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Speech: At the Crossroads - You Can Make a Difference

Desmond Tutu

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The Gosswad - In can note A Inforence SKAVenue Bestykrian Church Gycke Food Campacy'n tocamble It is a very good honour to have bear with to keynte this impostent fund raising any ago. I have to confea that I appeal to come really try because my old freend I Dear bregond asked me we with one him rothers like him a hope dobt for all the support he face as when he was a leading lift on the WCE I fold from that twee quite decrept which remained of the occasion when twee bonowed are small Intel voltage when fre regest of was remed after me hirets not the pout gre story. The school was calebrating its your annie Jang when feel of and prote testinties a little got come up tone of total where were you here when fre school sterled? know hoses pass to but had not swift guite good wirely of ever for stell the followers I have recently been intrigued to Note ha Ford The one spoted preomniscial one queto cohoode waring spectre advent of human from Jeaned Change determine to have a to low worker peter tound take The open to enegence of the the test couple sel made frea to be took viceroys Tools standing, representatives or made intools was And so from the on the huncen Complewould become the have dominion one the vest of Ids creation to preserve it to chersh of as god's showthat to that armen

tor the corronnent to prodution for the wenton repletion of worker particle with resources world woke and a passing fed but a profound the Object religious concern To be unmindful of the convioument would not Just be a political improportely but a religious misdemeanour, a sin he were now I to preserve all greation south, compassionately arugh on a religious of lighton aspart of what it me out to behinants be certed in sods image to care for all creation rall that win it as commy from the head of 300 for the earth is the foods of all that unit he were enfousted whate stewardship The site of Joses immeasurable bounty all an ever flowing on the divine graciosity, by the princochal fines of the beginning the story relates that there was a worde ful primordial parmoney peace friendiness togetheries so was Ins the case par here was in bloodshed anazingly of ever for seligious societical proposes. Bregone everything was repeteria. There was ungels witerfrom no conflict only an idylie harmony record en The are self total the Jod to koop at boy the encreating dearl to be coercotos brought them who being go neithress go upholders of colleged airlised expense hunan partners well the sustano tolerales of betong kneep so hourstly any through their exercises the divine sito of tradom

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How middlewing to Thunk that owned us & an effectionful is an accordant, some of is right Ork the secestarts but none is, Knoch Gusch. Whis per Sabrel to gelovel who tre Arrhangel (to Main) (the do. This Son What - du to that in this I loge you sent Even so the forme I with of every body them of tope want we to be What can ourselved mother. The sorry And decent grafting next door! We world have up a cred had that bear her reply horefully she said Behild he ma had greford de et central ceconly forthy word the whole universe Sheat & Comine of of relief of the the stration odd popper. Mis 200 slease us stratue any be a blessing todres pour sol subofraces andruly to see too out others of all Russ for we have been for the Doch Jea receives fresh with bill does mapers to on o thos becomes breekish rdead Look has noone but you to help det realise Lods dream to refeall things new trestore the porposition becoming when we were family him a address to nestronk of wherebyen Level at he was here where god had been red of the duce plant

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Rat is no seatmental randy penty foure & spoceth, the probably the most radical thing Fear of the that we coe sister whother won day outer, hather, for the ething family poercited ire would be applied ods Homethy to restify the shation where we don spend find I been amounts on fue jet of dock ode spresson when a small stacker would enable our sisters a bothers everywhere to have clear water enough to east war proper housing of santation ut adequate hachtare reducation to the eshieg family says from each according to Ter ability socach actifier read we would be empelled the south don't of the twe wer esntempleting dopping boute on our sylens that we were begg out family so whether we cally onto the service to be possed and She son brefer Protes Acis a Mortie Frebal, Creeks Mereon rong Fish , Seddan Hussin all belong all secheldler in this family, man had ble as you on you rouse funds the Jecone more oneon who you are Gods fellowworker Fod partners to hely Fod realise for dream, for Sof has noone but you a wonder you dod will him as of almost finance bet buches go

At the Crossroads-You can make a difference

5th Avenue Presbyterian Church Capital Grand Campaign

Preamble

It is a very great honour to have been invited to keynote this important fund raising campaign and have to confess that I agreed to come really only because my old friend Dr. Oscar McCloud asked me. We in South Africa owe him and others like him a huge debt for all the support he gave us during our struggle against the vicious policy of apartheid particularly when he was a leading light in the W.C.C. I told him that I was quite decrepit, which reminds me of the occasion when I was honoured in a small Dutch village when the village school was named after me. That's not the point of the story. The school was celebrating its 400^{th} year anniversary and when Leah and I arrived for the festivities a little girl came up to me and asked, "Were you here when the school started?" I knew I was past it but had not thought quite so obviously.

I have recently been intrigued to note how God the omnipotent, the omniscient one, quite extraordinarily after the advent of human kind seemed always determined to have a human fellow worker, partner, collaborator, in whatever divine project God sought to undertake. Thus after the emergence of the first couple, God made them to be God's viceroys, God's stand-ins, God's representatives as made in God's image.

And so from then on this human couple would bear rule, have dominion over the rest of God's creation to preserve it, to cherish it as God's stewards so that concern for the environment, for pollution, for the wanton depletion of

irreplaceable natural resources would not be but a passing fad but a profound theological, religious concern. To be unmindful of the environment would not just be a political impropriety but a religious misdemeanor, a sin. We were meant to preserve all of creation gently, compassionately, caringly as a religious obligation, as part of what it means to be human, to be created in God's image, to care for all creation and all that is in, as coming from the hand of God for the earth is the Lord's and all that is in it. We were entrusted with the stewardship of the gifts of God's immeasurable bounty, all an overflowing, gushing of the divine generosity. In the times of the beginning, the story relates that there was a wonderful primordial harmony, peace, friendliness, togetherness, so much so was this the case that there was no bloodshed, amazingly, not even for religious sacrificial purposes. Everyone, everything was vegetarian. There was in God's intention no conflict only an idyllic harmony and peace.

In the other story of the beginning too, Adam and Eve are set to till the earth, to keep at bay the encroaching desert, to be co-creators with God, bringing forth offspring as God had brought them into being as nurturers, upholders of cultivated, civilized existence, human partners with the awesome potential of having things going horribly awry through their exercise of the divine gift of freedom, of the creaturely autonomy to say yea or nay to the divine offer of love, to obey or to refuse to obey, with God the omnipotent, impotent, powerless to intervene expect through a rejectable offer of grace when we were about to make our choice with its cataclysmic consequences.

God had a deep reverence for our freedom, so deep that God had much rather we went freely to hell than compel us to go to heaven. And so things were out of joint, alienation, disharmony, bloodshed, murder, conflict, disintegration where formerly there had been love, togetherness, peace, harmony, family. God's dream was shattered. Things fell apart. There was a brokenness crying out for reconciliation at one wants to accomplish to restore things to what they were at the beginning. God sought out God's collaborators the patriarchs and then people of Israel. "Hi Moses". 'Hi God'. "Will you go to Pharaoh and tell him to let my people go". 'No- God you can't be serious. I came here, you know, to escape his clutches and you want me to do what-go back there?'

Isn't it amazing the trouble God took to persuade Moses as if the Exodus hinged crucially on his participation. It has seemed to be thus always God looking for and having to persuade a reluctant fellow worker or a skeptical one. Just recall how God sought to persuade a reluctant, retiring, sensitive Jeremiah, assuring him extraordinarily that he was no afterthought but had been part of the divine plan from all eternity. How mind-blowing to think that none of us is an afterthought, is an accident. Some of us might look like accidents but none is.

"Knock, Knock." 'Who's there?' "Gabriel." 'Gabriel who?' "The Archangel. Hi Mary." 'Hallo.' "Mary, God would like you to be the mother of his Son." 'What-do you know that in this village you can't even scratch yourself without everybody knowing it and you want me to be what-an unmarried mother. No, sorry, I'm a decent girl, try next door.' We would have been up a creek had that been her reply. Mercifully she replied, "Behold the handmaid of the Lord-be

it unto me according to your word." And the whole universe breathed a cosmic sigh of relief and the incarnation could happen.

God is the same yesterday, today and forever. Thus God blesses us so that we may be a blessing to others, pours God's gifts and graces unstintingly on us so that we may be conduits to pass them on to others. You all know how we have been told that the Dead Sea receives fresh water, but does not pass it on and thus becomes brackish and dead. God has no one but you to help God realize God's dream to make all things new and restore the primordial harmony, when we were family living in a delicate network of interdependence.

God's dream is of us realizing we are family that is no sentimental mamby pamby figure of speech. It's probably the most radical thing Jesus said of us, that we are sisters and brothers with God as our Father and Mother. If the ethic of family prevailed we would be appalled and do something to rectify the situation where we can spend such obscene amounts on a defense budget of death and destruction when a small fraction would enable our sisters and brothers everywhere to have clean water, enough to eat with proper housing and sanitation, with adequate healthcare and education. For the ethic of family says from each according to their ability to each according to their need. We would be appalled and do something about it that we were contemplating dropping bombs on our sisters and brothers, members of our family so nonchalantly, so casually.

In this family all belong, there are no outsiders-black and white, rich and poor, educated and not educated, men and women, old and young, gay and straight, Sharon and Arafat, Protestants and Roman Catholics in Northern Ireland,

Iraqis and Americans, George Bush and Saddam Hussein. All belong all are God's children in this family.

May God bless you as you raise funds. Open yourselves to the divine generosity to become more and more who you are God's fellow workers, God's partners, to help God realize his dream. For God has no one but you and without you God will not as we without God cannot the Christ.

For has no after but forth, no eyes, no feel you will be helped to be come more forthise to be compessionate as good a compessionate of formes to let your stems on good of soil rainfell on reflective read to love our enemies bless those who care you to see as god sees to hear as good hears to see in this one down out hosto his Afghan, lraging whetever to see the features of the one who said he sees to see the features of the one who