http://encarta.msn.com/dictionary.

5. Longman Dictionary of Contemporary English – http://www.idoceonline.com/dictionary.

6. Civic Dictionary; 1997-2009 Wendy Bay Lewis – http://www.civicmind.com/bsccons.htm.

7. Wikipedia Encyclopaedia 2009 – http:/en.wikipwdia.org/wiki/Apartheid.

8. Anglican Aids and Healthcare Trust Leaflet 2008.

9. Anglican Communion Covenant Document – January 2007 by the Design Group.

10. Anglican Church of Southern Africa Clerical Directory – 2006

11. Anglican Diocese of Johannesburg Clerical Director: June 2006-May 2007.

12. Anglican Prayer Book- CPSA 1989; Harper Collin Publishers Jeppestown.

13. Book of Common Prayer – South Africa 1954 Oxford University Press London.

14. Constitution and Cannons of CPSA – 2004 & 2007; CPSA Publishing Marshalltown.

15. Hope Africa Annual Report for 2007, Pages 6-21.

16. Hope Africa Annual Report for 2008, Pages 3, 6

17. Parish of St. Thomas Annual Conference Report – 22 October 2005.

18. Presentation at Diocesan of Johannesburg Millennium Workshop – HIV/AIDS by Meisie Lerutla: 29th July 2006.

19. Presentation at Southern Africa MDG's Forum by Neville Gabriel: 2-4 July 2003 Johannesburg.

20. Services for Parish Use - CPSA 1993 CPSA Publishing; Marshalltown.

21. Studies in Poverty and Inequality Institute – The Measurement of Poverty in South Africa Project: Key Issues, February 2007.

22. UNISA Doctoral Programme – Archbishop Njongonkulu Ndungane, 2008.

23. Sego sa Meetse Newsletter September 2008.

24. Johannesburg City Report HIV/AIDS 2003.

25. Media Baseline Study 2005.

26. South African Constitution 1996.

Wits University Archives

1. AB1870 – Prohibition of Mixed Marriages Act 1968-1984

2. AB2493 (01) – Archbishop Taylor, Robert Selby 1909-1995.

   • Independent – 5th May 1995

   • The Guardian – 10th May 1995

- Times – 26 April 1995

3. AB3151 Fol – Archbishop Russel PWR

- Seek – June 1981
- Argus – 23rd Sep 1981
- Watchman Jan 1981
- Sunday Times 12 October 1995
- Cape Times 1 October 1981
- Argus – 1 Oct 1981
- Seek – Nov 1981

4. AB31835F – Archbishop Russel PWR

- Pastoral Letter – 7 June 1985

5. AB 3075F – Archbishop Russel PWR

- Prof. Paul Stephen Walters & June Walters – Oct 2004.