

CHAPTER ONE

INTRODUCTION

1.1. THE RELEVANCE OF MICHAEL CASSIDY'S MINISTRY.

1.1.1. Evangelism in crisis

The fifty years that span the ministry of Michael Cassidy began in a climate of reservation about the practice of evangelism. While great international evangelists drew vast audiences, the place of evangelism in personal witness and congregational practice seemed to be in recession. This might have been due to the professionalization of this ministry. The larger the rallies and the more extravagant the programmes and settings for these the more it seemed that evangelism in local congregations withered. Others saw evangelism under threat especially in the context of world evangelisation. Arthur P Johnstone in a book titled *The Battle for World Evangelisation* (1978) worried about forces and factors that diminished the spread of the gospel due to ecumenical diversions and liberal theology. Dr. Peter Beyerhaus, was incensed by the meetings of the WCC at Bangkok. He wrote two books warning of wrong thinking about the concept of mission. The first of these was *Bangkok 73: The beginning and end of World Mission* (1974). A later follow-up book was entitled *Missions Which Way?* (1976). Both of these fostered beliefs that the Ecumenical Movement was bent on subverting the enterprise of missionary sending and cutting the nerve of cross-cultural evangelism.

Charles Fuller, the well-known radio evangelist, was one of many who sought to pass on the torch to others, especially in congregational settings. He started a seminary in Pasadena in California, with the task of furthering the work of Evangelism and to deepen and broaden its understanding and use. This institution - The Fuller Theological Seminary - grew in impact and significance. It was later to be a source of help and blessing to Cassidy in the years following his conversion.

Perhaps more influential than any other individual in recent history, Billy Graham began his own drive to foster the worldwide rise and restoration of this ministry, and his commitment and contribution to this continued for several decades. In 1966 he convened the Berlin Congress on Evangelism to which Michael Cassidy was invited.

Cassidy made a telling contribution to that gathering. He delivered a paper at the request of the programme committee about the obstacle to evangelism constituted by Nationalism in South Africa. Members of the Dutch Reformed Church who were present, immediately saw this as a criticism of National Party rule in South Africa and therefore political and unhelpful. They urged that the paper be withdrawn as it threw into shadow and question their own, not inconsiderable, commitments to evangelisation and missionary work in Africa. A public spat ensued and Michael Cassidy found himself accused by his Christian countrymen of theological and patriotic unfaithfulness and meddling.

Later years were to prove how right he was. Many of the black and brown victims of Afrikaner Nationalism turned from the Bible's message to choose secularism, humanism, traditional religions and materialistic ideologies in their search for salvation and redemption. Many of those

who have received the Bible and its message now prefer to interpret it in and through the perspectives of African independent churches.

To this day uncertainty and suspicion about the Bible persists. In a recent telling analysis, the General Secretary of The Evangelical Alliance of South Africa (TEASA), Rev. Moss Ntlha, pointed to this in an address to the National Initiative for Reformation in South Africa held at Birchwood Conference Centre on the East Rand on April 23 2008. He claimed that the truth of the Bible needed to be reclaimed, restated and revalidated in South Africa in the light of its association with the history of its use. (From his address *The Bible in the New South Africa*. Copy of tape available through NIRSA).

As for Michael Cassidy, his organization - African Enterprise - grew out of experiences of personal and mass evangelism at Cambridge University in England. It was further shaped by a period of study at Fuller Seminary in the USA, an extraordinary visit to fifty countries and a survey of capital cities in Africa in 1961. Reaching the large cities of Africa for Christ became Cassidy's goal and calling. But he was to become more than a herald of the Gospel. He was to add to the understanding of the ministry that evangelism was to be approached in close fellowship, partnership and unity with the church and through an alliance between word and deed.

The fact that the South African Constitution had a preface honouring the sovereignty of God over the New South Africa excised before it was adopted underlines the radical movement away from the Judeo-Christian models and influence. The restoration of this tradition and world-view has become a considerable purpose for Cassidy.

1.1.2. Following Jesus

From the very origin of the church on the shores of Galilee the process and progress of the church has been guided by and developed around a primary idea. The call to follow was not just an invitation to a journey but associated with the clear idea that learning to know and to be, is bound to the didactic goal of learning to do. Jesus' calling is based on the clear assumption that he would make the disciples 'become'. Live apprenticeship with the idea of reproducing a model or example was central. The word 'Christian' underlines this. Those who were part of the movement were identified as 'little Christs', forged from a prototype, clones from the same mould.

This thesis raises the point, with strong conviction, that this representation motif is fundamental to the life of the individual. Christianity believes in the sacramental potential of every believer as an ongoing miracle of the emergence of Christlike formation and approximation. Christ can be discernible and practically present in each one of us.

The Cassidy ministry also gives prominence to a core belief in Christ as Logos. As we shall see, Cassidy sees this defining motif as the source of his understanding of mission and the basis on which his cohesive and comprehensive practice of mission rests.

1.1.3. The power of movement and the dangers of institution.

In choosing the subject of this thesis in the ministry of Michael Cassidy it is not the writer's intention to do a study in leadership in such a way that management principles are its primary derivative. It is a fact that in the areas of education and medical care we have seen the rise of managerial domination to the detriment of human care. Hospital schedules and resources are

now subject to managerial goal-setting, not the compassionate and informed knowledge of doctors.

Universities and educational institutions have become an arena for political interference and ideology. Human care has been leached out of social services by corruption and the wrong application of management expertise. Church institutions have evolved in the same way, seeing technique and the ordering of power hierarchy, and productivity and modern accoutrement as the major signs of ecclesial effectiveness.

The Church Growth school of thinking, for all its ability to set before congregations the need and the means to grow, has a latent flaw in its capitulation to social and anthropological processes. The fact is that power dehumanises and management is a terribly mundane matter. Surely the focus on 'right leadership practice' as a derivative of corporate experience confuses the place of the Lordship of Christ over his church. Human organisation has its value in the institutionalisation of the Holy Spirit's movement in believers and in world history to bring light and order to chaos and darkness. But the kingdom can hardly come through best business practice, although proper order and skill are greatly needed. Movement precipitates institution, not the other way round.

The interplay between mission and management is relevant and important to consider. The A.E. story illuminates this relationship in helpful ways.

A place has also been given in the thesis for Cassidy's considerable capacity for gathering co-labourers around him for the apostolic ministry. This is amplified his core dynamic - one of friendship building and maintenance. This would be Cassidy's triumph in leadership. The transition from a single team to the leadership of a ministry with ten African teams and numbers of funding offices around the world meant the surrender of centralised leadership. Cassidy in many ways and instances went through moments of kenosis and renunciation of control. This is examined as well, for the benefit of posterity.

1.1.4. An evolution of the understanding of mission and contextualisation.

Interesting as this new status of the laity might be, Cassidy brings a further importance to a new day for mission. Cassidy represents a growth and expansion of the idea of mission for many.

In Cassidy's time the concept of mission was being reconsidered and redefined in the light of the dynamics of the 20th century. The disagreement begun at the Edinburgh Conference in 1910, between the missionary sending and evangelical movement, and the Conciliar churches headed by the World Council of Churches, was also coming to a moment of almost irreconcilable divergence. The struggle to relate mission to the vast complexities of a post world war world and the struggle for freedom from colonialism and post-colonialism, poverty, and injustice were producing differing understandings of the church's role and its definition of mission.

Evangelicals increasingly feared that the venture into social activism, upliftment and human rights would lead to the watering-down and subversion of the evangelical truth by liberal theological agendas and a humanistic biblical interpretation. Contextualisation of the Gospel in a too radical way was seen as a bridgehead for ideological influences that threatened some of the core principles of the Gospel. To be socially concerned was the first step, it was

thought by some, in perverting the gospel with values and suppositions of another worldly kingdom. These fears were fuelled by the close links between liberation movements and Communist countries. Khama Nkrumah's incitement to his countrymen in Ghana at independence to 'Seek first the political Kingdom' set up an unfortunate polarity between church and state.

The General Secretary of the All Africa Council of Churches, Canon Burgess Carr, alienated scores of Bible-believing Christians from his organisation when he referred to the sufferings of Jesus on the cross as an argument for sanctifying the violence of liberation movements. Later the matter of violence by Christians as an expedient for liberation became an acute issue in South Africa and more especially in the publication of the *Kairos Document* (1985). Cassidy's own struggle with the issues of justice, peace, reconciliation and violence and his attempts to find true and 'gospel' ways for social reformation in the transition period will be outlined and acknowledged in the thesis.

1.1.5. A struggle for independent theological reflection and church unity.

From his early days Cassidy maintained a degree of independence and autonomy in respect of theological camps. He urged that the spiritual needs of outsiders rather than the churchly needs of the insiders be a place of convergence. Evangelism needed to face frontiers of unbelief and neo-paganism with the One who said 'I am the Way'. This together with common commitments to the Lordship of Christ and His Living word, and the recognition of unity in the Body of Christ and the bond of humanity, could create a bridge toward a consensus. Thus he resisted the polarities and alienation of the day.

While Cassidy and other evangelical leaders later began to find this a vain hope, this ability to search for common and middle ground became a vital characteristic of Cassidy's posture to others who were polarised by policy, dogma or ideology. In every situation he renounced enmity and the closure of fellowship. In the post-Apartheid context this position has come under stress in light of the need to struggle with great issues revolving around truth.

We will see how, in the early days of his Christian life, the idea of world evangelisation gripped him. His calling crystallized into a desire to win the cities of Africa for Christ through evangelistic mission. This, as we shall see, became more comprehensively understood to include social issues relating to peace, justice and reconciliation. So Cassidy stood, often in unpopular ways and before the Lausanne Congress in 1974, for coherence between social concern and evangelism. This led to an early description of the ministry of African Enterprise as 'evangelising the cities of Africa through word and deed in partnership with the church'.

Nevertheless, he has consistently believed that the starting point for anything that emanates from the heart of God is the proclamation of the Gospel. Mission includes evangelism with its narrow view of the saving message of salvation but it opens a wide view of the effect of the Kingdom of God that the message stimulates and empowers. If the message of Christ's saving work on the Cross is honoured and proclaimed and it summons people to repentance, faith and conversion and new life then the consequences that follow can be deemed to be an ongoing fruit of the power and purpose of the kingdom of God. This was to be an enduring basis on which to convene and gather Christians and churches to witness.

In more recent times Cassidy's understanding of mission has reduced the dichotomy present in this formulation. He has become free to respond to whatever social or spiritual challenge might arise in his daily experience. In this he has operated on the idea that the Gospel is the seed or doorway for the Kingdom and that Evangelism produces Mission. If the Gospel is both the origination and substance of the Kingdom of God then mission becomes spontaneous and comprehensive. The dichotomy is resolved without struggling with the question of priority.

This does not mean that everything is mission, but rather that any one of us, in our location at any intersection between church and world, can advance and apply the Gospel. This thesis will demonstrate the multiform, the variety of Cassidy's missionary response. This spirit of entrepreneurship in mission has very great significance, also for the stimulus of situational mission in profusion by others. Cassidy has initiated many ventures and models which are repeatable. Indeed, a major feature of this study is that it reveals the extraordinary complexity and comprehensive range of missionary (apostolic) response.

1.1.6. The fellowship principle.

Through his partnership with the church and his assumptions about 'fellowship in the Gospel', Cassidy's spirit of 'bridgmanship' (to coin a phrase) has set precedents for cooperation, fellowship and friendship in the church in South Africa. He believes that Christ is the bridge that has to be crossed to others who might differ. Mission is the work of the whole church and not separated groups. The work of ecumenism should not be allowed to revert to partisan posturing or a witness of isolationism and division.

He joined others in feeling toward a communal way of engaging the church in mission. In this he found many others with similar thinking around the world. This was consummated eventually in the Lausanne Movement that was born in 1974 at its first Congress in Switzerland. Cassidy and African Enterprise enthusiastically embraced the Lausanne Covenant as their guide and charter. The first Congress had as its theme 'Let the earth hear his voice'. The second grew in breadth with the theme, 'The whole church, taking the whole gospel to the whole world'.

It is probably true that Cassidy has often been ahead of the church. Cassidy embraced the Lausanne Movement not because it was an innovation in missiological thinking but because, as Cassidy said in a recent interview, 'it confirmed the position, in virtually all particulars, adopted by African Enterprise more than a decade earlier'. The Lausanne Covenant stated with precision where African Enterprise already stood. Nevertheless, the 1974 event sharpened and widened and gave assurance to his theological position and understanding. He found himself accepted in the movement and invited to give leadership on its committees and its pursuit of World Evangelisation.

1.1.7. A Witness against Apartheid and its elaboration.

By 1975 the repressive application of Apartheid laws had plunged South Africa into a deepening crisis of struggle and the search for liberation. Interpretations around Romans 13 locked many church leaders and their congregations into an uncritical blind honouring of and obedience to the powers that be. This damaged and muted the Christian reaction to Apartheid among whites. Churches that challenged A.E. included the Church of England in South Africa, The Church of the Nazarene, the Baptist Union and Pentecostal denominations.

The team's responses to the segregation of society and their attempts to resist Apartheid and challenge its policies and the practice of its proponents, became an important part of their ministry. The work of the team and its ministry was always to be expressed in fellowship with all races and cultures. The evangelistic rallies were required to be expressive of all communities and inclusive of all economic, language and cultural groups.

Apart from their refusal to bow to any form of separation in any missions, Cassidy and others began to mobilise the church to subvert Apartheid at its philosophical and religious roots through calling the church to the first South African Christian Leadership Assembly in Pretoria. More was to follow. A succession of initiatives was taken to convene the church to redefine its witness to its segregated context and to acknowledge the misery segregation was bringing. Chapters in this thesis explore the impact of these.

1.1.8. The Challenges of the New South Africa.

But after the release of Mandela in 1990 and the transition to a new democratic South Africa in 1994 Cassidy's concerns about the Gospel's power to transform remained. Highly significant, in many ways, has been his proactive commitment to mobilising the church to rise to the challenges of the new South Africa, especially in SACLA 2. In the Post Apartheid years since 1994 a number of social challenges have arisen that threaten to overturn the progress achieved. These have been identified as seven giants, namely:

- HIV/Aids
- Crime and corruption
- Violence
- Poverty and unemployment
- Sexism
- Racism
- The crisis in the family

Although the SACLA agenda had an evangelical base rooted in a common love for evangelism, some of its primary outcomes have fostered social change in South Africa. But those now contributing to this also hold firmly to a strong biblical faith and they seek to offer a comprehensive view of how God both loves and judges nations.

1.1.9. A Search for morality and truth

More issues and challenges are presently arising. The collapse of moral centres and the search for unambiguous sources of moral leadership have caused our country to drift toward antinomianism. The law of cultural tolerance now seems to apply. Globally, post modernism is allowing men and women to choose any way in the absence of external absolutes. Each individual becomes the arbiter of what is true. The rise of political ideologies rooted in Humanism and Secularism has seen the church scorned for its insistence on biblical truth as a core value for nation-building and morality.

In the church the rules, or at least the agreements about how one interprets scripture, have made it increasingly impossible to chart a course of truth that is ideologically free or finds consensus. This was vividly demonstrated in the debate about gay marriage and the confusion about the basis for a clear ethical stance. Some allowed pastoral concerns of compassion to be

primary in this decision, others felt that the human rights struggle for justice and liberation should allow all to have the right of access to marriage, yet others were so guilt-ridden about using scripture to disadvantage others in the oppression of the past that they feared to be found to be exclusive and responsible for limiting a right. South Africa seems largely to take its ethical direction now from politicians who define the common good against the background of struggle, the South African Constitution and the Freedom Charter.

Pluralism is now regarded as the best political resolution to the variety of beliefs that flourish and that have been imported by migrants and settlers. The resurgence of fundamentalist Muslim passions and beliefs now places the church in opposition in method, content and spirit with militant Islam in many places in Africa.

Political independence has seen the resurgence of African traditional religion all over the continent introducing perplexities for the church about areas of connection and distance with indigenous faith systems and ideas. In South Africa we have seen the ‘sangomazisation’ of the body politic and now, overtly of all walks of life through the restoration and renewing of traditional African religions. There are new scenarios that challenge the Gospel afresh and in new ways. The issue of truth has become urgent.

Cassidy tries to find a truth for believers in this context. He shares his strong convictions with humour, simplicity and a generosity of spirit. He asserts biblical orthodoxy in a way that does not detract from orthopraxis; and conveys judgement without abandoning respect, compassion or humanity. His approach to the Bible’s authority and inspiration arises from a scholarly and fair examination of the text and theological traditions derived from the best of evangelical scholarship and his own reflection.

1.2.HYPOTHESIS. AND AIM OF THE THESIS

The *hypothesis* for the thesis is as follows:

Michael Cassidy’s influence goes far beyond the borders of Southern Africa. During half a century of committing himself and his colleagues in African Enterprise to the church and its mission, Cassidy has played a major role in helping the African church community to come to a new understanding of their mission and ministry in urban contexts. He has motivated them to build bridges beyond denominational borders, to become faithful witnesses of Christ in a very turbulent time in the continent’s history, calling the Christian community in the process to a fuller spiritual life in Christ. Can his example and legacy foster a meaningful impulse for new engagement, especially by laity, toward holistic Mission and Evangelism in Africa?

Drawing upon the example and experience of Cassidy, as well as reflecting on his views of the immanence and the grace of the Kingdom of God in all domains of life, the Christian churches (and their laymen) in Africa will find themselves better prepared and empowered to meet the opportunities and challenges of the 21st century.

The main *aim* of the study revolves around the researcher's conviction that Michael Cassidy's story must be told because it continues to inform, guide and inspire. Cassidy has shaped and continues to shape, through African Enterprise, the methodologies and assumptions of evangelism in Africa's cities. The commitment to mission and the struggle to bring grace to the world in all its need is a universal and eternal challenge to the church and we cannot go forward without examining the work and the achievements of its practitioners.

Cassidy's 'common touch' combined with a considerable gift of cognitive understanding has enabled his written work and teaching to be edifying to a broad church. The content of his faith is worth capturing in an enduring legacy which is available in print and also in the ongoing erection provision of a learning centre at African Enterprise in Pietermaritzburg or in other initiatives that seek to preserve his legacy. Despite his dialogical and respectful posture he has fierce convictions about biblical truth and the way the Bible informs our individual and corporate lives.

Cassidy, as we will see, was motivated in his early discernment of his calling, by the story of ordinary men in *The Cambridge Seven* - men who were caught up in the mission of God. This thesis is about an earthen vessel acutely conscious of its treasure. Some space is given in its pages to an assessment of his life and ministry by those who have benefited from his ministry.

This thesis has the lay reader in mind. As a reference work it is especially an encouragement and guide to thinking lay people who are on the cusp of missionary engagement or who wish to be caught up in the enterprise of lay apostolicity. Apart from his universal appeal Cassidy does have a special connectedness to leaders in political and business life. So he appeals to both the common man and a leadership elite. His teaching and preaching remain simple enough for anyone to understand, but provide sufficient grist for any intellectual mill.

Cassidy's ministry has sought to proclaim the Gospel to every corner of Africa, and to encourage the leaven and rule of the Kingdom of God in personal lives, family living, local congregations, and social institutions of every kind.

Recently William Wilberforce has been honoured in the film *Amazing Grace* for his contribution to the abolition of slavery. Church history provides examples of men and women whose actions were truly significant. These people were untrammelled by the rules and discipline of denominational polity, not bound to lines of confessional theological reflection or caught in the weekly challenges of arranging worship, pastoral care, teaching and congregational ministry.

Cassidy's commitment to partnership with the church cannot be denied. In every way he has been its servant - as well as its goad, at times. But this span of 50 years has been marked by the power of an independent heart and mind and will that has enabled him to be available and to be ready in an instant and to listen to the whispers of God's will. African Enterprise has learned how to turn on a penny and double and treble its workload as challenges to act with and for the church multiplied.

1.2.1. A renewal of Lay Witness.

What the writer intends to do is to demonstrate that in Cassidy we have a renewal or restatement of the idea of witness in a way which might be prototypical of our times. It was Dr Calvin Cook, former professor of Church History at Rhodes University, who observed to the writer that the most significant characteristic of Cassidy was that he was a layman. This perception merits wider consideration.

Within the African setting the cultural eminence of chieftainship centralises decision-making in singular leadership. In Africa hierarchies are easily fostered. Tradition and history are also primary factors which impose rigour and enforce consent. In this paradigm, lay independency is frowned upon and not readily allowed. Perhaps this is at the root of the schismatic explosion of independent churches in Africa.

Within the Protestant tradition there is some confusion about lay engagement in mission within the local church and also where lay witness is expressed and exemplified beyond this in the secular world. The rise of independent lay missions in the missionary movement and more recently in the parachurch organisational growth has threatened the unity in mission of the people of God in the local church. Lay ministry needs clarification and new formulation. Many parachurch organisations consume huge amounts of financial resources in setting up structures for mission. Valuable human resources are co-opted into ministries that are not relevant to the local congregation or are beyond its capacities. Cassidy's example produces a space in which this dialogue can take place and be partially resolved.

Within the Roman Catholic tradition, Vatican 2 set in motion some new and exciting formulations for the emergence of the lay apostolate. The missionary and evangelistic task of the church is devolved to ordinary laymen as a consequence of their baptism and as a result of Christian formation. It is this important innovation that has become the stimulus for this thesis. Indeed it has given rise to the suggestion that Cassidy is on the cusp of this new movement and an example of it.

The thesis in its later chapters examines more deeply the ideas around lay witness and the new nomenclature of the lay apostolate that the Catholics identify as being critical to lay engagement in mission.

Cassidy carves out a new and fascinating approach to mission, which is not bound by the limits imposed by the church in its orientation to its own institution and its fear of challenging the power of the state. He does this while maintaining faithfulness and service to the local church as God's primary place of communion while creating freedom for ministry and engagement beyond its perceived parochial sphere. We pick up this issue in the chapter on spirituality.

Anyone engaged in a mere cursory examination of Cassidy's ministry should be able to say, 'He made a difference.' But everyone who follows this story in more detail will have to wonder whether they, like Isaiah, will be able to say, 'Here I am. Send me.'

1.3. METHODOLOGY.

The research material is exhaustive and varied. I used the following methodology:

1.3.1. Quantitative study.

There are many documents available that cast light on this field. Indeed from the material produced by the Lausanne movement alone several theses could be written. Chief amongst the written materials were:

1.3.1.1. Michael Cassidy's published materials. Several of his written works are referenced in the bibliography. Cassidy often sourced these books from live ministry. He wrote for those who crossed his path in the many events and opportunities he participated in. The works on ethics and theology and marriage were answers to persistent questions.

1.3.1.2. Excerpts from Cassidy's personal journal, which comprises over 10,000 pages. A limited number of these were accessed, especially in relation to the beginnings of African Enterprise.

1.3.1.3. Reference works regarding mission and evangelism. Both the Lausanne Movement and the Billy Graham organisation have produced significant conferences with a rich legacy of materials. The former mainly produced content-related documents focusing on mission theology. The latter dealt chiefly with the practical impact of evangelism.

1.3.1.4. Reference works regarding evangelical tradition and theology. Many works in the bibliography are recognised contributions to the literature on mission.

1.3.1.5. The Conferences organised by African Enterprise have produced significant material for the study of mission and evangelism in the South African and African Context.

1.3.1.6. The writings and works of Prof David Bosch, who was a former mentor and teacher. His work on *Transforming Missiology* provided indispensable guidance.

1.3.1.7. The journals of the South African Missionary Society were referred to.

1.3.1.8. Scripture. Reflections on several passages appear in the thesis.

1.3.2. Qualitative Study

Of special importance in this research are the interviews with Cassidy and a number of his peers. The qualitative research rests on the following:

1.3.2.1. Interviews with Cassidy. These were held often to clarify and extend the manuscript as it developed. Cassidy was committed to accuracy in these discussions and made no attempt to influence its design or critique.

1.3.2.2. Interviews with mentors. The writer had insights and encouragement from Prof. Dr Calvin Cook, church historian who supplemented the help and advice received from Prof. PGJ Meiring.

1.3.2.3. A questionnaire distributed to a comprehensive mailing lists of friends, colleagues, and associates to gauge the effect of Cassidy's ministry as a sign of the Kingdom. The details of this appear in a footnote in Chapter 9. This questionnaire assesses Cassidy's holistic approach. The sample is also analysed. This questionnaire helps in the assessment of Cassidy's leadership. Three of the chapters have benefited from the findings of the questionnaire.

1.3.3. Participant Observer.

The writer's position is probably unique in the sense that he has shared Cassidy's life and ministry as a close associate and friend. There is probably no one else with the same bonds of history and friendship and the same missiological training, who could write this work from an insider's perspective. However, close relationships both distort and sharpen perception. Cassidy will be writing his own autobiography in due course. His book would be essential for a full explication of what is offered here only in part.

Readers should know that the writer has oscillated between withdrawing the thesis because it could be too subjective and offering it because it is an obligation to encourage mission for others who hope to serve those whom God has loved.

The writer suffers from the fact that he was involved in public relations and politics in his early post-school years. Both of these call for truth to be elaborated to impress and information to be channelled for allegiance. God forbid that these perspectives be unduly found in this thesis.

Every student is part of a prophetic school. The idea of gathering around an exponent of truth is an ancient tradition. The writer's life has been influenced and moulded by many significant individuals. Cassidy was one.

In view of this the writer employs the approach of letting others make the statements about Cassidy in some chapters. There are many such contributions that are for the record.

There are sections on issues that Cassidy himself raised for comment and interaction - also with other commentators and authority. Some chapters are biographical and historical, others contemplate future consequences or explore missiological insights.

I have also had the opportunity to discuss my approach with Michael Cassidy himself. During my discussion with him, two key thoughts emerged. He commented that for him the most important principle guiding his work for Christ has always been his commitment to finding the way of Love. He also affirmed that for him one of the keys to an understanding of mission is to be found in the reflection on the prayer of Jesus in John 17.

1.3.4. Former research

As to former research: to my knowledge limited research exists. Many references have been made to the life and work of Cassidy, in South Africa and abroad. No definitive work along the lines of this thesis, however, seems to exist.

1.3.5. Leitmotiv: The 'Jesus' prayer in John 17

Finally this work uses as its leitmotif the prayer of Jesus in John 17. It uses themes from this prayer in its division of chapters. John 17 becomes a point of unification for the thesis. It throws light on the theology, missiology and ecclesiology of this thesis. This passage has been at the fringe of Cassidy's consciousness since the first meeting of the Lausanne Committee for World Evangelisation in Mexico City in 1975. It was there that John Stott shared a Bible study on this chapter and its illumination on the nature and ministry of the

church. The prayer, says Cassidy, ‘illuminates the divine aspirations that Jesus had for the church and was a form of blueprint or road-map.’

There is a yearning in Cassidy for this prayer to be answered in the marks of true mission in the church. He is working on a book on John 17 right now which he plans to entitle ‘The Church Jesus prayed for’.

The extent to which those same marks appear in the ministry of Michael Cassidy might be the most relevant challenge to those who read about his journey. Perhaps we too might seek to live under this passage from scripture as we each haltingly and often unworthily follow the commission from that upper room to Calvary, Pentecost and onward to the ends of the earth.

His legacy is most telling in the persistent and enduring fifty years of service to God. It has the power to inspire. In this man we find more than a mirror in which we examine ourselves ... we find a fire.

1.3.6. The tone and tenor of the research

The thesis is presented as more than a mere academic exercise. It is written out of enthusiasm for the task of mission, as well as respect and admiration for the life and work of a friend.

Dr Calvin Cook, former professor of Church History at Rhodes University, has written by way of guidance to me, a most thought-provoking comment about how this account needs to be viewed.

It came to me that you are in a remarkable tradition of those who are both participants in and recorders of God at work. (J E D P; the prophets, and others ‘that handle the pen’ Judg. 5.14) Augustine: Confessions and The City of God; John Knox’s: History of the Reformation; Jonathan Edwards’: A Faithful Narrative, which is fundamental to such successors as Finney, Moody etc. This morning I reread a section of Edwards dealing with the duties of ministers and laity arising from this work of God. (No one can organize or control ‘seasons of revival’ because they are God’s gift, but when they come, recognition and appropriation are crucial to revival – transformation from dead ways to life. What he wrote in the 1730s was astonishingly relevant to the themes of yesterday’s conversation.

What struck me particularly was the deadly peril in which both ministers and members place themselves by the unbelief that manifests itself as being insensitive to or even disparaging of what is the genuine because gracious work of God elsewhere than in their own closed circle. True discernment encourages, false disparages and flirts with being guilty of the unforgivable sin: pinning the Beelzebub tag on the Holy Spirit’s work. A minister’s disapproval will transmit itself through the flocks and exclude them from participation in God’s grace. (An Anglican rector’s threat to preach against a Bryan Green mission opened the door for AE.)

We have been privileged to live through a time when to an unprecedented extent the saving knowledge of God in Jesus Christ has been available to the whole world: the knowledge of God has almost covered the earth as the waters cover the

sea; the time of our redemption is near and yet within the body there are still niggles, quibbles and jealousies, so I am convinced that the tone of your work could (should?) be one of quiet joy (love, joy, peace and the whole salad of the Spirit's fruits). If Jesus is the pacifier of the wind and waves, we have to acknowledge them and their deadly threat, but it is important to keep focused on his invitation to 'Come' however difficult, even impossible, this may appear to be – as improbable as the sacramental offer of 'my body...for you' In the same manner, when the Psalmist enjoins the redeemed to 'say so', he describes their wretched or perilous states but also emphasises the difference God's intervention has made not only to the circumstances, but to the person: willingness to 'say' is part of the transformation. There is no such thing as external liberation without a corresponding inner transformation. The chief note of that transformation is an increased capacity (empowerment) to pass on the grace we have received. (Freely, freely you have received...) We sing the chorus but what goes to the person next to us, the 'neighbour' whom Jesus puts on the same level as ourselves and God?

I thought then of why four gospels? The synoptics give us incidents that are like 'dots' we connect to form what is good news for us in the narrative. If there was any doubt about Jesus' mission, the passion narrative should dispel it. Whatever else Jesus might have come to do for individuals, his divine mandate was to 'give his life a ransom for many'. Why then the fourth gospel? The synoptics show signs of editing in their compilation (Luke's intro) but there is a peculiar immediacy about the work of the author of the fourth who calls himself 'the beloved disciple', a name that is in itself ambiguous: is it an acknowledgement of gratitude for grace, or a claim to special privilege which he and his brother had once made? Here is the man who has seen everything of the ministry, but emphasises the blessedness of those who have not seen yet believe for whose sake he has written what he has. The son of thunder who was ready to blitz the Samaritan village with fire, now gives the paradigm of witness to the source of living water. He undertakes to explain and interpret the unperceived signs. As he writes the gospel, he uses the nom d plume of 'beloved disciple'. Later on Patmos, he will receive the hidden manna and the white stone engraved with the name only he knows. John, gift of God now, what then?

There is a mass of synoptic writing in reports of the work of AE or in the many other resources in AE archives. Have you been given the task of the fourth 'evangelist': to explain and interpret? Or like the blind man whom Jesus leads out of the unbelieving village (Bethsaida, Mk 8 – a story unique to Mark) who on first touch sees people as 'trees walking' but after the second touch sees 'clearly' (participant's view, unable to see the wood for the trees, yet with a second touch (subsequent reflection), distinguishes clearly.) This kind of scribe emerges particularly at times of crisis in the journey of the Lord's people, but that crisis is often parallel to another going on in the dough of the surrounding society. The interaction is the transforming factor, but yeast has to be yeast in order to raise the dough into bread, which is why the new genetic code (born from above) is indispensable. (In passing, it is notable that in a materialist age dough and bread have become slang for money!)

Over and over again those who call themselves the people of God have had to recognize this need and receive it for themselves through forgiveness and repentance. Part of that code is the desire to share this distinctive quality (agape) with others. Otherwise ‘church’ remains in bondage to the fear of death; its activities galvanic jerks preceding rigor mortis, victim and perpetrator of violence and lies. Those who claim to be ‘the children of Abraham’, so far from being a blessing to all nations, seem at the moment to be a curse.

We don’t need another institution claiming divine calling and appointment that is a front for human manipulation. Aren’t we being called into a community that because it has been so singularly blessed wants to learn how to pass on the unique combination of grace and truth that first won a fisherman and transformed him into the beloved disciple who wrote for those who had not seen Jesus, but who believing his word be given the gift of eternal life? We have to keep focussed on authentic reception and authentic transmission. Each of the three cardinal virtues of faith, hope and love is open to the not yet as well as being anchored to the Door revealed in the past.

What a challenge this comment is to all who write, to be an unambiguous scribe. The narrator and interpreter have to contend with a variety of views to represent what is true. Paul made real and significant progress to a theological deposit. The writers of the Gospel were less reflective and struggled to record and make sense of the present moment. Being part of a spectrum, as Calvin Cook mentions, is daunting but comforting. My perspective stands in hope of others to enlarge my part of a synoptic record. This ‘scribble’ is probably something of an insider’s view which brings advantages of enduring examination of the subject but also, as a disadvantage, the softening of critical edges as well as interpretive nuance. John after all as ‘the beloved disciple’ was more affected by the ‘Friend’ than the historical note-taker and medical practitioner that Luke was. He only knew Christ at a distance through others.

But surely the four Gospels support the core principle of the thesis that democratise the sharing of the Good News. Luke and Mark were not among the twelve, yet they were given the ultimate blessing and empowerment to declare what they had come to see and understand through many witnesses. Distinctions of prominence and professional superiority were not regarded! The Holy Spirit does not do what the world does. Servanthood stands before hierarchy.

Calvin Cook is right that this is more than an academic work. One observes and discerns in the Cassidy story the resonances and echoes of theophanies that touch others also and breaths of the Spirit that can revive the witness of mission. This does not just stir the brain cells, it quickens the pulse and edifies the spirit.

1.4. PROPOSITIONS AND AXIOMS.

1.4.1. A creeping reversal.

Prior to the death of Christ, the core of the church was an apostolic band and a wandering prophet crying in the wilderness. At the resurrection of Jesus the apostolic band constituted and at Pentecost assumed all of the authority and functions of Jesus through the Holy Spirit. The mission of Jesus was assumed by the twelve. This was the first *Apostolate*. Their whole

focus was ostensibly the mission of Jesus to the ends of the earth. These twelve assumed the mantle from Jesus. In Acts 6 the record shows that a group of seven deacons were chosen. This *Diaconate* was created to support the social and pastoral demands that diverted the apostles from proclamation.

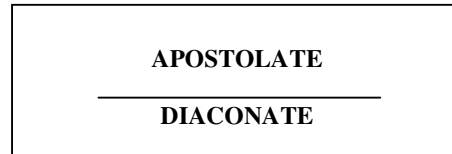


DIAGRAM A1. Apostolicity enabled and supported by deacons.

So the primitive church understood there was a primary relation between diaconal administrative matters and the apostolic calling given by Christ. This can be illustrated by the above diagram.

As the Christian movement grew, the disciples exercised oversight. John refers to himself as the Elder. Collectives were created in conferences to clarify doctrine and matters of culture. With the demise of the apostles, others who had received their writings, continued as bishops and then popes. Matters of truth and authority and the functioning of new congregations arose. Persecutions stimulated apologists, the monastic movement purified the church in times of compromise after the Constantinian corruption through collusions with political power, and many retreated into cloisters where abbots and abbesses arose in great institutions of piety and economy. Advance and recession renewed missionary vision and caused it to abate. There were many challenges. Both Catholic and Protestant churches created structures for mission linked to the colonial ambitions of European nations. In times and seasons movement became subordinated by institution and mission by maintenance. The constant inversion and introspection and struggle to relate the eternal to the temporal produced a constant compromise and relationship that we could represent in this way:

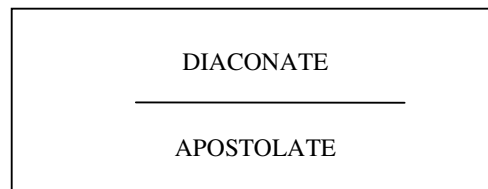


DIAGRAM A2. The primacy of institution over apostolic movement.

The mission of the church is often obscured and misinterpreted or pressed into abeyance in the process of a journey into the world.

1.4.2. A structural imbalance

A further proposition is not unrelated to this. That is that the laymen, who were the primary bearers of the evangel (fishermen, tax collectors and miscellaneous friends and relatives and

later prisoners and even soldiers) were gradually moved from the centre to the periphery. The continuing requirement of apostolic succession produced a not unpredictable need to preserve the past and secure the future

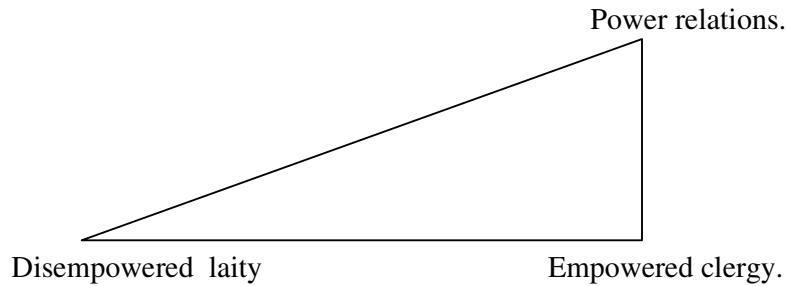


DIAGRAM B. The professionalisation of ministry created a new class.

The Bible, the sacraments and the exercise of pastoral care became increasingly the preserve of a selected and specialised core in ecclesial structures. The laity became passengers and listeners.

1.4.3. A philosophical switch.

A third proposition would suggest that philosophically the church rose in favour within the culture as it was associated with temporal power during the Middle Ages. It shaped perception and determined reality. But the rise of the Enlightenment, Rationalism and Science, and the findings in the fields of astronomy and biology produced a movement of worldview change that moved the Christian assumptions from centre to periphery. Belief in biblical truth became eroded. This was further weakened by the rise of economic theory and ideology and the passage of two world wars. The effect of this was to precipitate a credibility gap in Christian- influenced cultures and a drive to modernity and secularism. Post-modernity is the new fruit of secularism which finds no place now for reliable, authoritative and objective truth outside of experience and community. The Christian worldview is displaced.

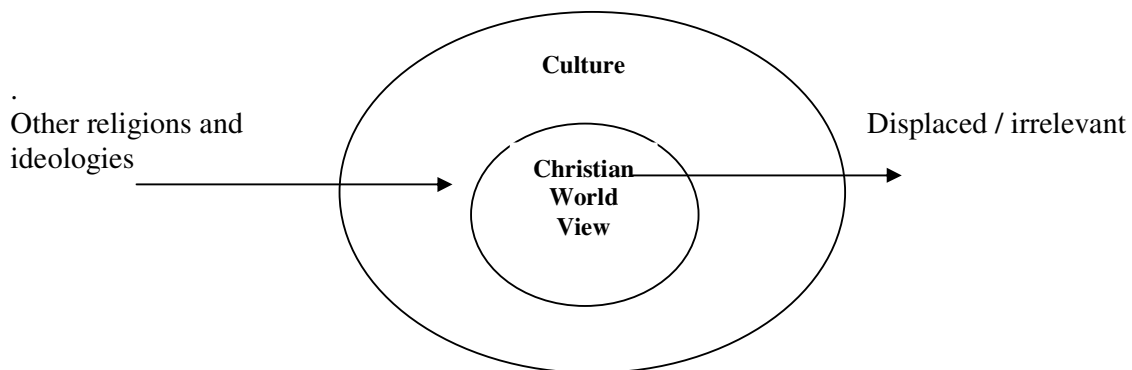


DIAGRAM C. The displacement of the Christian worldview.

With these propositions in mind we will consider the relevance of the subject. This thesis does impinge on these axioms which challenge the mission of the Church. These propositions are a core theme in the thesis, along with others.

1.5. THEMES.

There are several themes that thread their way through the thesis. The range and variety of these reflect the complexity of this review of Cassidy's ministry.

Historical / biographical. The work begins with the early record of Cassidy's life. Each chapter is in a historical sequence in relation to the unfolding of Cassidy's ministry.

Theological / missiological. There is a discussion in the thesis about issues around truth and the nature of the theological stance Cassidy takes, but much more than that, the entire work revolves around the issue of the nature and practice of mission and evangelism.

Socio / political. Cassidy's witness against Apartheid and the implication of love in a social context. Cassidy's theology of the *Logos* is the central source of his activism.

Ecclesial / sociological. The thesis constructs a theology of the laity in a preliminary way, with special reference to John Mott, the Ecumenical movement and the Catholic stance on the lay apostolate. In this examination the sociology of the church in relation to mission is explored.

Anthropological / philosophical. Mission, because it crosses barriers, cannot distance itself from cross-cultural communication and the interface between the Kingdom of God and the kingdoms of this world in worldview. Modernity and Post-Modernity face the church with deep challenges with the onset of secularism.

Ethical / pastoral. The chapter on holiness raises questions of how the Christian is to relate ethically in the face of recurring issues. Of special note is Cassidy's part in the marriage alliance. Cassidy's new book on marriage highlights his strong views on the meaning of Christian marriage as a pastoral guide.

Biblical. The thesis has as its binding theme passages and reflections from John 17 in most of the chapters. The thesis is essentially gathered around this prayer for the marks of mission.

Management / leadership. A chapter has been devoted to the leadership style and practice of Cassidy. Several interesting aspects of this have been highlighted by the Richard Williams thesis in the thesis library at the University of Pretoria. There is also a series of peer review contributions from recent and former colleagues.

Analysis. The whole thesis seeks for analysis and critique. The chapter devoted to joy and two subsequent chapters revolve around the results of a research tool on the nature and effect of Cassidy's ministry.

1.6. KEY WORDS.

Apostolicity.

This is an alternative word for mission. It is deliberately used in this thesis to associate the sending of the disciples with the direct command of Jesus to them. There were five such moments of commissioning in the four gospels and the book of Acts. The prayer of Jesus has a continuity of commission which goes from Us (the Godhead) to you (the twelve) to them

(those that follow). There is the unique office as one of the twelve apostles but there is powerful reason to apply this summons to all who are believers who receive the same enduring compulsion from the Holy Spirit today. This sending is not reserved for evangelists or for ministries of the church only. It is cosmic in its range and effect, and it can impact the whole of life in Christ's name and in relation to his cosmic role as LOGOS.

Apostolicity is a word also much used by the Roman Catholic missiologists, especially as this touches the role of lay people. In the light of considerable discussion on their advocacy of this word and its meaning it is also chosen. Apostolicity can also include the aspects of conserving truth or exercising authority. These arise in the process of going in Christ's name and should not be dislocated from this journey to the ends of the earth to everything and everyone.

Conversion.

Bosch in his examination of Paul defines his conversion as a response to the revealing of Jesus to him, accompanied by a calling. Paul is absorbed beyond this to the greater reality of what God required him to do. It is consummated in the formation of Christ in us.

Evangelism.

All evangelism is mission but not all mission is evangelism. Jesus was sent to do many things. Their totality is his mission. He sends the church to do many things. Their totality is the Christian mission. Of these things evangelism has a unique importance. To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the scriptures, and that as reigning Lord he now offers forgiveness of sin and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence is indispensable to evangelism and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord with the view to persuading people to come to Him and so be reconciled to God. Evangelism also clings to the eschatological hope of the liberating power of salvation coming at the consummation of history. This means that the present moment is also filled with the declaration of the good news that deliverance from slavery to the world and its powers. Active participation in the service of justice, reconciliation and peace under the rule of Christ is part of the present summons and offer of evangelism in the interim that is the age of mission.

Evangelical.

This word describes what the early church preached. Stott suggests that 'We dare to claim that Evangelical Christianity is original, Apostolic, New Testament Christianity.'

It has six tenets of evangelical thinking, which, according to James Packer, are:

1. The supremacy of Holy Scripture (because of its unique inspiration)
2. Majesty of Jesus Christ (the God man - who died as a sacrifice for sin)
3. The Lordship of the Holy Spirit (who exercises a variety of vital ministries)
4. The necessity of conversion (in direct encounter with God effected by God alone)
5. The priority of Evangelism (witness being an expression of worship)
6. The importance of fellowship (the church being essentially a living community of

believers).

Holism.

Holism is the capacity to combine various often contradictory aspects together in a non-contradictory synthesis and to find in this greater freedom to be and to do. Holism believes in coherence and synthesis of all things in and through Christ as Lord.

Laity.

Ostensibly meaning the whole people of God embracing all. This important distinction, levelling every believer before another, became eclipsed. This was influenced by the Catholic division between perfect life which could only be attained by ordination or by joining a Catholic order or the permitted life which was a sort of second rate alternative for what now became called the laity.

The serving function of ministers also became altered as they became clergy (or magistrates) that ruled over the inadequate and lesser members of a church community. Often this distinction was sharpened by the ignorance and lack of capacity and skill between leaders and followers. The hierarchical superiority of the ordained minister over the lay person became endemic.

Modalities and sodalities.

Modalities represent communities in which there is no distinction of age or sex. A sodality is a structured fellowship in which membership involves an adult second decision beyond modality membership, and is limited by either age, sex or marital status. In this use both the denomination and the local congregation are modalities while a missionary agency or the local men's club are sodalities. This definition by Ralph Winter is important to the discussion of structures in the church that enable persons to associate in 'apostolic bands' or organisations that can foster lay apostolicity.

Stratified evangelism.

This was an approach developed by Cassidy and his team to impact a city with a comprehensive proclamation of the gospel and the encouragement of response at every level of a community. It is derived from the analysis and categorisation of the urban communities in different layers. This may include institutions that foster education, legislation, health, politics, departments of correction, industry etc. It approaches people in groups of men or women or children or scholars or athletes etc. It encourages individuals to invite neighbours and friends for outreach meetings in their own homes etc. It is in contradistinction to the idea of mass rally and its strategy is to arrange hundreds of meetings rather than one. A large combined rally functions as a point of connectedness and community and often a place to reap from seeds sown in the 'strata'.

Voluntarism.

The self-offering of ordinary Christian to participate in the Christian enterprise without the obstacle of consummating calling in ordination or being subject to the control of denominational or ecclesial structures which either prohibited or limited this. This free

association of any believer in the apostolic ministry fuelled the missionary movement. This became linked also to the idea of the priesthood of all believers.

Worldview.

This creates paradigms or patterns of conceptualisations of what reality could or should be. The worldview is the central systematisation of concepts of reality to which the members of a culture give assent (largely unconsciously) and from which stems their value system (Kraft). Worldviews are means of perception. Change a worldview and the world and everything in it and culture change. The abandonment of the Judeo-Christian worldview due to the secularisation of our world dismantles structures of perspective and undermines, increasingly, the very fabric of law, ethics, society and human governance. To abandon this restraining legacy is to harm the fabric of community especially in the West.

1.7. OVERVIEW OF THE THESIS.

The thesis extensively covers a particular period of time from 1957 when the young Michael Cassidy was converted and met Billy Graham, to the time of his retirement in 2007. This constitutes a half-century of engagement with the growth of the Christian movement.

Chapter one: Introduction

This chapter contains information on relevance, hypothesis, methodology, and other related issues. An overview of the research is offered, together with a discussion of the framework of the thesis, derived from the main tenets of Jesus' prayer in John 17, that may be regarded as the 'marks' of mission: "That the world may believe".

Chapter Two: The Makings of the Man.

A discussion of the life and times of Michael Cassidy, with special attention to the half century 1957-2007. The socio-political developments in South Africa and Africa and the main influences in his life, the events that shaped his witness, are mentioned. The chapter ends with a reference to the importance of John 17 to Cassidy and the use of reflections from John 17 as a binding theme for this work.

Chapter Three: The Mark of Mission. (The Universal Mandate).

As you have sent me into the world I also have sent them into the world (Jn.17:18¹).

The story of African Enterprise is a story of a search for the praxis of Mission and Evangelism as a theme that is foundational to the life of the Church, especially in relation to the socio-political context. This covers strategy and structures, as well as definitions of Evangelism and Mission. AE City Mission is dealt with as an experiment in progress with stratified evangelism as an effective methodological innovation for cities. A structural theology for the church in mission with contributions by Ralph Winter and Howard Snyder is on the agenda, as well as models of lay mission.

¹ All biblical quotes from New King James Version. Thomas Nelson.1983.

Chapter Four: The Mark of Glory. (The Gospel and Proclamation)

I am glorified in them (Jn.17:10).

The following issues are treated: message of the evangelist; evangelism transforms humans from sons of Adam to sons of God made in Christ's likeness; the good news against the bad news; content and witness; evangelism and its relationship to Church and Kingdom; views on conversion and baptismal regeneration and discipleship; broad and narrow Gospel, as well as AE's vision and early ministry.

Chapter Five: The Mark of Unity. (Gathering the Saints.)

.. that they may all be one as You Father are in me, and I in You. That the world might believe (Jn.17:22).

The chapter contains: The rise of a vibrant if temporary new ecumenism in Africa; PACLA, SACLA and other gatherings of the church; Cassidy's resistance to Apartheid; the journeys and stories of unity moments in a divided land and continent; the Lausanne Movement; church and parachurch cooperation and Cassidy's role in defining a conversation toward this.

Chapter Six: The Mark of Love. (The Social Witness of the Gospel).

..that the love with which you loved me may be in them (Jn.17:26).

Mission as the fruit of love. With this in mind the following are on the chapter's agenda: Love in politics and the pursuit of justice; reconciliation and peacemaking; social transformation as a key goal of Cassidy's approach; the marriage alliance and Cassidy's view of marriage; and finally the Judeo/Christian worldview.

Chapter Seven: The Mark of Truth (In Defence of the faith)

I have given them the words which You have given me and they have received them and have known surely I came forth from You (Jn. 17: 8).

The struggle toward a missionary and a biblical theology is discussed. Cassidy's answers to the questions of biblical interpretation, universalism, secularism and Liberal theology, Post Modernism, dialogue with other faiths; the relationship between mission and culture, are discussed. The chapter concludes with Cassidy's definition of evangelical faith and his insistence on the importance of orthodoxy.

Chapter Eight: The Mark of Holiness. (Witness in but not of the world)

They are not of the world as I am not of the world. I do not pray that you take them out of the world..As you have sent Me into the world, I also have sent them into the world. (Jn 17:15,18.)

Holiness in church and state, is explored in this chapter. Gay marriage, the struggle for morality against the principalities and powers of the day is discussed. The chapter remarks on Cassidy's views on contextualisation, the relationship between Gospel and culture, as well as new challenges awaiting the church in our day.

Chapter Nine: The Mark of Prayer. (Worldview, prayer and faith)

After Jesus said this He looked to heaven and prayed (Jn. 17:1). My prayer is not for them alone, I pray also for those who will believe in me through their message (John 17:20).

The chapter is devoted to Cassidy's spirituality: the definition and sources of spirituality, Cassidy's journals, the complexity of spirituality, the issues of calling and theophany, and the Abrahamic precedent.

Chapter Ten: The Mark of Joy. (The outcome of mission and human effect)

That they may have my joy fulfilled in themselves (John 17:13).

An analysis of the 'Kingdom effect' in the ministry of Michael Cassidy is offered, using the results of questionnaires and surveys from contacts and mailings.

Chapter Eleven: The Mark of Succession. (Witness a continuing journey)

I do not pray for these alone, but also for those who believe in Me through their word; that they all may be one as You Father are in Me and I in You, that they also may be one in Us that the World may believe that You sent Me..... I in them and you in Me that they may be made perfect in one, and that the world may know that you have sent me and have loved them as You love Me (Jn. 17:20-21, 23).

The chapter deals with the following: the instruments of mission; how mission is activated; the apostolic ministry of the laity; church-based and church-centred options; John Mott and voluntarism; the priesthood of all believers; Vatican II and the Papal call for the lay apostolate; Jesus and Paul and a continuing commission, as well as models of lay apostolicity.

Chapter Twelve: Treasure in an Earthen Vessel

A wide-ranging discussion assessment tracing early historical dynamics of leadership, Critical assessment by others especially derived from the Williams thesis, colleagues and friends and the writer.

Chapter Thirteen: Conclusion

To conclude the thesis the initial research aim and hypothesis are revisited. A brief survey of the merits of Cassidy's mission is included.

APPENDICES.

There are several appendices that have been added for specific use for those in the ministry of African enterprise and for lay persons and ministers in congregations. Caution should be shown in quoting some of these as abridged summaries of Cassidy's works are used. The original sources should be consulted. The appendix is used in an introductory way toward these. They enrich the content and provide enlargement and additional data to the thesis content.



DIAGRAMS.

There are nine diagrams in the thesis that illustrate axioms, missiological concepts and the research result from the questionnaire.

BIBLIOGRAPHY.

A useful bibliography of sources is added. Some of the reading and references mentioned could not be used in the end due to shortage of space.

CHAPTER TWO

THE MAKING OF THE MAN.

2.1. WHAT'S IN A NAME?

As all of us do, Michael Cassidy must have reflected on his name. In biblical and traditional cultures names have great significance. Names can be signposts in a family or group's history but they also have an extraordinary power to project a characteristic or a destiny. After all, Abram was called Abraham, Sarai called Sarah, Jacob called Israel, Simon called Peter and Saul called Paul if not because of a predestination or foreshadowed destiny hinted at in the name. Names have prospective hope or direction and even prophetic significance.

In one of the quadrangles in Michaelhouse school there is a statue of the angel Michael. It is not a very robust or pugilistic representation of this militant spiritual being. But perhaps the young Cassidy, who attended school there, would have considered the courage and aggressive intent of his namesake whose ministry was and is to be a warrior for God, to seek to defend the faithful and to challenge and restrain spiritual wickedness (Rev 12:7). Cassidy was to support these ideas and impulses in contending for the faith and standing for justice.

But Cassidy has always loved another name that he has borne. It is the Sesotho name 'Mojalefa' that was given to him as a boy. This name seemed to bind him to Africa and express his rooting in its soil. It made him one with all others in life's journey on the continent. At the Durban Congress on Mission and Evangelism in 1973, Cassidy made mention of this name in his closing address. He gave a sevenfold vision in this address of what he could see in hope for the church in a new day. In the seventh and final vision he says this:

Finally I see a vision of a church with its hands outstretched. One day in our 'Mission 70' in Johannesburg, in the middle of the rush hour, right there in all the traffic, I suddenly heard a voice ringing out above the traffic. 'Mojalefa!'

That is my Sesotho name. It is the name by which I like to be called. It means 'the heir', the first-born son, and heir to the father's fortunes, which never ceased to amuse my father! I was quite overcome as I looked around, for there on a big coal truck I saw the beaming and glorious face of an African brother. I had never seen him before. Perhaps he had been at our meetings in Soweto. Anyway I leaped through the traffic and raced up to the truck and gripped his hand. He called out: 'Praise Jeessas!' And I did a very un-Anglican thing. I shouted: 'Hallelujah!' Oh it was good, as our hands stretched out to each other. And so in these days I see afresh a church with outstretched hands – of Black to Black, and Black to White, and Englishman to Afrikaner, and African to Afrikaner and denomination to denomination, and South Africa to Independent Africa....(Cassidy: 1974.355).

Although this name amused his father, as there was no fortune to inherit, the name Mojalefa did have spiritual significance. There was a Father's fortune to spend and distribute. The message of the Bible is ordered around the idea of testaments and about sons receiving an inheritance or posterity. In the story of the prodigal a son wastes his inheritance. In the First

Letter of Peter the apostle talks about the Father who has given us a new birth and a salvation as an inheritance which may be proved genuine and may result in praise, glory and honour when Jesus is revealed (1Peter 1:3-9).

The treasures of grace were an inheritance that Michael was to receive and he was to declare that, in this, we are all heirs and joint heirs with Christ (Titus 3:4-7). We all have a posterity through the resurrection. An alternative name for this thesis could well have been: 'Treasures in an earthen Vessel'. Cassidy was to share the treasures of a Heavenly Father.

2.2. POWERFUL AND ENDURING CHILDHOOD INFLUENCES.

His parents.

Cassidy's father had come to South Africa as an electrical and mechanical engineer contracted to engineering firms in the old Rhodesia and initially to Reunert and Lenz in Johannesburg where Michael was born into a home in Orange Grove on the 24th September 1936. He was later sent to Basutoland (now Lesotho) on the firm's behalf to engineer the generation of electricity at the Maseru power station. When Britain took back the colonial administration of the country Charles Cassidy became a colonial servant. Much has been written about the negative effects of colonialism in Africa and India. Yet there was a high-minded, caring and enormously competent investment by individuals who built up countries with friendship and goodwill and personal sacrifice and service. Colonialism left huge infrastructures that held out the hope for future development.

Cassidy records how impressed he was by his father's even-handedness in his oversight of others. He gave no thought to the racial differences in his staff. People were people regardless of their differences. This example took deep root (Cassidy 1983:196).

But integrity was the primary attribute. Cassidy recalls a return trip by train from Michaelhouse School to Modderpoort in the Free State (the nearest station to Maseru where the family stayed). His father was to meet him there. He had conspired, as a boyish prank, to avoid the train conductor who clipped the passengers' tickets. So the prospect of a future free ride with an unused ticket loomed to his delight, especially given the financial limitations of the Cassidy household. He shared his fiscal triumph with his father but, he later ruefully exclaimed, 'instead of a pat on the back for excellent ingenuity and cunning I received the biggest tongue lashing I ever had in my life.'

His father's ability to see integrity in large, moderate or miniscule ways never left Cassidy and this perspective was carried by his son into the absolute requirements for the correct and scrupulous handling of finance in the ministries that were to come.

His mother Dee had been a music mistress at Roedean in Johannesburg before the move to Maseru. As a person of deep integrity, her impact on her son was profound. But Dee also had an explosive temperament which often had him on the back foot seeking a way to defuse and manage her emotion and the force of her reaction to him on occasion. It was here that he began to develop some feel and skill at peace-making.

His mother also had a strong belief in sexual purity and marital faithfulness and she drummed into her son a strong ethic of no sex before marriage because of the spoiling nature of illicit or loose relations. This high view of gender relations later permeated Cassidy's messages and

counselling and was to be a spur in his resistance to same-sex marriage legislation. His very first book was on human relations, he called it *The Relationship Tangle*.

His grandparents.

Dee's father had been an alcoholic. This addiction had had a catastrophic effect. He had lost his assets and had sought on occasion to commit suicide. On one occasion he disappeared with a loaded revolver and the family sought for him through the length and breadth of the country, eventually finding him in a railway station in the northern reaches of the country. Apparently, along his way Christian Scientists had come to his aid and this kindness caused him to convert to their beliefs. He later refused all drugs and even resisted taking an innocuous dose of two Aspirin when he was dying of cancer. The effect on his young grandson was marked. He had tea whenever he came home and this family trauma caused him to exercise in all things a commitment to moderation and restraint.

The young Cassidy was also influenced and inspired by the heroic deeds of his maternal grandmother, the Miss Molly Craufurd. During the siege of Mafeking, Molly, a nurse at the children's hospital in Mafeking, continued to give medical aid and care for the wounded during the dangers of that engagement and with such disregard for her own life that she was awarded the Red Cross (the equivalent to a Victoria Cross) by Lord Kitchener. Molly's compassion and medical treatment were frequently given in extreme danger and lavished without fear or favour on Boer and Brit alike.

Later Molly was put in charge of the concentration camp outside Bloemfontein where Boer women and children were dying like flies under canvas in the bitter winters. Molly was strongly critical of the cruelty of the British strategy of destroying farms and brought this to the attention of Emily Hobhouse. Molly was so traumatised by the death of several Boer children she was trying to nurse back to health that 50 years later in 1951 she called out some of their names as she lay dying.

These evidences of war's inhumanity, and the story of how his own grandparents had crossed the deep chasm of alienation between Boer and Briton in their committed friendship with the legendary Boer Commander Denys Reitz, caused their grandson to pen these words: 'It was put into my soul at a tender age the conviction that war, alienation, vendetta and bitterness were not the way: forgiveness and reconciliation were' (Cassidy:1989:53-59).

Friendships.

Near the Cassidy home there lived a man whose life and thinking were also to mark the formative development of Cassidy regarding others. Patrick Duncan was the son of the former Governor General of South Africa under Jan Smuts. He was Cassidy's neighbour and he brought a great breadth of experience and understanding to his instructive conversations about political ethics. Pat, as Cassidy calls him, was a profound friend who shared his love of horse riding and opened the art of living a whole and exuberant life to the young adolescent (Cassidy 1983:196).

Pat had come to abominate apartheid. He was one of many whose detestation seemed to have no means of making a practical difference. He readily identified himself with the power of resistance through 'soul force' or the principles and philosophy of passive resistance (satyagraha) advocated and exemplified by Ghandi. It seemed initially to him that violence

could not be contemplated, nor would it prosper. The impact of this on the young boy was very deep-seated as we will see in the way Cassidy was to address the rise of political violence.

One of the first memories of the Cassidy infant was a conversation overheard. On September 3rd 1939 a young man came from the nearby hotel and let himself in with a bang from the front garden gate. He breathlessly announced that war had broken out. Three weeks later after a rush to the allied front he was killed in action. That early memory of the cost of violence became a telling and influential part of Cassidy's consciousness.

Patrick Duncan together with Peter Brown and Alan Paton later founded the Liberal Party. Rev Dr Edgar Brookes, a co-founder of the party, in later years became a chairman of the African Enterprise Board.

What injustices were perpetrated toward this party? Its deep conscience-stricken and passionate resistance to apartheid was largely dismissed by the liberation movements. The fact that so much of the resistance against apartheid was executed in exile or on Robben Island or in ideological collectives in townships meant that other forms of anti-apartheid activism were ignored or dismissed as not significant toward the day of liberation. To this day the word 'liberal' is understood by many to mean an expedient white ideology that justified itself by weak protestations against racial discrimination in order to achieve capitalist goals. In white communities the Liberal Party was ostracised and demonised precisely because it would not move an inch to affirm any aspect of the apartheid ideological monolith.

Liberalism is often defined as a political current embracing several historical and present-day ideologies that claim defence of individual liberty as the purpose of government. It typically favours the right to dissent from orthodox tenets or established authorities in political, legal or religious matters. In this respect, it is sometimes held in contrast to conservatism.

Patrick Duncan's despair at the developing power and advance of apartheid deepened and changed. Disillusioned and desperate, he turned to violence as a now justifiable alternative to other forms of political change. He was banned and fled the country. On this strategic point Cassidy could not agree with Duncan, his friend and mentor. Non-violence was a core principle that he held to even though his tutor had forsaken this stance. Patrick Duncan died in London in 1967, after contracting a blood disease whilst working for an American Christian Relief Organisation in Algeria.

The early influence of a passionate man and the heroism of an extraordinary grandmother infused permanent ideals and attitudes. Cassidy was to have at the core of his being a pathos and sympathy for the anguish of the Afrikaner and their struggle for a place in the sun. Paradoxically, the enslavement and degradation that brought about the Afrikaner's struggle to get that place and secure it in Cassidy's time produced such a horror (seen initially through the eyes of Pat Duncan) that he was determined to be a foe and contender against apartheid with all of his being. How he would manage this confluence of friendship and enmity is part of this story.

Michaelhouse

Cassidy was sent, at great sacrificial cost to his parents, to Michaelhouse Private School in the Natal Midlands. The Christian environment of this school began to shape strong

convictions in the young man about society and the purposes of power defined by a Christian philosophical framework. Fine Christian thinkers like Alan Paton jolted the perspective of Michaelhouse boys and the willingness to reflect and debate ideas began to nurture his critical faculties.

But here again the making of the man was influenced by emotional setbacks and fears. The book *Lord of the Flies* by William Golding catches something of the heartlessness and the rise of tyranny that find their way insidiously into many collections of adolescent boys. There was an often hidden and implicit culture of dominion that meant that one was either in leadership and dominating someone else or you were a victim. Cassidy's psyche was wounded in this process of 'natural government' and he suffered from increasing feelings of powerlessness and lack of self-worth. Later he was to be made house captain and in his house he rooted out this ethos of misplaced power with vigour and became the friend and champion of those lower down the pecking order.

But damage had been done and later this manifested itself in a total lack of self-confidence and an acute anxiety about his ability, especially as this touched public speaking, preaching and teaching. In viewing his own capacities and preferences in the light of this emotional deficit Cassidy was to wonder if the teaching profession might be the best and safest option for him.

2.3. THE CHRISTIAN PERSUASION

There were counter influences from Christian faith that helped and contained the denigration of the self that Cassidy wrestled with. Bill Burnett, who was later to become Archbishop of the Church of the Province of South Africa, was chaplain at Michaelhouse and a source of guidance, good sense and care. So too was the encouragement and human kindness of John Hodgson, the music master. Although Cassidy was affected by aspects of school life he was not cowed and was known as something of a hellion as well as an accomplished pupil and sportsman. The butterballs once sticking on the roof of the dining room were universally held to have been put there by Cassidy, though on this one particular score he always protested innocence.

After his time at Michaelhouse the young Cassidy left for Cambridge University. On the 23rd October 1955 his world went through a revolution. In writing about this he records the experience of his conversion on a gentle English morning in Cambridge, helped by the prayers and guidance of his friend and fellow student, Robert Footner.

I had said yes to Jesus Christ and invited Him into my heart. I remembered the overwhelming realisation at the end of that momentous day that Jesus had taken up residence in my heart. Life would never be the same again (Ibid.19).

He was to say the following elsewhere about his experience and its impact on his social thinking:

This experience crystallised my conviction that Jesus was the answer for South Africa and his way the only Way (Ibid. 197).

Cassidy had thought initially to read for a law degree but later changed it to a degree in modern and medieval languages. Behind this choice was a deep vocation and desire to teach. This also suited his inclinations to be part of a learning community where he could mentor and build the characters of his pupils.

2.4. THE REASONED THINKING OF ANGLICAN THEOLOGIANS IN ENGLAND.

Cassidy had come to faith in the context of and in fellowship with the Anglican Church. This consummated his early experience in Michaelhouse where Christian influence and worldview had begun to influence his faith. A varied and exemplary witness of several Anglicans began to enrich and disciple him.

Temple Gairdner .The Anglican missionary to Cairo. Gairdner's own experience of conversion described in a booklet handed to Cassidy at Cambridge was a great precedent. It described the discovery of and reception of Christ as profound transformation.

Dr Basil Atkinson. The renowned Greek scholar at Cambridge also had an influence. His exegesis on Nicodemus at one of the Cambridge Inter-Collegiate Unions' weekly Bible studies provided the new Christian with a superb model of scholarly yet engaging teaching, with a spice of humour and a sense of celebration.

John Stott. This distinguished evangelical Anglican also became a model for Cassidy of exemplary teaching and exegesis. John was to take up the rectorship of the Anglican Church at Langham Place in the heart of London. Again and again Cassidy and Stott would meet in all corners of the globe, often in relation to the work of the Lausanne movement. The latter was to make a huge contribution in formulating the language and structure of the Lausanne Covenant. His artistry in bringing the concerns of participants at the 1974 Lausanne Congress together into a coherent, powerful and enduring charter of faith for those committed to biblical mission was and still is unprecedented. In 1988 John Stott did a ministry tour in South Africa in close association with African Enterprise.

Bishop Stephen Neill. In the midstream of ministry Cassidy negotiated a spell of study leave. This entailed a return to Oxford and time spent at the University of Natal under the guidance and mentorship of Stephen Neill. Bishop Neill was his own man. He had distinguished himself especially as a missionary historian and author. But he refused to be drawn into theological camps. Indeed, he thought that the pressures and anxieties associated with constituencies pressing one to toe particular lines were damaging to the freedom to listen to and obey the Spirit of God and the capacity to search for truth from any quarter. Cassidy, in a recent interview, related how much he himself had resisted the labels and the boxes that people sought to pin on him or press him into before offering an inclusive hand of fellowship. Besides, how can you exercise a prophetic ministry if you are bound to party lines?

C.S. Lewis.

C.S. Lewis, the great apologist and interpreter of Christian faith, also helped shape the new convert to Christianity. His thinking and assurance about the defensibility of the Christian faith in the most hostile of academic, scientific or philosophical environments at Oxford and later at Cambridge impressed Cassidy. In later years a very large target audience for African Enterprise Mission would be South Africa's university campuses. And in all these missions a key strategy was to set up contesting debates on student and academic issues that seemed live at the time. He never quailed or hesitated at these prospects for C.S. Lewis had demonstrated

that not even the finest minds and the finely tuned presuppositions of learned adversaries could unseat or dismiss or discredit biblical understandings of Christian truth. Jesus was the TRUTH.

David Watson and Michael Green were also to cross Cassidy's path and offer him the prospects of commonality and the friendship of kindred spirits and enrich his understanding. All of these mirrors and models of fine reasoned and scholarly presentation of biblical truth amongst his fellow Anglicans gave him great encouragement and he felt that there was huge opportunity within the Anglican Communion and its broad church to find a home and to contribute to the enrichment of its witness. This hope was to be only partially realised in South Africa. Indeed as Cassidy looks back on his ministry today, one of the great sadnesses he feels is that in the local parish, in dioceses and in the denominational echelons of the Church of the Province of South Africa he has been largely overlooked and underutilized.

Dr. Calvin Cook, who was instrumental in encouraging the first mission undertaken by Michael Cassidy in Pietermaritzburg, makes the paradoxical point that it was due to the fact that the Anglican missionary Bryan Green had had his license withdrawn that an invitation to Cassidy, a layman, to be the evangelist was offered instead.

No doubt, the response to his denomination may not have been deliberate. Church machinery and agendas and parish purposes are often caught in parochialisms that confine. Those who are outside the camp in alternative and diverting structures often fade from view. Nevertheless he found the scripture in his experience to be true: "*A prophet is not without honour except in his own country or his own house*" (Matt 13:57).

Happily, even in the period in which this thesis is being written, new and warm invitations to Cassidy to strengthen and help the churches in two large dioceses have been received.

2.5. THE EXAMPLE OF INDEPENDENT MISSIONARY RESPONSE.

The Cambridge Seven.

One week after his conversion day Cassidy picked up and read the story of the Cambridge Seven. These former graduates of his alma mater had found common friendship, faith and a calling at the university. (www.pagewholesomewords.org/biography/biocambridge7.)

They all offered themselves and were accepted as missionaries by Hudson Taylor of the China Inland Mission. They were C.T. Studd, Montagu Harry Proctor Beauchamp, Stanley P. Smith, Arthur T. Polhill-Turner, Dixon Edward Hoste, Cecil H. Polhill-Turner and William Wharton Cassels. They left for China in early February 1885.

Before leaving, the seven held a farewell tour to spread the message across the country. It was during this tour that someone dubbed them 'The Cambridge Seven'. For the next months, the seven toured the university campuses of England and Scotland, holding meetings for the students. Queen Victoria was pleased to receive their booklet containing their testimonies. The story of their departure is recorded in *The Evangelisation of the World: A Missionary Band*. It became a national bestseller. Their influence extended to America where it led to the formation of Robert Wilder's Student Volunteer Movement.

The conversion and example of the seven, was one of the grand gestures of 19th century missions and it made them religious celebrities. As a result their story was published as *The Evangelisation of the World* and was distributed to every YMCA and YWCA throughout the British Empire and the USA.

One sentence on the last page of the story of the Cambridge Seven caught Cassidy's eye. It said this: 'This is the story of ordinary men and thus it can be repeated.' Despite his apparent gifts and abilities he has mostly regarded himself as someone unworthy and inadequate. All the great challenges of preaching and the prominence that this brought used to set up extreme moments of anxiety for Cassidy, with shaking and sweating reactions. He thought of himself as an ordinary man, and so this comment gave him immense encouragement and hope. We will look again at this missiological contribution in exploring the topic of lay apostolicity in another part of the thesis.

As he reflected on this book he wrote in his journal: 'For the first time I thought of a team and doing something for Africa in the same way that the Cambridge 7 had to go to China to share Christ' (Coomes 1988:65).

Though their time together was brief, they helped catapult the China Inland Mission from obscurity to 'almost embarrassing prominence', and their work helped to inspire many recruits for the CIM and other mission societies. In 1885, when the Seven first arrived in China, the CIM had 163 missionaries; this had doubled by 1890 and reached some 800 by 1900 - which represented one-third of the entire Protestant missionary work force. Eventually the seven parted ways. One of them, the cricketer C.T.Studd also found his way to Africa.

The China Inland Mission.

There were some extremely important precedents for this new form of missionary endeavour that attracted Cassidy. Some of these are self-evident in Latourette's account and discussion of the China Inland Mission (Latourette 1953:1325).

The *first* was the independency of this ministry, initiated by Hudson Taylor. It arose in personal challenge and faith and not in the determinate counsels of denominational missionary societies.

The *second* was the acceptance of 'willing, skillful workers' regardless of denominational affiliation. In a not dissimilar strategy Cassidy was to receive guidance in 1 Chronicles 28:21 '*And every willing craftsman will be with you for all manner of workmanship for every kind of service.*'

There is no doubt that this promise to Cassidy regarding associates with his ministry had a very important influence in recruiting and managing the many employees, colleagues, interns and partners which would accrue to the team and fellowship. It became an enduring encouragement for what was to come.

In the *third* place the China Inland Mission became most significant in the way in which it was birthed. Faith Missions promised no fixed salaries but distributed whatever came. It was adamantly opposed to going into debt and it refused solicitation of funds. Its early

communications frequently used the words **Ebenezer** and **Jehovah Jireh** carrying the assurance: 'Hitherto has the Lord helped us' and 'The Lord will provide'.

Although not many Christian service organizations were able to fully emulate the approach of the CIM it paved the way for many new mission bands to 'live by faith' and to dare to go forward and overcome enormous challenges to mission outreach without adequate resources. The faithfulness of God to supply in hundreds and thousands of later ventures of faith could fill a library and redound to his praise. African Enterprise came into being as a 'faith mission' living with the hope of God's faithful supply.

2.6. THE BILLY GRAHAM CONNECTION

The story is told of how when Cassidy was excitedly told by Robert Footner (Michael's close friend at Cambridge), that Billy Graham was coming to Cambridge he sat back from his books and stretched and said: 'That's nice.... Who's Billy Graham?'

He was quite sure that he had had all that was coming to him in his experience of turning to Christ. Not much more could be in store, he reasoned. So to be a companion to his friend and with little or no expectation, he joined the Cambridge throngs to hear Billy Graham, the American Evangelist (Coomes:66).

Cassidy was amazed and moved at the power of Dr Graham's message and he longed to be able to emulate his preaching. But at this stage confusions and uncertainties about his vocation as a teacher made him turn aside from the challenges of the medium and the message that had so interested him.

In 1957 an invitation came to visit relatives in New York. This trip coincided with the Billy Graham rallies at Madison Square Garden. He was deeply challenged by the extent of the audience, the clarity of the message and the efficacy of the invitation for individuals, though in a corporate setting, to repent, believe and follow Christ. Suddenly an inner voice said quite clearly, 'Why not in Africa? You are to work for me in evangelizing the cities of Africa.'

He now knew with a certainty that God had called him in a new direction (Ibid: 68). With deep hesitancy and even anxiety Michael considered this prospect. It was hardly in accord with his own life agenda to influence and change lives in a private school. It did not match his abilities or temperament along with his acute fear of public speaking!

Billy Graham and the Billy Graham Evangelistic Association now became a foundational influence in his life and a lifelong debt of gratitude to the evangelist continues to this day. Cassidy once made a journey to Montreal where Billy Graham had his home just to say thank you. Ruth and Billy Graham were moved by an act of gratitude rarely demonstrated.

But a significant understanding began to be fostered. Cassidy never had South Africa and his role in its future far from his mind. Michael wrote this in his journal:

At once my perception of the South African problem changed. It was Jesus who could enable people to love each other. Surely then no final political solution could come, unless out of the matrix of spiritual awakening and

renewal. But people would have to be won to Christ – in their hundreds and thousands. That meant evangelism (Ibid.: 68).

2.7. FULLER THEOLOGICAL SEMINARY

Dr. Charles Edward Fuller was born in Los Angeles, California. He became a Baptist minister and gained renown as the radio host of The Old-Fashioned Revival Hour, a Sunday broadcast that aired for more than thirty years, from 1937 to 1968, and grew to be broadcast by more than 650 radio stations nationwide. In later years Fuller had powerful leading to start a school. It seemed foolishness for a preacher to start a seminary. He wrote this to a friend:

Oh, brother, God has lain so heavily on my heart the need of this type of school for training men for the preaching of the Gospel in these terrible days, but I am not qualified to plan such a curriculum. I see this great need, but I am not an educator (Fuller 1972:197).

Fuller subsequently turned to Harold Ockenga, a man with great experience of theological education. This passage from a book on Fuller's life, written by his son, records the moment and the purpose of the seminary's inception.

Both men agreed that such a school should provide scholastically sound training in scriptural exegesis, theology, and church history and at the same time imbue students with a vision for missions and evangelism. Harold Ockenga felt that the needs of the evangelical cause would be served best by a school providing postgraduate theological training on a seminary level, as Charles Fuller had originally planned (Ibid.198).

Fuller seminary was to become a pioneering seminary with a great breadth of vision. Its spring had been the proclamation of the Gospel and this spring bubbles up to this day at the heart of the seminary, which has now grown its scope to include a School of Psychology and a School of Cross-cultural Studies (formerly the School of World Mission).

Charles Fuller took the young Cambridge graduate under his wing and his call to evangelism was a delight to the founder of the seminary. It was not often that the seminary had a Cambridge graduate in its student body. Before long the missionary and evangelistic agenda of the seminary in outreach was thrusting Cassidy out into opportunities for proclamation despite the anguishes of a reluctant and fearful temperament. Fuller used his influence and experience in his own Evangelistic Association and his administrative clout at the seminary, to help Cassidy launch Africa (later African) Enterprise with help from Fuller's own board and staff. A small office to collect names for a support base was opened in 1962.

Dr Clarence Roddy.

It was Clarence Roddy, a professor at Fuller that was a primary agent in beginning to liberate the Fuller student from his crippling and acute fear of public speaking. There was real trauma in this which expressed itself in sweating and shaking. He affirmed to Cassidy that he had a gift that could not be denied. He pressed the young student toward the maintenance of diligence. Preaching was not to be taken lightly - it required study and work and discipline. The preacher should not be meteoric, blowing hot or cold, or be a short-term wonder. 'I don't care what you are at 25,' Roddy said. 'I want to know what you are at 55.'

Edward John Carnell

One of the most treasured books in Cassidy's library emerged from the thinking of Edward John Carnell who became President of Fuller in 1957. In his book *The Case for Orthodox Theology* Carnell sought to separate the Neo-Evangelicals or new breed of evangelicals, emerging in their own right, from the fundamentalists by arguing that a reformed orthodox theology was considerably different from fundamentalism. He attacked the legalism and hypocrisy he saw in fundamentalism and argued that it was 'orthodoxy gone cultic'. He highlighted what he saw as critical deficiencies in fundamentalist thought and practice. As a result Carnell became the object of much criticism.

However, Carnell was able to acknowledge that the evangelical position was not without its difficulties. He maintained integrity while confronting contradictions in the narration and differences in texts. He demonstrated a generous openness to people with other viewpoints.

There is a propensity for many Christian leaders to the left or more liberal point of view to categorize and dismiss in a facile and pejorative way those who seek to extract their understanding of truth, their ethic and their world view from the scriptures and to name such people as fundamentalist. Carnell made sure for posterity that whole, human, scholarly, relevant and deeply spiritual characteristics could be nurtured in and validate the evangelical stance without this categorization,

Carnell's legacy made a positive contribution to the re-emergence of Evangelicals in scholarly pursuits. His apologetic contributions influenced the Post-World War Two generation of evangelicals, and emphasized the importance of the gospel and culture. He was greatly admired by his students at Fuller Seminary, and his writings are highly appreciated for their lucidity and clarity (www.en.wikipedia.org/wiki/Edward_John_Carnell).

Cassidy admits that Carnell's is the only picture of a former professor he has in his study. His influence paved the way for African Enterprise to have an open posture in ecumenical relations.

2.8. PACKER AND SCHAEFFER.

Francis Schaeffer was at the forefront of philosophical apologetics. Schaeffer set up a study and dialogical facility at L'Abri in Switzerland which attracted thinking Christians, especially from student bodies at universities. Cassidy was to spend time there and believes that the work begun by Schaeffer needs to be affirmed and expanded today. These two paragraphs from Schaeffer's book *Escape to Reason* capture this imperative:

There are two things we need to grasp firmly as we seek to communicate the gospel today whether we are speaking to ourselves, to other Christians or to those totally outside. The first is that there are certain unchangeable facts which are true. These have no relation to the shifting tides. They make the Christian system what it is, and if they are altered, Christianity becomes something else. This must be emphasized because there are evangelical Christians today who, in all sincerity, are concerned with their lack of communication, but in order to bridge the gap they are tending to change what must remain unchangeable. If we do this we are no longer

communicating Christianity, and what we have left is no different from the surrounding consensus.

But we cannot present a balanced picture if we stop here. We must realize that we are facing a rapidly changing historical situation, and if we are going to talk to people about the gospel we need to know what is the present ebb and flow of thought-forms. Unless we do this then the unchangeable principles of Christianity will fall on deaf ears. And if we are going to reach the intellectuals and the workers, both groups right outside our middle-class churches, then we shall need to do a great deal of heart searching as to how we may speak what is eternal into a changing historical situation (Schaeffer1968:92,93).

Two of J.I.Packer's books were especially important for Cassidy's guidance and reflection. The first was *Fundamentalism and the Word of God* (1958), an evangelical response relating to the authority of scripture, and *Fundamentalism and the Church of God*, stating Packer's lucid and deeply scholarly case for a high view of the Bible. Both of these were critically important for the undergraduate student in his early months at Cambridge.

Then there was Packer's *Evangelism and the Sovereignty of God* (1961), which was an especially important work for Cassidy. This book lays down the relevant principles for God-centered evangelism and it clarifies the relationship between God's sovereignty and man's responsibility in the work of evangelism. Dr. Packer answers the two most-asked questions: If God is in control of everything, does that mean the Christian can sit back, and not bother to evangelize? And: Does active evangelism imply that God is not really sovereign at all?

For Packer a proper biblical understanding of God's sovereignty is not a hindrance to evangelism, but an encouragement, an incentive and a powerful support for evangelism. Packer, like Schaeffer, was concerned about the right way to think about God. He authored an important book called *Knowing God*. In it he points to two unhappy trends. The first is that Christian minds have been conformed to the modern spirit. The second is that Christian minds have been confused by modern scepticism (Packer:1973:6,7).

2.9. ABRAHAM VEREIDE.

Cassidy was to meet Abraham Vereide in Washington. He was a Norwegian immigrant to the United States, and the founder of International Christian Leadership, the legal name of what is now popularly called The Washington Fellowship. This ministry provided the origin of the Prayer Breakfast movement that annually came to be addressed by the President of the United States. Vereide befriended government and business leaders in the name of Christ.

The Fellowship, now under the leadership of Doug Coe, is a collection of public officials, business leaders and religious ministries that defies easy description. Sometimes known as the 'prayer group movement', its members espouse a common devotion to the teachings of Jesus and a belief that peace and justice can come about through quiet efforts to change individuals, particularly those in positions of power. Personal outreach is paramount.

They also share a vow of silence about Fellowship activities. The purpose of this is to protect both matters of confidentiality encountered in ministry to people outside the Fellowship in high places and to enable important political moments of negotiation or of high importance to

take place, which could not happen in the glare of publicity. Coe and others cite biblical admonitions against public displays of good works, insisting they would not be able to tackle their diplomatically sensitive missions if they drew public attention. Members, including congressmen, invoke this secrecy rule when refusing to discuss just about every aspect of the Fellowship and their involvement in it.

Cassidy and Vereide's paths crossed in 1960. The former's powerful conviction that evangelism could change the political landscape of South Africa was met by the latter's demonstration of the focused potential of Christian influence in places of prominence in the nation's capital, Washington.

Into Cassidy's mind came the idea that an aspect of the work of African Enterprise should be a strategy to reach and influence those in places of power. If you change a leader through Christian witness then you have the potential to influence ongoing transformation in the social structures he manages or controls. The place to find these levers of social history, whether business, politics, the professions or the organs of coercive power would be the capital cities of Africa. He drew up a list. There would be 31 target cities, it would be possible to pray for one every day of the month.

2.10. INFLUENCES OUT OF AFRICA.

The Tour of Africa.

As the ministry of African Enterprise began to coalesce and Cassidy synthesized this rich diversity of influences, he realized that he lacked some crucial further data. He needed to assess at first hand the places he wanted his ministry to go to and meet the people with whom he wished to share God's grace. Cassidy consequently planned a trip, by faith, which would take him from Tripoli in Libya down through most of the large urban centres of Africa and into the troubled land in the South, through a score of cities.

He determined to take a three-month tour of his new 'parish' with a close friend, Ed Gregory. The trip was facilitated by the generosity of Charles Fuller and other friends. Many of the Christian contacts in Africa were provided by Vereide (Coomes: Opsit 87).

In each place the two friends would see political and business leaders and others in social spheres. Without exception the wisdom from the men in high places was that the church needed to turn from its rural missionary paradigm to the building, renewal and transformation of cities.

One foreign minister told Cassidy that the South African government's claim to be Christian had harmed the name of Christianity and had won much sympathy for Islam. Cassidy wrote this in retrospect:

Here was a continent still largely uncommitted. It had not yet chosen its ultimate spiritual and ideological destiny. It was still mightily and profoundly open to the Gospel of Christ. (Ibid:89)

Festo Kivengere

In 1969 Cassidy flew to Ibadan to attend the West African Congress on Evangelization being held at the university. Among the speakers was an already famous Ugandan lay preacher called Festo Kivengere. Cassidy had formerly met Kivengere at Fuller Seminary in 1961 when he and William Nagenda, a spokesman for the East African Revival, had paid a visit.

Cassidy felt strongly led to approach Kivengere about a possible partnership. Despite the prospect of having the albatross around his neck of an association with a white South African, Kivengere warmed to this prospect as they ministered together in one of the first Africa Enterprise Missions to the city of Nairobi - The Crossroads United Christian Mission. On April 1st over lunch at the Equatorial Hotel in Kampala Kivengere shared how he and his wife Mera had felt a prompting from the Lord to make himself available to lead a new East African team (Ibid.:156).

This linkage was to provide an extraordinary bridge into the life of African Christianity and the dynamics of African culture. This partnership with the Christian Ugandan became a means whereby the warm loving embrace of the best of African Christianity was extended to the South African. The East African revival was marked very specially by its spirit of fellowship. This fellowship was exemplified in the demonstration of 'Walking in the Light'. The dynamism of the movement was expressed therefore as reconciliation arising out of confession of sin against a brother or sister. Cassidy came to call his home in Hilton, 'Namirembe', the name of the very place where the East African revival broke out.

A key motif for this revival was the friendship between Joe Church, a white missionary of the CMS, and William Nagenda, an East African Christian. Now another unexpected and impossible friendship began to be evidenced. What new work of God would grow from this alliance?

Albert Luthuli.

Cassidy on one occasion in 1963 was able to set up a meeting with Albert Luthuli, a minister of religion and the banned president of the ANC. This meeting was to have a powerful influence on the way in which Cassidy was to view and engage his own resistance against apartheid. Luthuli and many others with strong Christian beliefs within the ANC leadership strongly advocated non-violent means to bring about a just dispensation in South Africa. Later the ANC departed from this stance and resorted to the armed struggle. In today's ANC you have little real significance or clout unless you bore arms or engaged in the work of Mkonto we Sizwe, its military wing, or were incarcerated on Robben Island or in exile.

Nevertheless this contact freed Cassidy to link his faith to the struggle for justice with a new vigour and freedom in the Luthuli way. His contribution could count.

Ebenezer Sikakane, Abiel Thipanyane and Mbulelo Hina and David Peters

A rather overworked word in our South African ideological vocabulary is 'ubuntu'. It suggests that a primary contribution from African cultural belief is the idea that you *are* through others and that individual and selfish motivations die at the threshold of true community. This philosophy works admirably within cultural traditional enclaves but experience seems to show that this has become weakened through urbanization in modern, competitive, culturally and politically diverse Africa. Ubuntu often fades in tribal, economically competitive and factional contexts.

In 1967, as the first South Africans found their own callings from God into the ministry of Africa Enterprise three Africans and an Indian joined the team. There is no doubt that Cassidy's soul was stirred and his presupposition adjusted by the existential pain felt by these fellow team members in their day-to-day encounters with apartheid. Travelling and working together and sharing life experiences brought a common sense of deep pain and outrage. He was brought to examine the meaning of solidarity and identification with these fellow travellers in mission. The hurt and damage to the life and psyche of these colleagues produced a woundedness and brokenness to all.

Ebenezer Sikakane's pain was so intense and corrosive that he eventually left to pastor a church and then to teach in a theological school in Canada. Cassidy was now no longer an observer of the wounds of oppression and discrimination. He felt one with the sufferings of his brethren and it gave his opposition a new fierce determination.

Barbara Davies and Daphne Shabalala.

One of the first woman members of the team was Barbara Davies. Davies, the daughter of a prominent Methodist minister, had been led into a special cross-racial friendship that would bear a special gospel fruit. She came into contact with the Nicols School in Edendale, a vast African settlement bordering on the city of Pietermaritzburg, when she made a jersey for the daughter of her maid who attended the school. This jersey led to contact between Daphne Shabelela, the headmistress of the school, and Barbara. As friendship between these two Christian women blossomed an extraordinary means of caring for and feeding the destitute children began to appear. This model of caring, based on the deep love and respect between white and black women, came to be called 'Bonginkosi' (The Zulu word for 'Thank the Lord'). Davies joined African Enterprise to multiply the model of a fine means of caring that twinned schools to congregations.

This venture into the practical alleviation of human need at its most desperate had the further effect of turning African Enterprise and its work toward an association with the littlest and the least and it fostered springs of compassion and care in its witness. Kivengere, now a Bishop in Uganda, would hugely influence the work to take giant steps in the rescue of a country from social disaster in the post Idi Amin years. The writer has visited the huge vocational training centre at Jinja in Uganda that carried his name. African Enterprise was also to build over twenty schools in that stricken country and rehabilitate Ugandans in exile with the 'Return' programme that had a national impact.

Charlie Bester and conscientious objection

But the anguishes of South Africa were not just intruding into Cassidy's life through the widening scope of African Enterprise's ministry. It touched bone of his bone and flesh of his flesh. Cassidy's sister Judy's son Charlie was to become a victim of the apartheid government law. Charlie faced the prospect of a call-up to serve in the South African Defense Force. He refused to serve, declaring himself to be a conscientious objector not primarily from the point of view of pacifism but because he refused to be an ally of apartheid injustice in the mounting violent conflict arising as the ANC intensified the liberation struggle.

Bester was sentenced to six years in prison, although the sentence was later commuted to 600 days. Charlie had no doubt been influenced by Cassidy's own feelings about the uselessness

of violence. The sufferings of his adolescent nephew and his courage and fortitude further stiffened and deepened the uncle's resolve to foster and widen the struggle for freedom.

Dr Edgar Brookes and Bishop Alpheus Zulu

These two Christian leaders were to be the first two chairmen of the board that took over the initial accountability for the ministry of African Enterprise in Africa. They were confirming symbols of where Cassidy was in his thinking. Brookes, who fought against apartheid in parliament as a 'coloured representative' especially pressed the notion of love as a key principal in politics. 'He believed,' Cassidy relates, 'that democracy without God was a species of heresy that would not work without divine and theological commitments.'

Yet the South Africa of today exults in a democratic order that has already expunged the notion of God from the constitution and abrogated the first four of the ten commandments. This move to take the 'God preamble' from the constitution was largely affected by Judge Albie Sachs, a secularist, and religionist Martin Prozesky at Natal University Theology Faculty. Both felt that the tiny percentage of atheists in the population might be offended by this admission into such an important and unifying document expressing a dependency and recognition of God. The very dominant and overwhelming religious interests of Christian, Muslim and Jewish believers were cast aside in a quite absurd commitment to level the playing fields. But, as has already been mentioned, the origin of apartheid in a Christian heresy also strongly contributed to the growth of a secular bias in the formation of the new state.

The Right Reverend Dr Bishop Alpheus Zulu, a former bishop of Zululand and co-president of the World Council of Churches, took the chairmanship of the board of AE. He represented a spirit of faith and love with wide sympathies. He held tightly to spiritual commitments and evangelical beliefs and believed that grace could penetrate and affect political power. He pursued this later as speaker of the Kwazulu Legislative Assembly.

David and Annemie Bosch, Willem Nicol, Piet Meiring, Eddie Bruwer, Johan Kritzinger, Willem Saayman and Nico Smith.

At the Durban Congress on Mission and Evangelism in 1973 a new influence arose to enrich Cassidy's life. Professor David Bosch of Unisa (University of South Africa) was asked to participate in the organizing committee setting the conference up. David was to become one of the world's most eminent missiologists. He made a telling contribution about "Evangelism and Special Needs" at the Durban meeting. But the congress was to have spin offs. One of these was the prospect of convening a large Pan African Christian Leadership Assembly in Nairobi. David Bosch's crucial contribution to that will be discussed later in this thesis.

Nevertheless, along with David came a number of colleagues, acquaintances and friends to PACLA. They were later to be drawn in as important catalysts and proponents of a new hope and vision for a South Africa beyond apartheid in the organizing of the South African Christian Leadership Assembly in Pretoria.

These brothers in Christ were caught in a deep and profound anguish at the inability of the Dutch Reformed Church to face and recognize the heresy that the church itself had fostered about the nature of the human community and the wrong of racial discrimination. Some

sought to try to win change by cooperation. Others, like Ds. Nico Smith, had turned away from the white Dutch Reformed Church and shaken the dust off their feet.

The very deep capacity in Cassidy for a passionate friendship toward Afrikaners, planted by the story of his grandmother's life, suddenly surfaced and the new alliances became a blessing that fostered interaction in hidden ways and contributed to the long-awaited coming of a new South Africa.

Professor Emeritus Dr. Calvin Cook

Calvin Cook, a Presbyterian minister, was in Pietermaritzburg as Cassidy and his fledgling team arrived for its very first mission. He had been the advocate to open the way for the church and university to take the great risk of inviting African Enterprise and letting it loose on the citizens.

Cook later shared in the start up of Mission 70 in Johannesburg, giving encouragement to the church to invest its faith and hope and love in a joint evangelism venture. It was at this time that he took on the teaching of students as Professor of Church History at Rhodes University. He was to continue to open doors into university missions and in every possible way to be a chaplain to Cassidy and the team as friend and board member. Cook's discipline was Church History but he never allowed himself to be frustrated by undue reflection of how the church had so often choked, diverted or polluted the pure streams of the Kingdom of God that flowed from the throne. His very special gift has been to constantly reflect on the paradox of faith and the hidden ways and passages of the Kingdom of God that often accompany Christian enterprise.

In the midst of all the activism, strategizing, prophesying, proclaiming and maintaining the work of African Enterprise, Calvin Cook gave (and still gives) to the team an enduring and consistent interpretation of events and challenges that surprises and often shakes one in the uniqueness of its spiritual understanding. Cook, now 80, continues to guide and influence African Enterprise as a true Presbyter. His direction would always be, 'Looking to Jesus the author and finisher of our Faith'. Cassidy sees him as the major mentor and senior friend of his life. 'Scarcely in time or eternity,' he says, 'can I ever adequately thank Calvin for all he has meant to me.'

This thesis will be greatly enhanced by the gift of Calvin Cook's informal mentorship and the illumination of his perception.

Carol Cassidy.

It would be an unpardonable oversight not to give due credit to the very great place that Carol (nee: Bam) has played in Cassidy's journey through faith and life. The writer has visited the place called "the Crown" that lies off the path that meanders from Constantia Nek to the top of Table Mountain. It was here that the 32-year-old Cassidy and Chris Smith, a founder team member, met to pray about developing the prospect of a contact with the dark-haired beauty that Cassidy had met as a co-missioner at the UCT Mission in 1969. Chris Smith had always had a special interest in the pursuit of likely prospects for Cassidy. It was he who urged a consideration of Carol as friendship began to develop during their ministry to the university.

Cassidy had been full of uncertainty about approaching her for a date but following the prayer on the mountain an inner voice stirred and exclaimed, 'Go right ahead, my son, this is the girl I have for you' (Coomes:161).

Within a few hours they had met and he had proposed and been accepted! Fourteen years of consistent prayer by him that he would find God's choice had been answered and settled in as many hours.

The true nature and blessing of this marriage really needs the fulsome narration of a biography. Its height and breadth and depth deserve more than a limited observation. It was Carol that fulfilled and consummated all of the idealistic assumptions of a young man about the union between a man and a woman and the bearing of children into a glorious reality. But more than this the marriage breathed truth into the biblical teaching about marital love, and its consummation before God. This reality became the source for Cassidy's teaching and preaching about the Christian home and the meaning of God-given marital relationships and its fount for the nurture of children. She bore the sacrifice of months of separation each year with self-offering and courage. She filled the gaps in managing the home, she did the taxes, she undertook the pragmatic tasks of maintaining the house and property. She even packed the car for end of year holiday trips as Cassidy was dictating his last letters.

Cassidy's work ethic was enormous but his capacities were enhanced by the support Carol gave. Carol's father, Dr John Bam, was a busy anesthetist but he also had great practical gifts. He could fix a car and maintain a house to perfection with his own hands. Her mother Noenkie was a superb cook and master of the kitchen. So Cassidy had incomparable perfections from his wife. This pragmatic inheritance enabled her to provide the space and structure for her husband Cassidy's obedience to his upward call from God.

Carol managed the intrusions of cataracts of phone calls and interruptions and ministration to others with an extraordinary equanimity. She carried, with Michael, the sorrows and grief and pains as well as the joys and triumphs of ministry in the far reaches of Africa and beyond. There were moments of crisis and perils of health, dangerous moments, when life was threatened. She let her husband free to go for God. This was her spiritual triumph and costly personal sacrifice.

From her too ushers the blessing of the life Cassidy has given in the service of God. It was from her grace that his journey was continuously nourished. It was from her too that the toughness to endure and continue and to be unswervingly true was exemplified. As Rebecca was sovereignly given to Isaac as a treasure to have and to hold, so too was Carol given by God to Michael Cassidy.

2.11. COHERENCE AND CONGRUENCE

There is a temptation we all share of becoming chameleons. We lay hold of individual perspectives and then claim adherence and influence in the way a group may accent or represent that understanding of reality. Influences become accretions to our lives and our inclinations to overemphasize pet passions often cause us to be blown by every wind of doctrine in a hopeless quest to satisfy divergences. We are naturally prone to sectionalism.

The paradoxes, contrasts and contradictions of information and experience can confuse us to the point that we stand in perpetual ambivalence and we often resolve this by being double-minded and changeable.

Cassidy has had in his life an extraordinary ability to conflate, synthesize and bring to a convergence and balance the many inputs that come into his consciousness. Indeed the more he perceives and receives of the stimuli of life, the more sure his understanding and position become. Where others would make a muddle of the variegated threads that attach themselves to our consciousness, Cassidy makes a rope.

So all of the experiences and stories and perspectives of people and events have, for Cassidy, been a profound part of his making and been reconciled into a personhood. Cassidy has become more than the sum of all these influences that have been the making of the man.

CHAPTER THREE

THE MARK OF MISSION.

The Universal Mandate.

As You have sent Me into the world, I also have sent them into the world (John 17:18).

This statement by Jesus is the beginning of Mission. Mission begins with God the Father who, having created the Cosmos in a material manifestation from the Spirit, is determined to express his love in the incarnation of his Son.

Christ's act of leaving the Father and entering the world is now to have a new continuity. He sends the church to perform the same self-emptying, loving, saving and transforming task as He himself received and exemplified. So the church is caught up in a mission that is profoundly Christological.

Mission cannot be defined without reference to the overwhelming reality that the church is to closely resemble our Lord. So mission is the special gift and responsibility bestowed by God on believers. All are co-opted into it. All are to participate in a journey to reach others – a journey during which the messengers come to resemble Jesus Himself. The followers of Christ (all designated as disciples) are to extend their Mission to everyone, everywhere, to everything, as God's ambassadors. It is essentially done in Him, by Him, for Him and through Him.

This thesis is about Cassidy's journey toward missionary faithfulness. The following chapters have a historical thread. Cassidy was not equipped by a seminary or even involved in a journey with other practitioners in the formulation of his praxis. His approach was experimental in essence and one lesson or illumination became the doorway to the next.

As has been mentioned, this thesis is based on the marks of the church as expressed in Jesus' prayer in John 17. There are several marks that Jesus prays will become evident in the church as it exercises its apostolic call.

Cassidy sees this prayer as profoundly foundational to the Church's self-understanding, and indeed it shapes the church's knowing, being and doing as it progresses beyond the earthly life of Jesus. For Cassidy, the prayer provides a guide and companion, connecting him to Christ. It stands as a crucial, perpetually defining utterance to shape the ministry and the relationships of those that were present, and those yet to come, who go in his name to the end of the age.

The progress of Cassidy's own ministry reflects these marks to a greater or lesser extent. In this chapter we will examine the marks of mission and evangelism.

3.1. DEFINING MISSION.

The writer has in his possession a picture given to him by Michael Cassidy. It shows the earth in a blend of green, blue, brown and white against a black sky. Below the orb is a message: "For John, Our Parish, Behold it. Best Wishes. Michael."

This picture reflects Cassidy's understanding of our obligation to bring grace to the world. It echoes John Wesley's belief expressed centuries before as he walked on a beach.

To Cassidy, the picture is a symbol of his relationship with the world. The globe defines his calling. He is a sent one, and his sending knows no boundaries. He was a convert; he became a disciple; and consequently he embraced the apostolic commission to go.

In exploring Cassidy's understanding of mission one is faced with a question: Where did this impulse come from? Is the call to evangelism in essence a call to mission? Are they one and the same thing? Is evangelism mission? Is mission simply a response to human need?

When Cassidy went to Cambridge, two social impulses guided him: The first was his deep-seated antipathy to racial separation, discrimination and injustice. The second was his strong interest in building up lives through education.

3.1.1. Evangelism and Mission.

Upon his conversion Cassidy came to initially regard mission as evangelism. This was deepened by his contact with the Billy Graham organisation whose primary professed purpose was to win people to an allegiance to Christ through proclamation. American Evangelicals had for some time defined mission essentially as converting the nations to Christ or, as early Catholic missionaries defined it, "The propagation of the Gospel".

However, the contact with Graham was to have further ramifications. In the first instance, having been caught up as spiritual fruit in Graham's ministry in England where Graham preached at Cambridge, and in New York at Madison Square Garden, Cassidy was immediately confronted with the sheer width of evangelism. Graham had in mind evangelism to the whole world. He intended targeting large key cities on all continents. It is obvious that the vision Cassidy began to nurture of evangelising the cities of Africa had its partial genesis in this Billy Graham model.

As I have mentioned in the first chapter the experience of the Cambridge Seven had given Cassidy, before the Graham connection, an early perspective of a unique and co-equal team who would go together to China as "ordinary men".

Cassidy never accepted the idea of a primary evangelist with a serving and enabling set-up team that would be built around him as the prominent ministry practitioner and proponent. Rather he sought a mutuality and common life and community where all were honoured and all had equal potential to do what God had called them to do. It was a marvellously generous idea, rooted in a deep humility. The effect of this approach was in time to multiply strategies and agendas. But it also meant the marshalling of Christian witnesses in a common collegueship as a strategy in evangelism, and the multiplication of teams.

Cassidy's contacts in the evangelical world strengthened his call to evangelism. There was no doubt that evangelists were focussed on personal salvation achieved through individual conversions. Entrance to the Kingdom was by faith through grace. Nevertheless Cassidy still had within him the troubled murmurings of a social conscience. How was he to reconcile the hunger for the salvation of souls with the passion to free and liberate people from a social and political bondage?

In 1966 Cassidy went to the Berlin Congress on Evangelism and in 1974 to the Lausanne Congress. His own contributions to those conferences demonstrate the ambivalence of his position. He was asked to make two contributions. The first one, in Berlin, dealt with the obstacles of political nationalism to evangelism. The other at Lausanne in 1974 was a contribution on how the Gospel could, in university evangelisation, withstand the opposition of the intellect and find points of contact with young minds.

The conferences were essentially about evangelism; and mission was clearly understood as the extension of the Gospel to other parts of the world or across salt water. Evangelism was something you did in your own culture, mission was doing evangelism in another culture.

3.1.2. The relevance of the Gospel.

On his return to South Africa from Berlin, Cassidy began to plan a South African version of the Berlin Congress. In a departure from all other conferences of this sort that were being organised around the world, the Durban Congress on Mission *and* Evangelism, convened in 1973, was to be about mission as well as evangelism.

That title immediately demonstrated that a different notion than that of mission as evangelism, was to be considered; and evangelism was to be seen in the context of South Africa under the apartheid regime. This was an innovation as it implied that the good news was to relate to the bad news in this context, as well as human bondage to personal sin. It also shifted the assumptions about post-conversion behaviour meaning the adoption of micro-ethical behaviour, to the realisation that sin had social consequences.

Billy Graham himself, who was to address the congress, stood in some apprehension of his involvement in this context. He came to Durban to address a large rally at the rugby stadium, but the fact that broader social issues and concerns were being considered meant that his visit to the congress was brief and on the fringe. Cassidy describes the agenda of the congress as follows:

The major aims of the congress were, firstly to hear together the proclamation of the Gospel. Secondly, the South African Christian Church leaders would explore together the relevance of the gospel and the meaning of mission and Evangelism in present-day South Africa (Coomes:388).

Graham made his own contribution to verifying the relevance of evangelism by appealing at the Evangelistic Rally for financial assistance for people who had their livelihood damaged by a fire that had just occurred in the Durban Indian market. Graham, however, consistently guarded the ministry of evangelism by guarding a narrow view of evangelism that did not allow it to be too closely associated with social agendas. Youth for Christ picked up on Graham's reservations about the political themes on the agenda. They had arranged a large rally in Johannesburg with Graham, but now altered their advertising material, expunging from it any reference to the Congress in Durban to accommodate this reservation.

This is an example of the obstacles that evangelicals encountered in their attempt to relate social issues to spiritual ones. Nevertheless, it can be said that Youth for Christ has since become considerable engaged in an agenda around social needs. Billy Graham's own son

Franklin brilliantly holds the social and spiritual aspects together in his extraordinary ministry of social relief called ‘Samaritan’s Purse’.

In later developments Graham would assist with the convening of the Lausanne Congress in 1974 but his heart was rather in the great gatherings of evangelists arranged in Amsterdam in which The Billy Graham Association provided expertise and inspiration and training for thousands of evangelists from all around the globe. These were intensely practical “how to do it” gatherings. The last of these, the Amsterdam 2000 conference, was a superb example of the generous role that Graham played in expressing, guiding, enabling and sustaining the ministry of evangelism everywhere.

3.1.3. Evangelism Imperilled by its Spiritualised Focus

One of the crucial statements coming out of the Durban conference came from Lutheran Bishop Manas Buthelezi. He was banned, so his contribution was not allowed to be printed when the congress reports were published. He stressed the need for a re-evangelisation of whites so that a full understanding of the Gospel could be realized. He said this:

The future of the Christian Faith in this country will largely depend on how the gospel proves itself relevant to the existential problems of the Blacks. This is so, not only because the Blacks form the majority in the South African population, but also because Christendom in this country is predominantly black (Coomes: 227).

Dr. Beyers Naude, who established the Christian Institute, was also at the conference. He gave an address on the problems of evangelism in the political context in Africa. He warned that the racial policies in South Africa would dramatically damage the ability of blacks to evangelise whites. It would also make it increasingly difficult for whites to evangelise blacks in the face of the rise of black consciousness and the call to black solidarity. But more critically it was becoming impossible for blacks to evangelise blacks as the Bible and the message of the gospel were seen as symbols of white religion, white domination and white oppression. Tragically this situation still obtains.

Naude went on to suggest that it was a misguided belief among Christians, both black and white, that evangelism would supply an answer through a massive spiritual revival. It needed deep interventions and transformation in the body politic with repentance and change. He concluded with this statement:

To the measure that the Christian Church and therefore its evangelistic efforts, will involve itself authentically in the struggle for political and social justice, its message will be heard, received and accepted. To the measure however that the Christian Church, and therefore evangelism, refuses to face and answer the spiritual and moral challenges of the terrible political and social injustices of our society it will be despised because of its lack of courage, it will be pushed aside as largely irrelevant and rejected because of its unwillingness, through fear, to take up the cross and follow Christ (Cassidy1974: 279-280).

3.1.4 Light on the definition of Mission .

The congress did however provide an important moment in Cassidy's journey to understand what both mission and evangelism were, and how one related to the other.

Douglas Webster

Canon Douglas Webster, a theologian linked to the WCC, was given a defining role. His subject was "What is Evangelism?" Webster stressed that evangelism was only one of many tasks that Christ had given to his disciples. Evangelism derives from a Greek root with a sharp and restricted meaning. It is centred in news to be reported in words about a person or an event. Mission derives from a Latin root and ranges around sending and being sent. Its root is a verb. Evangelism is centred round the noun good news. Mission has about it an action or motion or movement.

Mission is something that surrounds the going of disciples. Evangelism is an essential aspect of this going and it is expressed in the message. The response that is associated or follows the journey of disciples and the proclamation of the gospel in the context could be understood as mission. Webster goes on to say:

All evangelism is mission. Not all mission is evangelism. Jesus was sent to do many things. Their totality is his mission. He sends his church to do many things. Their totality is the Christian mission. Of these things, evangelism, has a unique importance. But healing, teaching, baptising, liberating, protesting, working for peace and justice, feeding the hungry, reconciling those at variance are all essential parts of mission as we see it in the New Testament. They all arise from the Gospel (Ibid.: 88).

David Bosch.

The above was a provisional definition which incorporated evangelism into mission. Nevertheless this thesis would be enriched by some further discussion on post 1973 thinking.

It happened that Dr. David Bosch was a member of the committee that convened the Durban Congress mentioned above. He had been given a place on the programme to deliver a paper on *Evangelism and Special Needs*. David Bosch, and not Douglas Webster, was to make a further indelible imprint on missiological thinking in the following years.

Bosch had been a Dutch reformed missionary in what was then the Transkei in the South Eastern section of South Africa. He later became professor and head of the Department of Missiology at the University of South Africa. His magnum opus, *Transforming Mission*, became the required source for students around the world. Louis Luzbetak, the Catholic missionary anthropologist, is quoted on the cover of this work as follows: "Unquestionably stands out as the most comprehensive and enlightened work on mission studied across Christian traditions and mission history."

His contact in 1973 with Cassidy later grew into a deep friendship, with Bosch's wisdom and guidance being a deep encouragement to Cassidy, especially in the events surrounding the Pan African Leadership Assembly and the South African Christian Leadership Assembly, which will be discussed later in the chapter on unity. Bosch is quoted in several places in this thesis.

The Missio Dei.

For the purposes of this rather short discussion we will explore the concept of the Missio Dei as Bosch represents this in his work mentioned above (Ibid.390-393).

Mission has been understood to be a work of bringing personal redemption and the forgiveness of sins. During the great missionary era it also provided a one-sided and biased view that included manifest destiny and the transfusion of western cultural ‘advantages’ to persons in the East and South. Frequently churches and denominations used a church growth or extension programme as mission. It was geographical - “over there”. It was to distant groups - “those people”. It was seen also as a salvation-historical event whereby the world by an evolutionary or end-time cataclysm was transformed into the kingdom of God. In these the intrinsic relationship between Christology, soteriology and the doctrine of the Trinity was displaced by different versions of grace.

The struggle to define mission was fostered by the IMC at Willengen where a Trinitarian base for mission began to be asserted with a focus on God and not the church.

Mission is thereby seen as movement from God to the world; the church is viewed as an instrument for that mission. There is church because there is mission, and not vice versa. To participate in mission is to participate in the movement of God’s love toward people, since God is a fountain of sending love.

As this concept took hold the realisation dawned that this God-centred activity of mission is not equivalent to “missions”. Scherer quoted by Bosch affirms that

In its mission, the church witnesses to the fullness of the promise of the God’s reign and participates in the ongoing struggle between that reign and the power of darkness and evil. (Bosch:391)

The idea of Missio Dei had its evolutionary difficulties. Some began to see it as God’s work in the secular world in arenas that local churches could not influence. The church in this understanding needed to point to God’s work in world history. Mission is primarily the triune God, Creator, Redeemer and Sanctifier reaching out for the sake of the world, a ministry in which the church as church is privileged to participate. Mission arises from God’s sending love. This is the deepest source of mission.

In the thirteenth clause of preparatory paper no 1 prepared for the WCC Conference on World Mission and evangelism held in Athens, Greece, on 12-19 May 2005, the issue of Missio Dei is articulated:(<http://www.wcc-coe.org/wcc/what/mission/m-e-in-unity.pdf>)

The mission of God (*missio Dei*) is the source of and basis for the mission of the church, the body of Christ. Through Christ in the Holy Spirit, God indwells the church, empowering and energizing its members. Thus mission becomes for Christians an urgent inner compulsion, even a powerful test and criterion for authentic life in Christ, rooted in the profound demands of Christ’s love, to invite others to share in the fullness of life Jesus came to bring (John 10:10). Participating in God’s mission, therefore, should be natural for all Christians and all churches, not only for particular

individuals or specialized groups. The Holy Spirit transforms Christians into living, courageous and bold witnesses (cf. Acts 1:8). “We cannot keep from speaking about what we have seen and heard” (Acts 4:20) was the response of Peter and John when they were ordered to keep silent about Jesus; or, in Paul’s words: “If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe betide me if I do not proclaim the gospel!” (1 Cor. 9:16).

With regards to Cassidy this missiological insight raises critical concerns. To what extent is the evangelism of African Enterprise linked theologically to the *Missio Dei* in its breadth and expectation of the Kingdom of God?

How deeply understood is the truth that mission belongs to God and is issued through Him and his saving love? This mission does not belong to callings or strategies or the institutional fabric of African Enterprise or even relate to dichotomies between church and parachurch structures.

Cassidy’s view of mission has been somewhat bi-focal. At one moment there might be a reductionism which has a focus on the individual and his or her need for salvation and personal transformation through evangelism. But with and behind this view there also exists, with equal passion, a comprehensive view which would dwell on the fact that the Gospel is a doorway into the kingdom or closely associated with it. This is confirmed by the message of John the Baptist in 1:15 “*The time is fulfilled and the Kingdom of God is at hand. Repent and believe in the Gospel.*” This focus was informed by his own experience of salvation and his connection to the many who guided his ministry.

Willem Saayman.

We will be introduced later to the SACLA conference. In the days running up to this event, Bosch was able to encourage Willem Saayman, a missiologist and former missionary with the N.G. Kerk in Afrika, to assist in the set-up and design of the SACLA event. Willem Saayman too has made telling additions and elaborations to the new view of mission emerging after the Durban Congress and the SACLA conferences.

Professor Saayman has become a constructive contributor to the debate about mission especially as this touches post-apartheid South Africa. He continues with courage to guide the church. Much of the anguish and pain of South Africa has hardly been grappled with by the church. Saayman has sought to define mission imperatives especially as these touch politics, which Saayman defines as “the practice and art of the government of human affairs”.

Saayman has sought to understand the way in which the church should respond to temporal authorities and their agendas. The passage in Luke 4:18-21 has become an important inspiration not only because it brings coherence between spiritual concepts and social ideas of liberation, justice, freedom and healing but also because this passage proposes the idea of Jubilee on earth. This provides a comprehensive and encompassing paradigm for mission (Saayman 1991:5).

Saayman supports Kritzingler when he defines mission as the attempt to embody God’s liberating presence in every human situation. It never takes place in a vacuum but it is always

concerned with specific people in specific situations, and searches to discover the meaning of the Good News in every context (Ibid:6). Saayman explains mission under four headings:

- Mission is about God's liberating activity in the world
- It relates to human liberation in the light of Jubilee
- Mission cannot be anything but contextual
- Mission leads us to a new understanding of the good news of Jesus of Nazareth

Saayman also incorporates into his understanding of mission an ecumenical relationship which has as its purpose the striving for the unity and renewal of the church and all Christian believers. This could be defined as more than a common spiritual experience or agreement about faith.

The one church is envisioned as a Conciliar fellowship of local churches themselves truly united. In this Conciliar fellowship, each local church possesses, in communion with others, the fullness of catholicity, witnesses to the same apostolic faith, and therefore recognises the others as belonging to the same church of Christ and guided by the same Spirit (Ibid:11).

Given the dominant impact of the Apartheid ideology on the community it is not surprising that the aspect of unity is so essential to mission in South Africa. There is no doubt that Saayman presents his missiological insights from the vantage point of close scrutiny of the social catastrophe of apartheid and his own engagement with the failure of the Dutch Reformed Church to represent an adequate and antithetic Missiology. We will return to Saayman's views on ideological unity in later chapters.

In his book *Christian Mission in South Africa* Saayman also mentions the matter of colonialism and its entanglement with capitalism. Colonialism was built on a form of institutionalised racism which gave structure and power to the colonisers to disinherit and exploit those under foreign rule. It still prospers. Saayman demonstrates how racism is deeply linked to capitalism as a necessary core of colonialism. Colonialism was also the root of the injustice around the land issue.

Distortion and deformation of indigenous cultures have produced 'Westernised' forms of Christianity in which believers or adherents were not acculturated but deculturated and therefore alienated. Nothing demonstrates the horror of the hidden atrocities of colonialism better than *King Leopold's Ghost*, a documentary film on the colonisation of the Belgian Congo recently aired on SABC.

Saayman also warns against wrong forms of eschatology which have a direct effect on the way Christians engage their world. He sees the pietistic understanding present during the colonial era, as producing a prospective hope of human fulfilment in heaven. God's good things are primarily intended for the afterlife. So eschatology can produce a blindness to and casualisation of human suffering in the present.

In a letter on mission issues posted on [Thursday, December 27, 2007](#) [Arnau van Wyngaard](#) (from Pretoria University Theology Faculty) shares some post-Christmas thoughts.

What touched me as I was busy preparing, was that the expected result of the birth of Christ was not peace all over earth, but that his birth rather led to a **continuous battle** between the believers and the dragon. We have to realise this. **Christmas** (and for that matter, the **Christian religion**) is not about **peace** and living in a land of milk and honey. Christmas started a **battle** which is continuing up to this day.

In this he also draws attention to a number of **eschatological models** commonly found amongst Christians which might or might not have an effect on their definitions of mission. Is the eschaton near, far, real, symbolic, catastrophic, gradual, spiritual, social? Mission is about an ongoing engagement now, in contrast to the old idea of just filling the time between the present and the end. Bosch writes:

In the past (and certainly also in Lindsay's writings), the preoccupation with the end has led to a paralysis in respect of mission, to an absence of missionary involvement. This was true of much of the seventeenth century Protestant orthodoxy. Its philosophy appeared to have been not that all must be saved but that most must be damned. It was only with the advent of Pietism that the time before the end was viewed not as a season of waiting but as a time allowed for witness and for bringing in as many of the lost as possible (Bosch:504).

3.1.5. Evangelism and Social Concern

Cassidy also accepted without reservation the political and social consequences of Luke 4:18-19. This was informed by his early formation as an activist during his friendship with Pat Duncan and other members of the Liberal Party. So his broad view of mission arises from a more socio/secular influence. There might be two aspects of Cassidy working here. One would be the convert drawn into the friendship and commitments of evangelism. The other, the fervent political protagonist for justice. His ministry is a journey of discovery, of how these can be intertwined. There is undoubtedly some disconnectedness in managing these two foci. Evangelism was seen as a means to mission. All forms of mission needed to be accompanied by evangelism in due course.

We are reminded by Bosch (quoting Rutti),

The Christian church found it impossible to hold on to the eschatological-historical character of the faith. Christian proclamation shifted from announcing of the reign of God to introducing to people the only true and universal religion (Bosch:500).

In contemplating this ambiguity, Cassidy might have resolved it by running the narrow and broad views in parallel. But as we shall see, it was the primary influence of E Stanley Jones, the great Methodist missionary to India that introduced him to the idea of the Logos to help him formulate a means of resolving and reconciling this tension.

In respect of eschatology there has always been an understanding of the need for witness and the place of signs and symbols of the Kingdom, rather than institution, as hope and preface to

the end. Perhaps this could be defined as realising eschatology's promise of the reign of the Kingdom in the contemporary moment.

The World Council of Churches.

Cassidy did not have the opportunity to relate to the ferment taking place within the World Council of Churches except in his response to an invitation, through contacts, from Emilio Castro of the W.C.C., who asked him to present a paper at the World Council of Churches in Geneva on mission and evangelism. Participants included Orlando Costas, the South American theologian. Cassidy's paper was entitled "The Third Way". In it he sought to find and encourage common ground between Evangelicals and Ecumenicals rather than define dangers and differences between stances and positions.

Cassidy sought cooperative relationships in the convening of conferences and evangelistic events and he openly discussed differences around important matters of truth and mission. In time Cassidy pursued contact, dialogue and cooperation with the African organs of the WCC - both the SACC (The South African Council of Churches) and the AACC (The All Africa Council of Churches). This will be discussed in later chapters.

The rediscovery of the local church as the primary agent of mission by the Catholic Church was able to bring, in Bosch's view, many new perspectives to the church's understanding of its mission and contributed to a fundamentally new interpretation of the role of missionaries and mission agencies in the Catholic Church. This reorientation to a congregational focus – marrying mission to the pew - should not be overlooked. The convening of the Vatican 2 Council had an enormous impact on perspectives on mission (Bosch:379-380).

The temptation to promote divergence and polarity between all those contending to express a true missiological perspective was ever present. But in a providential moment of grace a group of Evangelical leaders were to arrange and convene a gathering of over 5000 church, mission and parachurch leaders at the Lausanne Congress in 1974.

The Lausanne Movement.

The Lausanne Congress created an enormous opportunity for the divergences and antipathies from many perspectives and traditions to be reconciled. Cassidy had been invited to give leadership in the Lausanne movement and became deeply influenced by it. He received insights and gave perspectives at many of the meetings of the Lausanne Committee for World Evangelisation that followed 1974.

For Cassidy the reconciliation of social concerns with evangelism was still in process although the Durban Congress had confirmed his own position in a committed and unambiguous relationship between social concern and evangelism. The Lausanne Congress produced the Lausanne Covenant which turned out to be a statement defining a theology of mission which would widen understanding and create the potential for fellowship in its ability to include vital missionary insights and concerns. It clarified Cassidy's position further on the reconciliation between evangelism and social concern. The Covenant included the important Clause 5, partially quoted below:²

² The Lausanne Covenant is readily available from several web-pages. It is a document that should be made readily available for the study all members of ecclesial structures who are interested in mission and evangelism.

The message of salvation implies also a message of judgement upon every form of alienation, oppression and discrimination and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

The Lausanne Movement felt the need to add to and amplify this matter by means of a Lausanne Occasional Paper (LOP 21) on evangelism and social responsibility. Here are some excerpts:

First, social activity is a *consequence* of evangelism. That is, evangelism is the means by which God brings people to new birth, and their new life manifests itself in the service of others. Paul wrote that "faith works through love" (Gal. 5:6), James that "I will show you my faith by my works" (James 2:18), and John that God's love within us will overflow in serving our needy brothers and sisters (1 John 3:16-18).

Secondly, social activity can be a *bridge* to evangelism. It can break down prejudice and suspicion, open closed doors, and gain a hearing for the Gospel. Jesus himself sometimes performed works of mercy before proclaiming the good news of the kingdom.

Thirdly, social activity not only follows evangelism as its consequence and aim, and precedes it as its bridge, but also accompanies it as its *partner*. They are like the two blades of a pair of scissors or the two wings of a bird. This partnership is clearly seen in the public ministry of Jesus, who not only preached the gospel but fed the hungry and healed the sick. In his ministry, *kerygma* (proclamation) and *diakonia* (service) went hand in hand. His words explained his works, and his works dramatized his words. Both were expressions of his compassion for people, and both should be of ours. Both also issue from the lordship of Jesus, for he sends us out into the world both to preach and to serve. If we proclaim the Good News of God's love, we must manifest his love in caring for the needy. Indeed, so close is this link between proclaiming and serving that they actually overlap.

This is not to say that they should be identified with each other, for evangelism is not social responsibility, nor is social responsibility evangelism. Yet, each involves the other. To proclaim Jesus as Lord and Saviour (evangelism) has social implications, since it summons people to repent of social as well as personal sins, and to live a new life of righteousness and peace in the new society which challenges the old.

To give food to the hungry (social responsibility) has evangelistic implications, since good works of love, if done in the name of Christ, are a demonstration and commendation of the gospel. Thus, evangelism and social responsibility, while distinct from one another, are integrally related

in our proclamation of and obedience to the gospel. The partnership is in reality a marriage, as well as in metaphor.

3.1.6. Incorporating this into African Enterprise.

Reconciling these perspectives on mission was important to Cassidy and to the work of African Enterprise. The PACLA conference that followed two years later in Nairobi in December 1976 concluded its epic work of reflection and discussion with a seven-fold pledge that Cassidy had a hand in framing. Clause 6 reads as follows:

We pledge ourselves to be true to the whole Gospel of our Lord Jesus who lays upon us the necessity of relating our message to all forms of human need, whether spiritual, physical, mental, social or political. We accordingly resist any concept which separates the personal and social dimensions of the Gospel and which either refuses to relate the message to society or else relates it exclusively to society at the expense of the personal and eternal needs of the human soul (Cassidy & Verlingen 1978:654).

In the description of African Enterprise the following summary of the AE ministry was enshrined in its self-definition. “Reaching the cities of Africa in partnership with the church through word and deed.” Cassidy had in this process come some way in integrating and reconciling the ambivalences between his pre-conversion passion to resist and challenge the dominion of apartheid in South Africa and his calling to win people to Christ.

This marriage between salvation history and world history would free Cassidy for a strategic socio-spiritual engagement to withstand the spiritually oppressing and socially destructive system of apartheid. We will follow this in later chapters.

We can conclude this section which traces the movement from a spiritualised Gospel to a holistic one in this quote from an audio-visual presentation at Lausanne II in Manila. The presentation is entitled “Is there good news for the poor?” Writers Tom Houston and Eric Miller had this in the script.

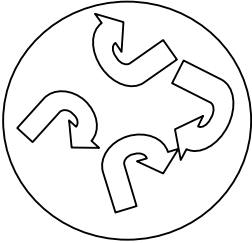
Jesus expected – and it should be expected today - the preaching of the good news to bring help and hope to the sinner, help and hope to the poor. Because Evangelism and social concern were inseparable in the mind of Jesus, they must be inseparable in our minds and ministry (Douglas 1990:96).

3.1.7. The Lausanne Structural Strategy of Cross-Cultural Mission..

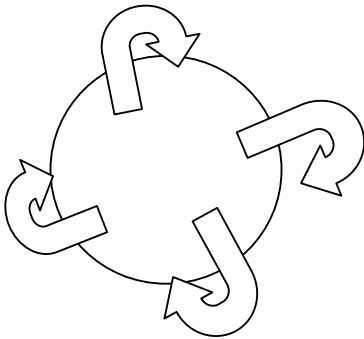
One of the most passionate contributions to the Lausanne Congress came from the Fuller School of World Mission. It revolved around the question of who does mission? Winter raised the question especially of the importance of cross-cultural evangelism. Winter was respected for his study of the history of the growth of the Christian Movement at Fuller Seminary. He was a strategic missionary thinker his discipline was the history of the growth of the Christian movement. Winter laid before the participants of the Lausanne Congress this very simple idea. He suggested four types of Evangelism. These are represented below. The importance of this insight is threefold. It challenges the local church to engage a world

beyond its own geography. It accents the need for the crossing of cultural barriers and it gives understanding of strategic evangelism options that could foster church based lay engagement in evangelism.

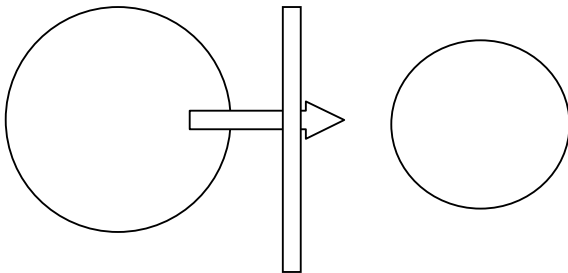
DIAGRAM D. A strategic perspective on Evangelism.



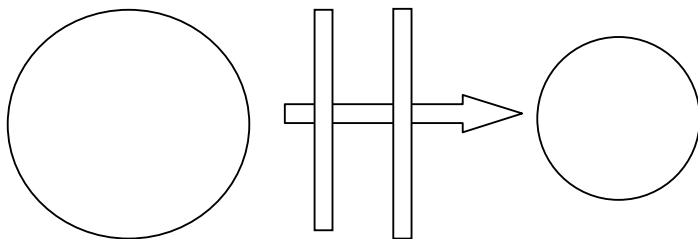
EO EVANGELISM. The church wins its own next generation through the evangelisation of Sunday schools and youth groups. This is not regarded as evangelisation as it perpetuates an “in house” form of outreach that is not expansive.



E1 EVANGELISM. Near neighbour evangelism that reaches from a local congregation to win neighbours, colleagues and friends.



E2 EVANGELISM. A local congregation plants a daughter church within the same culture but by crossing a geographical barrier of distance.



E3 EVANGELISM, a mother church plants a church by crossing a geographical AND a cultural barrier in cross-cultural evangelism.

Winter stressed the importance of E3 evangelism as he felt that cross-cultural evangelism was the highest priority. Winter used the Lausanne Congress in 1974 especially to press this point strongly. He and other mission strategists were deeply anxious about the way the Conciliar definitions of mission were prone to de-emphasise foreign missions or the planting of churches in places in the world that were unreached (Douglas 1975: 213-234).

This discussion on the strategy and structures for evangelism is helpful. In all probability the weight of interest and focus of the local church might well be in this sequence. Many churches simply do not evangelise with any great vigour and they add to their numbers through the EO approach, with tendencies to encourage transfer growth from other churches by the attractiveness of their programmes.

The least focus of the local church appears to be the growth of the Christian movement by missionaries from one culture (not necessarily western at all) to another culture to plant churches. He points out that vast areas of the globe have no church within reach of local populations who are not Christians.

This insight was meant to raise an issue that the whole church could engage in the whole world with all engaged in identifying unreached populations and arriving at partnerships to reach them. Nevertheless Church Planting is only part of mission.

Howard Snyder is a strong ally. He asserts the following principles for cross cultural witness:

- The church as biblically presented is always cross-culturally relevant.
- The basic structures of charismatic leadership and small-group-large-group gatherings are always cross-culturally viable.
- On the other hand, para-church structures are not necessarily cross culturally valid.
- The exercise of spiritual gifts will result in cross-cultural evangelism.
- The church itself is a missionary structure, and any group of missionaries may be a legitimate embodiment of the church.
- On the other hand, para-church missionary / evangelistic structures should be created wherever necessary to get the job done.
- Since they are man-made and culturally determined, all para-church structures should be subjected to continuous, rigorous sociological and theological analysis to determine their fidelity to the biblical concept of church and their effectiveness as instruments of the church (Snyder 1975: 165-168).

3.1.8. Modalities and Sodalities.

Winter was also instrumental in drawing attention to differing social entities in the church and their part in mission.

This somewhat undermined the closed-shop idea that the local congregation is the only legitimate expression of church.

David Watson in his book *I believe in the church* expresses the almost universal apprehension about parachurch development.

Moreover, since the renewal of the church *must* begin with the local church , and not the ever-increasing proliferation of parachurch structures, I have concentrated primarily on those issues that affect the church where it will most of all be seen and experienced, at the local level. If there is a failure here, there can be no significant renewal at all (Watson 1978:19).

One wishes that the structural shape of mission might have been pursued in Watson's excellent work on the nature and ministry of local congregations. Surely parachurch structures are expressions of frustrated renewal.

Winter published a little book about the relationship between mission bands and settled communities. This has very great relevance to the mobilising of the lay apostolate. Winter used the terms *modality* and *sodality* to describe two structures of God's redemptive mission.

A modality is a structured fellowship in which there is no distinction of sex or age, while a sodality is a structured fellowship in which membership involves an adult second decision beyond modality membership, and is limited by either age or sex or marital status. In this use of these terms, both the *denomination* and the *local congregation* are modalities, while a mission agency or a local men's club are sodalities (Winter 1971:52-62).

Winter stressed that the sodality could foster very focussed and effective energy and expertise by a few specially-called individuals on a missionary task. The modality or congregational structure had to deal with a very diffuse agenda dictated by a generational range of members from cradle to the grave.

There are obvious parallels. Both Jesus and Paul collected around them groups of people often of the same age and same sex who could be mobilised for a missionary task.

Established congregations however tended to turn toward pastoral and organisational and hierarchical concerns that smothered mission. So Winter produced a kind of apology for parachurch agencies (or apostolic bands) and identifies the special power and capacity of these to do the work. (It is noteworthy to consider that the modality of a local congregation can produce its own sodalities to foster church-based ministry in its own locale. These can take the form of projects rather than programmes.)

Winter tended to be pessimistic about the tendencies of denominations and congregations to resist and withstand the mission band as competitive, as diverting or excessively using

resources. Despite this reservation there is no doubt that an alliance needs to be fostered between these structures so that they do not become alienated.

So modalities should encourage sodalities, and as far as possible give enabling support to these. Sodalities should seek very close fellowship with modalities and offer their missionary zeal, vision and expertise to local congregations. Let me be clear. A parachurch organisation that seeks to engage in mission without this being allied in some way or form to a local congregation or a group of congregations is unbiblical and malformed. A local church however that does not seek to access or learn from the passion and ability and expertise of organisational structures of this sort or tap into its expertise and resources, will be malnourished.³

Missional groups often arise from concerns about acute social issues. These may take the form of clinics, feeding schemes, Aids testing and care centres, empowering for small business initiatives, education, orphan care etc. All of these concerns can be gathered up in sodality structures.

A measure of support for this structural analysis also came at the Lausanne Congress from Rev Howard Snyder, the then dean of the Free Methodist Theological Seminary in Sao Paulo, Brazil. Snyder delivered a paper on “The church as God’s agent in evangelism”. This was a stimulating and interesting discussion around church structure and institution.

In the case of the church and parachurch divergence Snyder says:

The two most common tendencies have been to say that they are actually a part of the essence of the Church and thus to “sacralise” them or else to take an anti-institutional stance and say all such structures are invalid and must be abandoned. A more helpful option is to view all such structures as *para-church structures* which exist alongside of and parallel to the community of God’s people, but are not themselves the Church. They are useful to the extent that they aid the church in its mission but are man-made and culturally determined (Douglas 1975:337).

Snyder strongly advocates an understanding of the church as the Laos or people of God and that the charismatic nature of the church (or the endowment of spiritual gifts in all its variety of function and office) will shape the structural development. Structure has functional relevance. This, not biblical legitimacy, is the issue. He constantly wrestles with the question of organisation and organism. He challenges an easy peace-making with the current modus Vivendi of ecclesial structure and function. Writing in the book *The problem with Wineskins*, Snyder advocates a reduction or new simplicity of understanding. He says about structures that

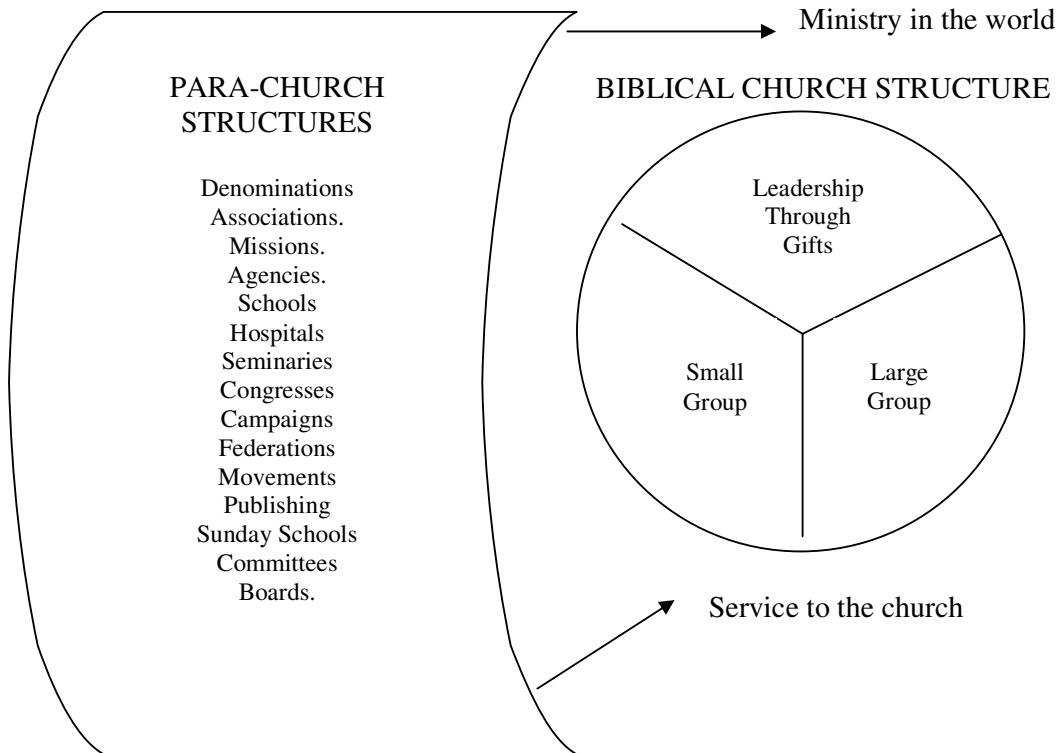
They are potentially useful aids to the church’s life and ministry, but never part of the essence of the church. Normally parachurch structures have been thought of as extra-denominational organizations but denominations themselves are not usually thought of as parachurch structures. But since the

³ Further discussion around this relationship can be obtained from the records of the All-Asia Mission Consultation in Seoul, Korea, August 1973 in an article entitled *The Two Structures of God’s Redemptive Mission* www.uscwm.org/mobilization_division/resources/web_articles_11-20.

church biblically understood is always people and can only be people, therefore any institutional structure is a parachurch structure. No structures are themselves part of the essence of the church. Thus to be biblically valid any structures which are truly *church* structures can only be structures which are charismatic and organic (Snyder 1975:160-161).

The following diagram has value in this discussion.

DIAGRAM E. A Model for Church Structures



Snyder strongly suggests that structures are embodied in serving communities that are mobilised through natural and spiritual gifting. This model is dependent on lay engagement.

Snyder at Lausanne explored some of the differences between the church and parachurch structures. He suggests that one of the reasons why there is difficulty in this relationship is that structural difficulties have been relegated to the plane of cultural and historical relativity. Thus the crucial consideration for structure becomes not biblical legitimacy but functional relevancy (Douglas 1975:339).

Snyder used this diagram in the plenary presentation at Lausanne I to make comparisons between the ecclesial structures under question. In this he qualified the function and basis for the structures. He suggested that:

- i. Leadership should be based on the exercise of spiritual gifts.

- ii. The life and ministry of the Church should be built on viable large-group and small-group structures.
- iii. A clear distinction should be made between church and parachurch structures without eliminating one or the other but placing these in co-operative relation.

DIAGRAM F. Differences between the Church and Parachurch structures or Missional groups

THE CHURCH	PARACHURCH MISSIONAL GROUP
<ul style="list-style-type: none"> 1. God’s creation 2. Spiritual fact 3. Cross-culturally valid 4. Biblically understood and evaluated 5. Validity determined by spiritual qualities and fidelity to Scriptures 6. God’s agent of evangelism and reconciliation 7. Essential 8. Eternal 9. Divine revelation 10. Purpose to glorify God 	<ul style="list-style-type: none"> 1. Man’s creation 2. Sociological fact 3. Culturally bound 4. Sociologically understood and evaluated 5. Validity determined by function in relation to mission of the Church 6. Man’s agents for evangelism and service 7. Expendable 8. Temporal and temporary 9. Human tradition 10. Purpose to serve the Church

Yih, a Chinese businessman from Hong Kong, delivered a paper at the Lausanne II in Manila on “A Theology of the Laity”. In this he expressed concern about the effect that the institutional church had on lay mission. He pointed to the expanding role of the laity in mission and especially in secular contexts. He made this comment:

The institutional church can respond in 3 ways to the rise of lay mission. If they choose to fight it they risk opposing God himself as Gamaliel warns in Acts 5. If they choose to deny it, they will worsen what is already called a worldwide “effectiveness crisis” in the church. In these cases congregations sometimes plunge into theological squabbles or rally around some effort to Christianize society instead of fulfilling the great commission. If they choose to help, the institutional church must take on a new self view and mission. They need to become a servant church (Douglas 1989:94).

Clause 8 of the Manila Manifesto presses the focus of mission toward the local church rather than away from it.

We will examine the issue of lay apostolicity in greater depth later in this thesis.

2.1.9. The Mustard Seed Foundation congregational project model of mission.

The writer served Mustard Seed Foundation for five years. This family foundation is endowed by Dennis Bakke, formerly the CEO of the AES Corporation, and his wife Eileen. AES Corp. is the largest privately-owned power-generating company in the world, comprising over 120 power companies.

Dennis Bakke is ably assisted by his wife Eileen (née Harvey) and a marvellous board made up of Dennis Bakke's brothers Ray and Lowell and their sister Marilyn and Eileen's sisters and a brother. This family and their spouses and their children help Dennis and Eileen disburse the approximately \$10,000,000 a year it grants to applicants with church-based projects. Granting or funding offices exist in South America, North America, Europe, the Middle East, Asia, and India.

The foundation funds three kinds of activities in the encouragement of ministry and mission in local churches. The first is church-based granting. The second is theological education for ministers with special focus on urban ministry. (Ray Bakke, the well-known urban missiologist, is Dennis's brother and provides an important input in this.) Thirdly a scholarship programme called the Harvey Fellows provides scholarships for doctoral-level study to fine Christian young people going into professions that are underrepresented with a Christian witness.

In its programme of granting financial encouragement to churches, the foundation has designed a grant-award philosophy that presses congregations toward a unique commitment to activate the engagement of members of a congregation in mission and ministry. The effect of the granting to local church congregations is to greatly foster the growth and development of church-based praxis which enhances the structural development of para-ministry within the structures of local congregation. Many of these new initiatives create real mission and contextual relevance in home-grown structures.

It is a common practice in many congregations for a church to seek the involvement of its members in the life of the church through the provision of programmes. The writer of this thesis, when he was a probationer in the Methodist Church of Southern Africa, once shared in the ministry of a congregation that had 15 programmes all running simultaneously and orchestrated by the minister and church council. One member of this church belonged to 12 committees.

The accent of this strategy is for a congregation to multiply possibilities for the engagement of its members. This multiplication is often generated from an analysis of need. Discern a need, and start a programme. Often it is the minister who generates these programmes and as he generates them he seeks to preside over their activities at church management meetings. The agendas for these gatherings become choked as the minister seeks to manage and control process, outcomes, funding, recruiting etc.

The Mustard Seed model looks for projects and not programmes. These projects are to be designed and initiated from a community base and vision. That is, the mission impulse grows out of the common life of community, drawn by a developing vision birthed in the people and then shaped by them rather than the minister or pastor. Involvement emerges from callings and gifting and vision that percolate upward from lay people.

In this process a project group is formed which, although nurtured with some financial aid and held accountable by the church council or the minister, is essentially autonomous of the

control of the hierarchy. Authority is devolved to the group who should seek advice from any quarter. This autonomy becomes all the more acute where an economic empowerment project may be considered. This is in contradistinction to agendas in church council meetings which are often centred on maintenance more than mission.

What this model achieves is to produce missional and ministry groups that have the character of the sodality group mentioned above but it marries the modality (congregational) structures and resources in an effective partnership. (A copy of the grant application form which outlines this philosophy appears in APPENDIX 1.) The model causes the ministry or mission conceived to be owned and led by the laity. While reporting to a church council may be part of a structure of accountability the hope is for self-motivating ministries to prosper.

The Mustard Seed Foundation is making two vital contributions to the development of a lay vision. The first of these is to encourage an understanding of a suitable management model. Dennis Bakke has, from his wide experience of corporate governance and his association with local churches, written a book called *Joy at Work*. This suggests an approach to the decentralisation of authority within an organisation which produces great initiative and positive outcomes that foster enterprise. This book is now being studied in theological seminaries around the world as a means of freeing congregations for mission and ministry. There is no doubt that power relations in organisational structures can stump and stymie progress toward a freedom to do.

The second contribution emerging from Dennis Bakke in association with his two brothers is to encourage a **Theology of Work**. This approach is being fostered especially by the Bakke Graduate University. It helps the local church to re-orient itself around the idea that mission happens from Monday to Friday. It seeks to define how laity engages in mission in the environments in which they work. More importantly it also helps the minister to understand the world his laymen confront and it empowers him to encourage them and show solidarity with them where they work. Thus this institution is bringing together aspects of mission and management.

3.2. EVANGELISM TO CITIES.

3.2.1. The Calling to a City.

We have seen how Cassidy directed his ministry to African cities. He felt that these were the key to Africa's future. This focus is becoming ever more important and relevant. On several occasions Cassidy has quoted Acts 18:10: "Do not be afraid, but speak, and do not be silent; for I am with you, and no one will attack you to hurt you, for I have many people in this city."

In praxis, despite his belief in social change and political justice, he found that there could be grounds for the formulation of strategy which rises more deeply from social analysis and the stimulation of new responses to urban contexts. This approach is already evident in a limited way in the ministries of reconciliation and social care that accompany missions. The work of African Enterprise tends to operate on a primary assumption that evangelism and the winning of persons to Christ is necessary and preparatory for the coming of the kingdom which is at hand. For purposes of this discussion we should begin with a historical synopsis of AE's approach.

3.2.2. African Enterprise Strategy for Urban Mission.

For Cassidy cities have been the natural domain for evangelism. From the origin of the ministry of African Enterprise nearly five decades ago this strategy has been rooted in the following presuppositions:

- i. The **demographic advantage** of large numbers of people who were unchurched.
- ii. Cities also have **strategic value** as a place where the power elite can be found and possibly influenced to change social contexts. The age-old understanding that if you win a leader you influence his followers and underlings was deliberately affirmed.
- iii. **An ecclesiastic** motive was also present. A city is a place where **cooperative evangelism could be fostered among churches** that would partner with you and be enabled to encourage further evangelism through training laity and the incorporation of new converts into churches. Evangelism without nurture could not be considered as it stood to be as an enormous folly. Billy Graham called such oversight “an infanticide”.

The Western Model.

Initially Cassidy and the team modelled their urban outreach on the classic method of large evangelistic rallies. Cassidy sought, as many have, to reproduce the Billy Graham model with which he had been associated in Madison Square Garden. But African cities were different. They had huge fringes of migrants without capacities for travel and media. The concept of united church ventures had fallen foul to attitudes of suspicion and competition for members. Historical precedents for inter-church events were absent.

Initially the hope for large united gatherings was disappointed. Later years would see this change somewhat satisfactorily. Even so and with good follow-up Cassidy was to admit that the large meeting could probably only be exemplified and initiated by Billy Graham himself.

Evangelism as experiment.

Adaptation to African cities initially required a certain amount of trial and error. In the earlier missions in the Wynberg youth mission in Cape Town and Mission 70 in Johannesburg a strong emphasis was placed on mobilizing laity to do evangelism.

The Youth Mission in Cape Town designed a programme called CHUM groups (Christian Home Unit Method) to make evangelism happen for teens and twenties in homes, organized by local congregations. This mission, like all others, sought to be inter-racial.

Mission 70 in Johannesburg had a highly sophisticated training programme for laity, using witness manuals and great apologetic and other resources for evangelism in the home. This was designed by Dick Peace who later worked with Lyman Coleman on the Serendipity Bible and became professor of evangelism at Gordon Conwell Seminary. The plan was to bring people into homes and then to bring a consummation to study and enquiry at a common large rally. This would reap the home-based witness.

In 1980 in Kimberley, as a result of a conversation Cassidy had with Ralph Winter, a Festival of Faith was organized with 35 congregations participating. This was a combination of a country fair and an evangelistic event (Coomes Op Cit: 246).

The Birth of Stratified Evangelism.

But as time went by it became apparent that cities consisted of a range of demographic, associational, occupational, power and interest groupings which could be mobilized to use their influence and assist in the process of outreach and conversion. This became known as Stratified Evangelism. The accent of this approach was to encourage Christians to penetrate structures they were relating to and to arrange evangelism outreach initiatives in their peer groups. So women in the church would have tea parties for neighbours, men would arrange lunches, scholars would have school outreaches, prisons and hospitals would have special programmes. The army and police would be visited and the gospel preached to officers and warders. The poor would be reached primarily in the markets. Wherever people lived and worked the mission would go.

This was enormously effective. The problem was that instead of a series of centralized gatherings AE missions began to produce hundreds of meetings everywhere, for everyone. Team members would have as many as four evangelism meetings a day. The answer to this was to bring team members and associates from all over Africa to key city evangelism events.

This model became a hallmark of the AE strategy. The democratized sharing of the Gospel in every corner of the city was met by an increasingly affective and well-attended large rally. Sometimes these were held in one venue in the centre of a city and sometimes two and even three venues were chosen for large rallies that were staggered. One part of the strategy that became the norm was a special outreach to key leadership in the city involving the mayor, political leaders and key business leaders. Cassidy's versatility, his ability to apply the Gospel to almost any class or group of people in any circumstance paid off handsomely.

Multiplying teams.

But the number of cities to be reached and the complexity of the missions called for further growth. In order to achieve this, much more manpower would be needed. Cassidy began multiplying the teams. From the single team in Africa others began to be planted. Men and women of great ability and quality began to head up small teams, initially in Malawi, Zimbabwe and in Lesotho. A great moment arrived with the establishment of an East African team under the leadership of Festo Kivengere and this eventually gave rise to teams in Uganda, Kenya and Tanzania. Later teams were added in Rwanda, Ghana, Ethiopia and the Democratic Republic of Congo.

To assist in the financing of this growing ministry, Cassidy was able to mobilize a fine network of supporting funding offices in the United States, Canada, New Zealand, Australia, and the United Kingdom. Other funding bases were formed in the Far East and in Europe.

All of this enabled the cities to be reached region by region by local teams. Every year continental missions were conceived to bring all the members of all the teams together, along with other associates and missionaries. African Enterprise with its ten teams covered most of the large cities on the continent.

Understanding evangelism in Africa.

Ancillary to this very focused interest in evangelism the teams were often pressed into enormous engagement in the life of some African countries. Festo Kivengere had to flee for his life for his stand against Idi Amin and from his exile he arranged and launched an impressive national programme in Uganda called “Return” in which scores of returning refugees were rehabilitated and provided with education.

In post-genocide Rwanda African Enterprise almost exclusively ministers to the social recovery of the country at this time.

In Ghana the African Enterprise ministry has an evangelistic model for the transformation of prostitutes and it provides funding for leadership training for high school students who are subsequently linked as work associates with hairdressers, plumbers, builders and mechanics.

In South Africa African Enterprise was called on to help with conferences that primarily pursued agendas of justice and reconciliation. So African Enterprise can learn much from its own history and apply it to its current approach.

Travelling in Africa, the writer has discovered that large African cities produce needs that may in turn give rise to evangelistic opportunities and bring to city dwellers the hope of the reign of God. In **Lagos** an independent Pentecostal church has taken on the project of buying, filtering and treating water and repackaging it for sale, as underground water tables are polluted. In **Accra**, Ghana, a local Baptist Church has started a banana farm to provide jobs for their young people. An African Independent church in Lilongwe **Malawi** has purchased a large standing pump and tank to dispense cheaper and more available paraffin to the neighbourhood. Revolving loan plans flourish in ecclesial communities. Economic deprivation and poverty and their relief are being understood as part of the declaration of the Kingdom of God.

In a paper on *Evangelism and the growth of Pentecostalism in Africa* Allan Anderson, from the Centre for Missiology and World Christianity at the University of Birmingham, Selly Oak, Birmingham, draws attention especially to the way African Pentecostalism relates to its cultural past in the formulation of its present proclamation.

Healing and protection from evil are among the most prominent features of the Pentecostal gospel and are probably the most important part of their evangelism and church recruitment. The problems of disease and evil affect the whole community in Africa, and are not simply relegated to individual pastoral care. African Pentecostals ‘provide a setting in which the African conviction that spirituality and healing belong together is dramatically enacted’ African communities were, to a large extent, health-orientated communities and in their traditional religions, rituals for healing and protection are prominent. Pentecostals responded to what they experienced as a void left by a rationalistic western form of Christianity which had unwittingly initiated what was tantamount to the destruction of their cherished spiritual values. Pentecostals declared a message that reclaimed ancient Biblical traditions of healing and protection from evil and demonstrated the practical effects of these traditions. Thus, Pentecostalism went a long way towards meeting the physical, emotional

and spiritual needs of African people, offering solutions to life's problems and ways to cope in a threatening and hostile world.

Urban Church communities in Africa have to contend with the pressing needs and challenges especially of poverty in the city but also to draw from the tradition and praxis of the past to point to what the Gospel can offer of the power of Christ to save. Africa is a continent on the threshold of massive urbanization. At present South Africa has about 50% of its population urbanized. Many African countries like Malawi with about 13% urbanized are still tied to origins in rural contexts and agriculture. But the next twenty years will see urbanization accelerate to double present trends as post-colonial power struggles and civil wars give way to rising economies and strengthening democracies.

3.2.3.Perspectives on Urbanisation.

Harvey Conn in an article from the *Good News of the Kingdom* points out that the last two decades have redirected missiological thinking to the city. He maintains there are four aspects we need to consider.

1. The city needs our attention because of demographic growth. Today, the number of people living in cities outnumbers the entire population of the world 150 years ago.
2. There has been a significant drop in the number of urban Christians in the world. In 1900 David Barrett tells us Christians numbered 68.6 percent of urban dwellers. By 1992 that had dropped to 48.4%
3. Christian integrity demands new links between justice and compassion and evangelism in the “urban anguish” of the world’s cities. How does one proclaim the reconciliation of Christ, for example, in the riot-torn Los Angeles, polarized by racism, oppression and violence?
4. The city has become the global stage on which the world religions, once isolated by place of origin or ethnicity, now merge increasingly in dialogue.

All of this, Conn points out, calls us to contextualization where we connect the normative biblical foundation that provides divine meaning with our contemporary urban horizons (Van Engel, Gilliland & Pierson 1993:97).

Aylward Shorter, a distinguished Roman Catholic, has also written on the role of the church and its mission in Africa. In his work *African Culture and the Christian Church* he analyses the effects of urbanization in relation to Islam which, he points out, has merged so successfully with the traditional structures that it suffers the same disabilities and is exposed to the same threats as traditional religions. Knowledge of the Koran has become synonymous with the wielding of magical power.

He also notes that in the situation of social change traditional religion is ill-equipped to help the African to find meaning in his life. While the community effect of this religion is fading, the instrumental rituals of power and competition, divination, witchcraft, accusation and sorcery are rising (Shorter: 22-23).

Community-building efforts of the church have to spring from social action and from the multiplication of her channels of service to the townspeople. The church needs to move away from the building of costly churches to the specialized milieu of hospitals, prisons, universities, barracks and so on (Shorter: 42).

Another voice from Africa comes from Stephan de Beer from the Institute of Urban Ministry. This is an important and exemplary ministry that offers help and training to churches. The Institute for Urban Ministry offers a community of hope, support and learning for the urban church. They declare:

We resist the common stories in society about poverty and its causes, safety and security and the understandings of vulnerable people and social decay. Our local wisdom has led us to ask deeper questions about urban systems, and issues of justice and ethics, beyond merciful ways of being involved.

The ministries of IUM are varied and extraordinary. They include women and girls at risk, homelessness, community development, health and child care, inner city housing and economic development (http://www.tlf.org.za/about_us.htm).

In his book *Hidden treasure* which collates the papers from a consultation on urban ministry hosted in Pretoria from 9-11 July 2002, De Beer provides us with a window onto the ethos of his ministry.

Jesus comes to the urban church and to you and to me not with unrealistic expectations or condemnations because we have not done enough. But Jesus starts with what we've got, saying: Give me and my people something to drink - whatever you've got. To drink from our own wells is to start with the little we have got.

Jesus enters into a relationship of giving and receiving, thereby calling the woman away from self-pity to a place where she could recognize that she had capacity. Is this not one of the greatest challenges to a church in struggling urban places today? To move beyond a position of self-pity, to move beyond outstretched begging hands (De Beer:13).

In the writer's view this ministry, which is part of the Tshwane Leadership Foundation, is one of the most important sources of knowledge with concrete examples in Africa. This ministry could immeasurably enhance AE's understanding of how to express the reality of the Kingdom's presence in the continent's cities.

3.2. 3. The Growth toward an understanding of mission in the city.

There is a second passage from scripture that has impacted on Cassidy's life. It comes from Jeremiah 29:7. "*Seek the peace of the city whither I have caused you to be carried away captive and pray unto the Lord for it.*"

There is no doubt that the ills and anguishes of cities wrenched the heart of Cassidy. As already pointed out he has believed strongly that advocacy, prophetic pressure and changing of the hearts of people in high places could manifestly change a context, nation or city. We

shall explore this approach later in this thesis. Cassidy also believes that the local church has potential to initiate and participate in this change and transformation process.

African Enterprise has increasingly felt the need to find some means of initiating mission (focused on evangelism) in cities through local churches and by mobilizing lay agents.

The ministry set up a Diploma in Mission to encourage a new focus on a process beyond evangelism to transformation. Along with this, a Diploma in Social Empowerment was also established to promote a better understanding of community development.

The teams have also sought to create opportunities to enable reconciliation to take place in communities and to network Christian community during city outreaches. These strands of pressing the church beyond words to mission, enabling development and reconciliation to take place have been incipient and provisional. It is my belief that the work stands at a new threshold of seriously contributing to the transformation of cities. Indeed in Pietermaritzburg a new facility is being created called The African Enterprise Leadership Training that will increase and enhance church-based ministry and the witness of believers.

Ray Bakke in the book *A theology as big as the city* provides an extraordinary canvas, painted from the biblical pallet, of the dynamics of urban models in the story of salvation. Bakke does an exposition of missionary dynamics in twenty cities of the Bible.

In reading this book one is struck by some crucial ideas. Bakke presses Christian ministry beyond its narrow vision to embrace a large view.

The nature of the church is as a **sign** of the Kingdom and to be **agent** to it. The Kingdom has come but has yet to come. The salvation message goes beyond the merely personal to address our whole society, its structures and system. The kingdom includes the work of the church, but the reign of God is a larger concept and the work of the church is accountable to the kingdom. Jesus is to be seen as both the **message** and the **model** (Ibid.: 132,136).

Bakke goes on to suggest that the minister of a local church is both the **pastor** of his people and **chaplain** to the city. The church is the way toward transformation and churches need to actively contribute as yeast and light.

Two effective models.

The writer made two visits to two cities while engaged in the work of the Mustard Seed Foundation. The first was to Addis Ababa where I spent a day exploring and trying to absorb the extraordinary ministry of Jember Taffera, who was formerly a community health worker and who had further experience in a humanitarian organization in Ethiopia. Around Jember is a veritable explosion of urban ministries that touch every part of urban life from the cradle to the grave. This included an old-age home and a strategy for low-cost housing. Jember has recently set up an urban ministry training centre which is so relevant to the needs of the city that secular municipal officials go there to be trained.

In Pretoria the Central Church Mission is also a light in a dark place. This church has performed two extraordinary acts of care. Noting the struggle of people to find affordable

accommodation, the church ripped off part of its roof and constructed ten or so flats especially for single mothers and their children. They have also provided ministry for AIDS sufferers with three components: AIDS testing, AIDS counselling and medical and nutritional care for those with the disease and an AIDS hospice situated 20 metres away from the sanctuary where AIDS sufferers in extremis can be nursed, comforted and helped in facing final and terminal moments. The church also has a bakery, a garment-manufacturing component, a communications centre, a computer training facility, a hair salon and child-care facilities.

In Africa most cities are collapsing in various degrees of chaos. Services are failing. In Lagos electricity is out for at least half of every day. In others alluvial water is polluted. Some cities can't manage to remove waste. Many cities do not have effective town planning. The way these cities function is different from the cities in the West. Western cities often have corroding inner cities. Africa has slums at its periphery as millions arrive seeking a new day like Dick Whittington. But for the most part Africa's cities have become places of desperate poverty, hunger, disease, crime, and social collapse. How are we to respond?

I have found the Lausanne paper on the transformation of cities both instructive and encouraging. This Lausanne Occasional Paper is excellent and I have chosen their chapter on pages 41 to 45 as APPENDIX 2 for reference. This excerpt is entitled. "Exegesis of a city" and was written by Glenn Smith in 2006.
(<http://www.lausanneworldpulse.com/themedarticles.php/485/09-2006>)

The need for collaboration and analysis and research by churches in urban mission should be stressed. Indeed the above document should be required as a guide to the setting up of AE missions due to its emphasis on a proper social analysis.

Transformation calls the city into partnerships through which the powerful are called to work alongside the vulnerable. The empowerment of individuals is central. Help is only given until people are ready to take over themselves and continue the work on their own. They should also have the ability to recruit new disciples and perpetuate the presence of the ministry. Empowerment takes time and is hard work but it is the necessary outcome of the Gospel. Experience shows that it will actually amplify the results and exponentially expand the influence of the mission work.

The AE's Leadership Training Centre, with its focus on urban ministry and evangelism, will hopefully promote a new understanding of mission to the city through its strategy of 'evangelism in the city'. Evangelism is a stone thrown into a pond. The energy of the plunging stone sets up waves that widen to the edge of the pond. AE missions need to activate communities to share and participate in bringing others to Christ but also to bring in the kingdom, and in reaching the many, also to seek the welfare of the city as the dwelling place of those for whom Christ has died.

3.3. THE CHRISTOLOGICAL DETERMINANT.

In analysing Cassidy's own understanding of mission we should mention his deep commitment to the Christological concept of Logos. There is interplay of nuance in the idea of Christ as the head of the church and the growing understanding, especially in Colossians, of a Christ who rules the created order. The perfecting of the community of faith should not

become divorced from the goal of bringing the whole world under God's rule. We will be coming to this later in the thesis, especially in relation to the matter of truth and ethics.

Senior and Struhmueller make this comment:

Israel itself veered from absorbing reflection on its own elect status to occasional realisations of Yahweh at work beyond its own border. The apostolic church too, had had no easy task in balancing its thrust to the gentile world with its own need for its own stability and religious identity (Senior and Struhmueller 1983:340).

The universal nature of the church's mission is established in the New Testament writings. Cassidy has a special accent on mission which pervades his thinking in the full range of response to the world. This is the cosmic place of Christ in Lordship over all. Cassidy certainly understands the institutional church's concern for its own life, unity and functional purpose. Nevertheless, free as he is of institutional polity or managerial ethos, he holds unswervingly the pre-eminent place of Christ's Lordship and place as the Logos in the determination of mission. This supra ecclesial view and understanding that mission is something that issues from transcendence and the authority and glory of Christ enriches his motivation but it also makes the call to obedience and faith more acute. The use of the word Logos according to Cullman is not about an intellectual distraction in reason and understanding. He writes.

The Logos is the self-revealing, self-giving God-God in action. This action only is the subject of the New Testament. Therefore, all abstract speculation about the 'natures' of Christ is not only a useless undertaking, but actually an improper one. By the very nature of the New Testament Logos one cannot speak of Him apart from the action of God.... The self-communication of God occurs first of all in creation. That is why creation and salvation are very closely connected in the New Testament. Both of them have to do with God's self-communication. Thus the Logos who appeared in the flesh as a human mediator is the same Logos who was already the mediator of creation. Just because the gospel of John sees the central revelation of God in human life, it takes very seriously the fact that, from the very beginning, all revelation is an event, an action of God - and vice versa, that all divine revelatory action is a Christ event. In other words, creation and redemption belong together as events of salvation (Cullman:266-267).

In my view Cullman reinforces Cassidy's strong marriage between evangelism and social concern in the way he holds in tension Christ, in historical perspective as redeemer of the world, with the way in which the Logos is the ground and meaning of all being.

The Christ essence or stamp of origin or principle impregnates all that is made with a predetermined design, and determines how creation should function. Creation provides the basis for ethics. But beyond the Logos stands the Kyrios. Jesus is also the Lord, not just the founder or the sacrifice. He brings nodes of the rule of God into the rebellious planet by proclamation and through the fertility of the Gospel seed. He fosters the children of obedience through the work of the Cross.

John Bright writing in his book *The Kingdom of God*, is quoted here:

The Church, therefore, is not mistaken when she understands that her task is missionary. Indeed her only mistake is that she has not understood it strongly enough. She is not to conduct missions as one of her many activities; she has in all activities a mission; she is a missionary people. If she is not that, she is not the Church. Her gospel declares, as we have said, that the salvation of God lies only in the kingdom of God, and that salvation she announces to the world. But she does not state it merely as an objective fact, she summons men to it. She is a Church that must wait for a kingdom which she cannot bring to pass: but she is forbidden to only wait passively. She is the Church Militant; she campaigns for the spirits of men; she captures men for the redemptive fellowship of men (Bright: 257).