

CHAPTER NINE

SPIRITUALITY FOR MISSION

Prayer, Godliness and Faith

After Jesus said this he looked toward heaven and prayed (John 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).

Jesus had spirituality. This shaped his worldview and was expressed through his life of prayer. His whole interaction with reality was interpreted through perceptions derived through his spirituality. He was himself the embodiment of spirituality, its source and destination. So Jesus had definite ways of living and acting which were mirrored or furthered or linked to persistent communion with God. This was the ground of his self-understanding and indeed it located him in a cosmic understanding of his being. Spirituality, according to Reilly,

is the basic, practical existential attitude of man which is a consequence and expression of the way in which he understands his existence and the meaning of reality. It is the way he reacts habitually throughout life according to ultimate objectives which flow from his worldview (Reilly:1978:24).

There is no doubt that from his first words Jesus was speaking about his Father's business, and that business was ultimate and spanned time and eternity. It sought to capture the world and bring evil to submission. It was this totality of interpretation of significant concern that moulded his life and issued in his mission, his message and his lifestyle.

Jesus uttered two prayers that profoundly direct us. The first, the model prayer of the "Our Father" shapes the individual spirituality of believers. It begins in God and his Kingdom and ends with a prayer for deliverance from evil. Between these two spiritual realities the prayer embraces abbreviated intercessions regarding economic reality, social relations, and the human condition of fallenness.

Jesus' other prayer, recorded in John 17, explicates the corporate spirituality of the church from its origin to the end of time. It also begins with the idea of God and the Kingdom as a preface and ends with the inclusion of a petition for protection against evil. This spirituality is powerfully associated with the idea of being assimilated into Christ and He into us..

The word "as" suggests a journey toward likeness in mission, in unity, in love, in joy, in holiness and in truth. So the spirituality essentially embodies Christ in the church and suggests a totality of understanding that is realised before God, the world and the powers of evil. This spirituality suggests the imitation of Christ.

Information about this spirituality does not come from a didactic session with the disciples. It comes from a prayer. This prayer is always present before God and it is always being answered and coming to a reality. This surely is our hope. Christ's prayer is alive and filling the consciousness of God. So prayer must be an essential aspect of spirituality for the same reason. In our coming to God "in Christ" through prayer, we link to eternal and ultimate reality that endures.

9.1. A SPIRITUALITY THAT FREES FOR MINISTRY.

As we continue to take account of the life of Michael Cassidy, we can find coherence to the many strands of his wide interests and engagements in his spirituality. Indeed without an understanding of Cassidy's spirituality, his mission can be wrongly interpreted as being too complex or too diversionary.

As we have seen, the marks that Jesus prayed for have been represented with some real clarity and prominence in Cassidy, and in an extraordinary range. Cassidy seems to have engaged more widely than could be anticipated, for example, in the passage in Galatians 4 that provides boundaries for different sorts of ministries.

Each of the five ministries of prophet, apostle, evangelist, pastor and teacher seems to need a special charism. This list, which is not exhaustive, expresses in all probability the prominence of these vital ministry roles in a congregation or the church at large.

However, the range of options for the work of ministry seems to have all been assumed at one time or another by Cassidy. He has been evangelist, prophet, teacher, pastor and apostle in his ministry. This wide variety of ministry engagement stems from a certain spirituality.

Reilly (a Jesuit missionary from New York and former Professor of Theology and Dean of the College of Arts and Sciences at Xavier University in the Philippines) says that Christian spirituality is complex.

It involves an elaborate worldview concerning man and his relationships with God and with his fellow men. This worldview stems from the Bible and has been developed by symbol, philosophy and theology during the two thousand years of Christian History. Essential to the Christian worldview is the belief that God has assumed the world and its history to himself in the person of Jesus of Nazareth.... Christian spirituality can be described as the daily lifestyle of the believing Christian. It is the way a person lives in a definite historical situation according to his vision of faith that is according to his personal assimilation of the mystery of Christ under the direction of the Holy Spirit (Ibid :24 & 25).

9.1.1. Spirituality expresses itself comprehensively.

The Christian lifestyle is lived, in the concrete, in the individual personal expression and the cultural expression of different men and women who seek to live "the Way". But is also expressed in the abstract in which generalisations can be made and common characteristics can be pointed out. Collins makes an interesting observation:

There is no doubt that spirituality, dogmatic theology (systematic theology in today's terms), and moral theology (Christian ethics) are all closely interwoven. Bouyer distinguishes dogma from Christian spirituality by the fact that instead of studying or describing the objects of belief in the abstract, Christian spirituality studies the reactions which Christian beliefs produce in the religious consciousness. Thus dogmatic theology must always be presupposed as the basis of spirituality.... The truth seems to be that spirituality cuts across and bridges all subjects and

disciplines which are relevant to the Christian way of living. It has ethical dimensions, it is based on systematic theology and it must take account of psychology, anthropology and sociology (Ibid: 27 & 28).

So spirituality engages all and produces impulses that could be complex and wide-ranging. It conducts the orchestra of our responses. In a layman, the complexity and diversity of Cassidy's ministry for bishops, ministers in congregations and administrators in missions may seem abnormal and out of place. Cassidy's spirituality seems to open all doors to ministry in many realms. This is worth some ongoing discussion as apostolicity by its nature assumes this posture. The church frequently behaves as though apostolicity it is a past or passing phase. A theology of the apostolate must surely also present options and possibilities for wider boundaries to ministry in the here and now.

Cassidy, as we shall see, generated a spirituality that was all-embracing and all-encompassing. Paul declares about himself that "*For me to live is Christ.*" Cassidy had no disjunctions or compartments in his worldview. He met Christ in all and all was in Christ. From cabbages to kings, everything made sense and could be understood in relation to Christ. Christ was a cosmos that filled everything and all the cosmos was in Him.

Possession and obsession are words which have negative connotations but Cassidy's purposes and will and body were given over in service and his every volition surrendered to following a calling. Christ and his work became chart, compass and vessel.

This did not mean withdrawal into isolation or a monastic pursuit of love for Christ; rather it meant engagement, the replacement of one flawed reality with an exalted and ultimate one in hope in every aspect of life. This became an engine for engagement and action.

9.2. THE SOURCES OF SPIRITUALITY

Mission is rooted in spirituality. The monastic movement has been criticised because it seemingly has a spirituality of withdrawal, so it appeared that its devotional focus would cause a measure of irrelevance. Yet part of the monastic spirituality is a commitment to service. The vow of poverty brought identification and connection with the world. Celtic Christianity had pilgrimage as part of its expression. This brought Celtic Christianity into contact with Europe as monks journeyed to different parts of Europe in obedience to the requirements of their religious communities to be strangers and wanderers And pilgrims.

Michael Reilly suggests that spirituality has four sources. These are Scripture, theology, culture and tradition.

On reflection, all of these are relevant to Cassidy's spirituality and our understanding of it, and authenticate Cassidy's preoccupations and style of witness.

- a) Cassidy would agree with the demand for faith and change of heart, the Christian interpretation of history and that the Kingdom of God is at hand. He would give assent to the paschal mystery, charity and love and include prayer and meditation as fundamental. Christian spirituality is sacramental in that the Christian community mediates the presence of Christ. Discipline is the cost of Christian service.
- b) In matters of theology, he maintains a balance between the roots of his past with a balanced resolution of contextualisation and an authentic hermeneutical applied

exposition. Indeed he does not rest with the commitment to orthodoxy but constantly attempts to make the Gospel new and effective.

- c) In regard to culture, he has understood that he should change it rather than be changed by it, in wisdom seeking the application of scripture, psychology, political theory and sociology to make a difference and apply his faith. We will revisit this in our chapter on assessment.
- d) In regard to tradition, he has cultivated an independent perspective while consulting a wide range of traditional options in a generosity of spirit and a willingness to receive the truths that might reside in them. Usually, however, Cassidy sticks to his guns and does not easily shift ground. In later years he has sought to opt for a more definitive evangelical position, given the rise of compromise on the place of biblical truth in life and society. Indeed he believes that the erosion of the Judeo-Christian tradition, so prevalent in South Africa, will unravel the very basis of our human community. How could a political party become the source for morality?

9.3. THE CASSIDY JOURNALS.

As we explore the spirituality of Michael Cassidy we should point to a habitual discipline which has been central to his life and which has guided his spirituality. This is his journal. The writer of this thesis has been graciously offered no less than 10,000 pages of carefully recorded entries which cover the years 1948 to 2008. The entries cover 60 years. To read, analyse and mine this resource is another assignment altogether. Only very partial use of this resource has been made.

Cassidy had the habit (which many could follow to their benefit) of initially diarising the events of his life. At his conversion this grew to a journal of Christian living. Cassidy then added another aspect. He took his journal with him into all the events of his life. It became not only a record of events and spiritual experiences, but also a record of notes taken for every meeting/consultation/conference/team meeting and pastoral interview he attended. Every consultation and conversation had Cassidy recording considerations and words of wisdom.

The journal became a junction and point of union throughout his life. It placed all that he did under the light of Jesus Christ and his own faith in Him in acknowledgement of his Lordship. The open journal represented an open life waiting for the Spirit to write his purposes and give guidance:

Sunday 20th March.1960

I must say I am really rejoicing in what I believe to be one of the first evidences of the outworking of a verse that the Lord gave me last term. (1 Chron. 28:2.) *“And there shall be with thee for all manner of workmanship every willing skilful man for every manner of service: also the princes and all the people shall be wholly at thy commandment.* This is a staggering promise and one that I know the Lord has given to me personally - so strongly has he laid it on my heart.

This entry was followed two weeks later with the first formulation of what the Ministry of African Enterprise might be.

- 1.The furtherance of the cause of Christ, particularly among educated people of all races.
- 2.The advancement of social welfare among all people .
- 3.The prominent understanding among people of all races.
- 4.The extension of learning by carefully supervised scholarship programmes of overseas travel and study for students of all races.

In January 1961 the first AE committee meeting was held with members of the Board of Fuller Seminary present. Cassidy records this event.

Well, the hurdle has been taken, the boats burned, the die cast and the Rubicon crossed. We had our first African Enterprise committee meeting today. I am too tired and exhausted to write but hallelujah to Jesus, may His name be glorified. A verse He gave me anew this evening, for I first claimed it long ago was Is 54:17. *No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn: This is the heritage of the servants of the Lord.* I believe this with all my heart.

This demonstrates how revelatory and theophanic words became a compass for his life and ministry – a sort of individualised eschatology.

Some of the passages that have echoed down the years are these:

- Ps 37:34. “Wait on the Lord and keep His way and He shall exalt thee to inherit the land.”
Ps 78:19. “Can God spread a table in the wilderness?”
Ps. 78:20. “Can He also give bread or provide meat for His people?”
Ps 50:5. “Gather my saints together unto me”.

In September 1964 Cassidy was en route to Africa to establish a team ministry in Africa. Due to a delay with visas he spent a few days with Francis Schaeffer at Hue’mos Sur Ollon in Switzerland. On Sept 11th the following was written in his journal:

In praying today I found the Lord speaking to me about something I felt strongly six years ago. Namely being a defender as well as a proclaimer of the faith. I had not very much wanted to pray, but I pushed myself way up the mountain (where I have gone every day this week) and had a strangely wonderful time. God has challenged me this week in a way I have not felt for a long time. I prayed fervently and offered my life once again for Africa, this time not only as a proclaimer but also a defender of the faith. I believe this is a big step, a landmark if you will.

The selection above demonstrates how Cassidy’s ministry was moulded by the vital experiences with the scriptures.

9.4. PRAYER AT THE CORE OF MINISTRY.

In the conclusion to her fine book on the ministry of African Enterprise, Anne Coomes sums up the past witness of African Enterprise and frames a number of prayer dreams for the future (Coomes:528-541). The foundations of African Enterprise were laid in a series of visits by Cassidy to churches and communities of believers to cultivate financial and prayer support for the work. Cassidy celebrates this by saying:

This has been the extraordinary thing: for me a supernatural thing – that God should raise up people of all ages, races and backgrounds to take on their hearts the prayer and financial support of this work. Without them the ministry’s life would have been snuffed out in weeks....People like my sister Olave, there for me from day one as an intercessor, or Mrs Bruce, Indian matriarch and mother-in-law to David Peters, or Elsie Buthelezi, or Sandra Pillay, or Margaret Davis or Cora Vines and Marjorie Crannage (AEs aged but special heavenly twins) spend hours a day in prayer for the work. These and so many others will have front rows in heaven, while for us evangelists it will be the back row make no mistake..Truly could we say then, as we still must do now to our friends; *“You also must help us by prayer so that many will give thanks on our behalf for the blessing granted us in answer to prayers”* (2 Corinthians 1:11).

Prayer was always to be a primary part of evangelistic rallies and the wide range of events generated by the ministry. All-night vigils of prayers were common in the set-up phases and all rallies had behind-the-scene prayer meetings. This stripped away self-dependencies and the sovereignty of other factors and influences in the fruits of ministry.

Pillars and dreams.

Cassidy outlines in the final pages of this historical summation of the work of African enterprise by Coomes with seven pillars on which the work of AE has stood.

1. The pillar of Jesus and our love for Him
2. The pillar of family priorities.
3. The pillar of team and inter-team fellowship.
4. The pillar of faithfulness to the Bible as the Word of God.
5. The pillar of obedience to our calling.
6. The pillar of renewal and revival in the Holy Spirit.
7. The pillar of contextual relevance and Biblical ethics.

Cassidy recorded some of his prayer dreams for the work. These are presented below in a condensed form to provide further glimpses into Cassidy’s spirituality:

The first prayer dream was that those in African Enterprise and all believers will always be first and foremost a ‘Jesus People’. That people in the ministry will make loving, pleasing and obeying Jesus their first and last preoccupation. Yes Jesus is to be all in all because as St

Paul writes: “*For from Him and to Him, and through him, and to Him are all things. And to Him be Glory forever*” (Romans 11:36).

It also means becoming in the Holy Spirit. Referring to *Bursting the Wineskins*, the book he wrote about the renewal movement, Cassidy says:

If any book I have written has had any significance or importance, then perhaps this is the one seeking as it does, to bridge the Evangelical, Pentecostal and Charismatic communities and draw into a synthesis the rich legacies of experience and teaching about the Holy Spirit from each section. The fact is that without the Holy Spirit, any person, church or ministry is literally dead in the water.

Cassidy develops this further by insisting that of all the requirements in Christian life and ministry, worship is the most important.

It stands before evangelism, discipling, compassionate acts of kindness or socio-political concern. Worship is first. Says the Bible simply and succinctly: “*Worship the Lord in the beauty of Holiness*” (1 Chron. 16:29).

My prayer dream is that AE will deepen its worship and grow into that vision and definition of worship brought once by Archbishop William Temple in his book “*The Hope of a New World*” in which he writes: “To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the Heart by the love of God, to devote the will to the purposes of God. All this is gathered up in that motion that which cleanses us from selfishness because it is the most selfless of all emotions - adoration.”

Cassidy’s second prayer dream was in the vision of a deepening fellowship. This should produce more trust, more communication, more cross-cultural communication and the full elimination of any racial feeling, whether from black or white.

I would pray and long to see a time when neither race, nor colour or culture, nor different background will mean anything whatever in this work.

The third prayer dream had as its hope that the ministry would ever remain a community of the Word. Cassidy makes this point:

The reformers said their authority was “*sola scriptura*” (Scripture alone). John Wesley was described as “*Homo unius libri*” (a man of one book). For him as for us, there were and are other books to be read. But they should all pale into insignificance when compared with this one incomparable book - God’s Word in the Bible.

The fourth prayer dream was for the community of faith to be *growing*. This growth should be first vested in spiritual growth. Secondly growth should be psychological and emotional.

Then we have to grow intellectually and theologically and finally there should be growth in diligence and industry. Finally we should grow in joy.

The fifth prayer dream which has some relevance perhaps to this thesis was about AE not just being a work, but one day a movement. Cassidy writes this.

There are great historical precedents for this for example take the difference between the ministries of George Whitefield and John Wesley. Whitefield preached mightily and multiplied thousands came to Christ. But Wesley trained and grounded people in Christ and his endeavours became not just a work but a movement which continues to this day. This kind of historical precedent sets challenges for us in the future.

9.5. SPIRITUALITY BY COMPARISON.

In considering spirituality in mission, Reilly identified four constants (Ibid 118-123):

9.5.1. Fascination with the love of God and Christ.

Reilly examines the lives of great pilgrims of mission. Columba believed that his love for Christ was best expressed in pilgrimage. Boniface and Xavier were driven to make converts so that God could be glorified more. Christ as the lamb was central to the mission of Zinzendorf and the mission of the Moravian church. Lull was enraptured by the vision of Christ's love on the cross. William Carey and Hudson Taylor were driven to tell others of this love in response to their own experience of grace.

9.5.2. Union with God and personal holiness and the witness of Christian living.

For some missionaries asceticism was primary. One had first to be totally converted before one could face others. Hudson Taylor is an example of strict self-denial. Personal example was regarded as a prerequisite. Union with God was surely a preface to a sharing of faith. This witness was a primary means of bringing others to faith. Of course the holiness tradition was profoundly centred in the Wesleyan Revival. John Wesley combined in his own spirituality the ingredients of withdrawal from the world with a fierce commitment to win and change it.

Outler sums up the essence of this engagement in his analysis of Wesley.

In a hundred different ways, Wesley repeats the thesis: human unhappiness, in any and all forms, comes from setting our love of creation above our love of the creator. Our love of self above the love of our neighbour... Only the holy are truly happy, only the hallowed life is truly blessed, only the truly loving are actually joyful (Outler: 1975:82).

9.5.3. Trust in God

Because of the very great challenge and difficulty of bringing others to accept Christ, missionaries have been forced to place their reliance and trust in God. Trust in God brings people to faith. Taylor's missions were called faith missions. He possessed a living sense of

the faithfulness of God to those who had trust in Him. With this trust came boldness to face hardships and difficulties. Courage and perseverance were also necessities. There was also joy that one was called to work for Christ. This brought with it great consolation.

9.5.4. Loving service and humility.

These qualities flow from a life of personal holiness. Christian charity and community drew people naturally to the early church and to the church of today. Loving service has marked the style of missionary service. Mother Theresa wrote this:

This sharing of suffering, of poverty through acts of love and kindness, is the basis of the missionary work of the Missionaries of Charity. Without our suffering our work would be just social work. It is in the acceptance of suffering, not in a stoical sacrificial way but with a gladness of spirit and cheerfulness that brings joy into the work of these sisters and brothers. What's the use of grumbling? If you accept suffering and offer it to God, that gives you joy. Suffering is a great gift of God: those who accept it willingly, those who love deeply, those who offer themselves know its value (Theresa:1995:33).

Brother Roger initiated the Taize movement and deliberately gathered around himself a community of diversity. This community demonstrated by its life and devotion the profound good news of reconciliation to a divided world. He called the life of the community a festival. Hundreds of thousands of the world's youth came simply to share the being of the community. His spirituality was summed up in two words: "struggle" and "contemplation". He makes this comment.

For festival, faces count even more than words. They express friendship in the face of Christ. Nothing has more beauty than a face that a whole life of struggle and combat has rendered transparent. There are only beautiful faces, be they sad or radiant. My life is discerning in others what is ravaging them; it lies in communicating with the suffering and the joy of men (Roger 1973:133).

9.5.5. A reflection on these.

These hallmarks of spirituality are found in larger or lesser measure in Cassidy. There is the love of God overflowing into faith. The message of the evangelist is only a reflection of what one has already received. The breadth and depth of that love is demonstrated often in the gathering of communities to Himself. Cassidy certainly embodies faith and love, truth and grace.

There is in him the deep search for holiness in life that surrenders to the dream and hungers for an exchanged life where Christ lives and the self dies in order that Christ's life may be imparted to others.

Cassidy's life and ministry have been built brick by brick by certainties derived from revelatory passages from Scripture. The obedience to these and the enduring persistence and faith in these are foundations for his life and ministry, and are very central to his ministry.

The unswerving allegiance to these “words from God” might have frustrated colleagues and others who were critical of their possible outcomes or their veracity or who had other agendas or who were afraid of the cost, but this has been a core of Cassidy’s spirituality and the guide to his self-giving. This means that Cassidy, especially in later years, sometimes acted largely on promptings from the Word and that he overlooked or ignored the counsel of others. This was complicated by the fact that by the end of the 80s the original core of colleagues and friends had been replaced by a second-generation team.

Cassidy has always advocated, for the ministry of African Enterprise, a spirit of servanthood and of being most truly a parachurch (a ministry alongside and giving its life for the Church).

9.6. A PARADIGMATIC COMPLEXITY

Reilly makes this point:

In protestant ecumenical circles God is primarily related to the world and not as older models would have it, to the world through the church. Expressed schematically this would be God-World-Church not God-Church-World. The model God-World-Church is in danger of relativising the church to the extent that it becomes mere event, existing wherever there are men who are for their fellow men doing God’s worldly work. Such a position seems to underplay the fact that the divine plan has a chosen and appointed community whose role it is to announce the plan of God, witness to it, and to work to achieve it in the world (Reilly 1978:140).

Cassidy would probably have a divided view on this. His very strong social reforming motivations would suggest enlisting the help of politicians (like Wilberforce who chose to enter politics over the church and suggested that God had to bypass the church and fulfil the *Missio Deo* through the British parliament). So Cassidy still strongly adheres to the idea of approaching political structures “for God”. The increasing secularisation of the state seems to verify this approach.

On the other hand, Cassidy’s ecclesiology strongly affirms that African Enterprise works in a primary way through the African church and its congregations in its city missions. This holds to the assumption that the church is the vehicle of grace to the cities of Africa. Perhaps the difficulty lies in the ongoing assumption that the interface between the church and the world is the institutional face of the church. Synods and conferences and councils and delegations have come to be understood to be the bridge between God and the world. Are they?

If we could reform this view (without disempowering it), in such a way that the view of the whole people of God (the Laos), in all their places of location, is seen at the interface, this would conflate these models. So Wilberforce, as authentic “church” as a believer, is used by God to affect slavery. It is through the laity or unordained members of the communities of faith that God profoundly, but not exclusively, affects the world. Institution and movement have to be honoured.

So Cassidy represents not confusion, but a model of working with and moving between the *Missio Dei* of God (working without an overt ecclesial identity with secular powers) and working within the structures and functions of church and congregation.

9.7.SHADES OF ABRAHAM.

9.7.1. Calling.

Almost without exception, from Abraham to the Apostle John, every book of the Bible was written by people with callings. The beginning of the history of salvation is associated, of course, with Abraham who heard and was addressed by God. This call that was to produce a blessing to all nations, was nurtured and guided by prophets who had themselves been summoned and sent. It is the call that reorientates the purpose of life but it also manifestly alters cognition, assumption, reason and worldview. The calling disrupts the developing ego map that the self lays out for being and achieving, and replaces it with something wondrous.

Os Guinness has written an enlightening work on the Call. He defines calling as follows.

Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out in response to his summons and service (Guinness 1998:4).

Guinness suggests four nuances of the word “call”:

- i. Calling is about hearing and speaking. To catch someone’s ear. To get attention.
- ii. Calling names and constitutes. The Old Testament meaning suggested that you call into being in the name. Calling is about becoming what we are not yet. Calling brings forth.
- iii. In the New Testament calling has a meaning almost synonymous with salvation. God calls people to Himself as followers in the same way that God called the Jews to be his people. The word ecclesia after all defines the church as “called out ones”. This is a calling to salvation.
- iv. The greatness of God is so immense and awe-inspiring that the call presses one far beyond the simple tasks of religious observance and intermittent devotion. There is an overflow and an overwhelming potential whereby the response is extended perpetually and without limit. This issues in what Guinness defines as “a response as total and universal as the authority of the caller”. The response would also quite obviously be as wide as the range of His rule. (Ibid:29-31).

This is most helpful in viewing Cassidy’s spirituality. This fourth stage is seldom exemplified. The church essentially gathers around the third understanding where commitment, worship and growth can be fostered in celebration of salvation. The dangerous, awesome, demanding cosmic call of God to total submission, submergence and participation in God’s purposes is only seldom attained.

Guinness pursues this issue further by suggesting:

- Our primary calling as followers of Jesus Christ is by Him, to Him and for Him.
- Our secondary calling considering who God is as sovereign is that everyone, everywhere and in everything should think, speak, live and act entirely for Him.

Guinness points out that any good thing or act or deed can become callings. And these may become the core purpose of life. But these may not subvert or displace or mute the primary calling.

The challenge is to hold the primary and secondary callings together, and secondly, that they are held in the right order. The primary calling should issue in the secondary calling. This also means that the Christian minister / evangelist / teacher and others may not devote themselves to the work of God as primary goal. This is to be false to the truth that the pursuit of the relationship with God / Jesus is prior to all else. Activism for God cannot and should not displace being with God.

Guinness turns to two distortions in ecclesiastic perspective. In summary he says this:

i. The Catholic distortion.

In his book *Demonstration of the Gospel* he quotes Eusebius as saying that there are two ways of life. One is the **perfect life** reserved for priests and monks. The other is the **permitted** life that is open to the vocation of work and that permits a secondary grade of piety. The active life was second-class, the contemplative life first-class. In this, the radical demands of the call was accentuated for professionals and their effect on the rest was to secularise them and remove the demand of call or relativise it.

ii. The Protestant distortion.

Martin Luther and the reformers sought to overturn this duality. Luther wrote to debunk this in *The Babylonian Captivity of the Church* in 1520. Luther said that all work was sanctified and elevated as it was to be measured by faith alone. This means that **all can do God's work without a hierarchical distinction**. This advanced the idea of democracy and it transformed worldviews and cultures. It probably also disempowered the political clout of the Roman Catholic Church.

Nevertheless the Protestant distortion is a secular form of dualism, elevating the secular at the expense of the spiritual. Vocation has become an alternative word for work. Calling became not directed by the commands of God but by duties and roles in society. So the idea of being called by God fell into recession. It became mundane. There was a triumph of secondary calling over primary calling. The word "vocation" could now be saved as a genteel word for lesser paid but sacrificial workers such as nurses and missionaries and for students doing vocational training in colleges (Ibid:38-39).

This throws an interesting light on Cassidy. He is associated powerfully with the secular world in his passion for justice and his common life with Christian laymen. He strongly advocates a profound transcendent penetration of the socio-political world with the Lordship of Christ.

He presses the primary vocation onto those who adopt the secondary calling as primary. His ministry as an evangelist summons people to the Kingdom and a life in Christ as Lord.

He is associated with the ecclesial world, especially in evangelistic outreach in serving the churches in Africa's cities, but he presses on them the vital importance of adding to their primary calling the secondary emphasis in a more holistic balance.

His calling constitutes a dominant and guiding core to his worldview and spirituality. Cassidy would enlarge the scope of the Kingdom to congregational leaders and ministers. He himself combines almost seamlessly these concerns with a twofold emphasis - the first and primary calling being devotion to Christ as Lord Saviour and Friend in all things; the second being his secondary passion to reform and transform the social structure and bring justice and righteousness and share the good news.

9.7.2. The requirement of sacrifice.

In a recent conversation with Cassidy he recalled one of the most vital and challenging moments of his ministry. Aspects of it echoed God's summons to Abraham to leave his home and his culture and possessions.

He and Carol had gone to England where he was to take a period of retreat and study. As this time drew to a conclusion, he and Carol sensed a word from God that began to trouble them deeply. In essence the message was that he should let go of the work of African Enterprise to the extent that he should leave it. He should leave his country and his home.

Of very great interest to those reading this chapter seeking to understand the spirituality of Cassidy, is a document penned especially for this thesis, entitled *Michael's Abrahamic Experience. Approximately April/May 1980-Cambridge, Oxford, Wimbledon. UK.* It can be found in the APPENDIX 13.

This recalls a watershed moment when he and Carol Cassidy were on sabbatical in England. In this he faces a moment of crisis about the future direction of the work and indeed the prospect of the Cassidys leaving African Enterprise altogether.

We should remind ourselves that the SACLA conference had been held a few months before this so this crisis moment came at the apex of Cassidy's success and effectiveness.

9.8. CONCLUSION

This has been a somewhat provisional analysis of Cassidy's spirituality. It has been based largely on the earlier experience of Cassidy as a young man and his time of originating the work of African Enterprise. The insights on primary and secondary calling are significant and this is further underlined by the detailed description of Cassidy's own Abrahamic experience in an appendix. In a sense, the whole thesis is a statement of the beginning, development and consummation of his spirituality.

CHAPTER TEN

THE MARK OF JOY.

The outcome of mission and its human effect

John 17:13. *I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my Joy within them.*

Those who are caught up in mission have a joy assured in this prayer. This joy is the joy of Jesus himself and this joy is possible in the full measure of what Jesus Himself experienced. These words are in a sense the doorway to joy. It places before all who follow that this is available and expressible in us.

There are several references to the Joy of Jesus in the New Testament. In one of these Paul writes:

“Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which so easily besets us, and let us run with patience the race that is set before us, looking to Jesus the author and finisher of the faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God” (Heb. 12:1-2).

The passage above provides a remarkable juxtaposition of the ultimate suffering experienced by God’s Son, and the divine prospect of salvation and redemption that is released by this at the cross. In the passage in John 17 Jesus was not just experiencing the joy of a coming reunion with his Father, he was entering into the joy of knowing what his going to the Father would accomplish through his self-offering. His mission gave Him joy because of what it accomplished.

This valedictory moment, despite its sorrowful and seemingly catastrophic preface to his going was, in fact, a doorway to joy. In the New Testament joy is profoundly linked to the saving work of the Kingdom of God. The angels announce the tidings or the Gospel to be pregnant with the prospects and possibilities of a “great Joy”. So this is the joy of expectation of Kingdom consequence. This is achieved by cooperation with the will of the Father who enters historical realities and brings to pass signs and evidences and effects that are constructed from obedience to his purpose

Jesus talks about the fullness of joy implying that joy can possess a life or be an overflowing characteristic. *“These things I have spoken to you, that My joy may remain in you, and that your joy may be full”* (John 15:11). And also *“Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full”* (John 16:24).

So joy is largely the fruit of salvation. It is the overflow of what God has done in Christ Jesus. It is “let loose” in both the experience of receiving salvation, hearing of it and the future expectation of its completion. Those who follow Christ may also be involved in the participation and privilege of being a vehicle or channel or agent whereby they are sacramentally caught up in connecting God’s love to others.

10.1. INTRODUCTION.

Mission and evangelism and ministry are after all about the evidences of the Kingdom of God. God's gracious inclusion of human instrumentality in his mission produces wonderment and surprise about the way in which clay vessels can be filled with treasures of grace.

One cannot, or should not, support the thought of prominence or undue exaltation being accorded to human agents of God's love and purposes. They are not the source of grace's power. This thesis is an attempt to guide and stimulate others, and especially ordinary Christian laymen, to be strengthened and challenged to go beyond the sometimes cramped scope of church institution to a wider adventure in the world.

With great caution, we have to assess a person by the way he or she is used by God. Human creatures are clay vessels and even the best that we do for God is marred by self-interest and confused motivations along with overt and secret failure. We are always only partial in our allegiances and mixed and ambiguous in our eternal values. There is however room in the examination of the movement of men and women in mission and outreach for a doxology and joyfulness to arise in the witness and effectiveness of Christian obedience in this journey. There is a mystery in this. For some oblivion and suffering might be the evidence or witness of God's mission for them. Indeed Shelia Cassidy, who worked with the Hospice movement in the UK has written a book Called *Good Friday People* in which suffering and loss seems to be the nature of the calling for some.

Nevertheless, this chapter is being added to the others to reflect on the outcome of Michael Cassidy's ministry through the eyes of others and to examine how this has brought them to a celebration of what God has done, and of their own experience of God's working. Even though the Kingdom is shrouded in mystery it can be seen by the sons of God. So Gospel effects and consequences are bound to apostolic work through obedient faith journeys to some degree. It may be that God's purpose involves the mystery of pain and persec. Are churches under persecution not closer to the cross in their faithfulness? Nevertheless, if God is discerned and experienced this provides the grounds for joy.

Indeed the coming of Christ and the journeys of the Apostles drew people who, having received a discernible blessing, told others, who in turn were drawn until the circle of blessing again and again.

What follows in this chapter are accounts and celebrations of Cassidy's perceived instrumentality and the outcomes of his ministry. They are only fragments and samples of what has occurred individually and corporately in the lives of members of the body of Christ and the body politic during his ministry. The examination of Cassidy's ministry would surely be impoverished without this witness of missionary influence and fruitfulness. There are in the wake of his ministry tidings of great joy.

The ministry of Jesus, especially as it is recorded in the book of Mark, demonstrates an interesting reality about apostolic ministry. It carries in its wake the turbulence and transformation of real effect. The Kingdom of God makes a difference. At the historic moment of imprisonment of John (the last of the prophets), the kairos moment is attained and the coming of the Kingdom of God in Jesus is exemplified in his word and deed. The coming of the Kingdom is declared, with a summons for response.

So the Kingdom follows immediately with the transcendent irruption of eternity into time, the supernatural into the natural, and Godly authority where evil reigned. There is an event that affirms the declaration of the good news. This involves conversion and summons to follow and healing and contestation against powers. This in turn produces allegiance and opposition to those who hear. So apostolicity has a measurement in consequence in how the good news is responded to and experienced.

In discussing Michael Cassidy's witness, the writer reiterates that the purpose of this work is to demonstrate to others that all may go, and any may be used, and that service might be consequential. Cassidy is evidence that God can come to one man (or woman) and multiply himself and use them as conduits and channels for others. God uses those who give faith and allegiance to Him to foster the joy of his saving Grace.

10.2. THE EXPERIENCE OF AND PERCEIVED EFFECT OF CASSIDY'S MINISTRY.

This chapter tests the joy in others in the wake of Cassidy's ministry. In order to fulfil the purpose of this chapter, an instrument of survey was designed to reflect the understanding of Christians in South Africa and elsewhere about the effect of the work of God through the subject's human instrumentality. A total number of 120 submissions were received by cut-off date. These responses were printed out as a collection and are held in the AE Library. Some of these have been incorporated into in this thesis. All were used as a sample for the survey result.

The survey was sent to persons who had direct engagement with Cassidy's ministry and who had largely been beneficiaries of it.

The data for this chapter were collected from several groups of people. One group was present and former colleagues. Another group was a circle of friends and prayer partners who maintain strong links to Michael Cassidy. Finally a survey form was added to the AE mailing sent out in August 2008, encouraging submissions. (See APPENDIX 14.)

Some of the feedback from this analysis is being used in other parts of the thesis and especially in the chapter entitled "Treasure in Earthen Vessels".

10.3. THE ADMINISTRATION OF THE QUESTIONNAIRE.

10.3.1. To whom sent.

The survey used basic information such as the names and e-mail addresses (if any) of individuals. Seven categories of persons received the questionnaire:

1. Members of the Cassidy family.
2. Colleagues and close friends.
3. Individuals affected by Cassidy's ministry.
4. Leaders in the African church community.

5. Christian leaders and peers in the international realm.
6. Persons in civil society and business.
7. Others.

10.3.2. Distribution

The survey form was included in the mailing of about 3500 copies of the African Enterprise Update sent from the Pietermaritzburg offices of African Enterprise. Recipients could participate by reply-paid post.

A further 56 e-mails were sent to colleagues in the funding offices and the ten ministry offices of African Enterprise.

This was followed by a mailing to a special list of 500 of Michael Cassidy's friends.

The responses to the survey are being lodged as a collection in the AE Library.

Effect of delays and costs. Unfortunately the survey form was delayed in the posting by the AE administration and slow delivery by the post office. E-mails were delayed by about two weeks caused by confusion in Cassidy's secretariat that believed that individuals needed to be first asked if they wished to receive a survey form. This meant that many recipients of the survey had little time to respond within the time frame and some evidently received forms after the return date.

Quantifying the response. Nevertheless a more than satisfactory number of replies were received. Of the close to 4506 survey forms distributed nearly 3% responded. Increasing the value of this response is the fact that many recipients gave written replies often in great detail and that many returned forms by post at their own expense. So an overall rate of response in volume was in the order of 5%. By cut off date 119 completed questionnaires were identified.

THE ANALYSIS OF PARTICIPANTS

Several of the respondents did not give sufficient data, while others wrote about experiences involving Cassidy, giving information that could not be categorised. Several replies were received after the cut-off date. The following is a breakdown by percentages of the respondents who provided sufficient data. A total of 119 responses are explicated in the multiple-response analysis below in descending powers of magnitude by percentage as this is more readily understood.

Persons directly affected by ministry	34.5%
Colleagues and friends	31.5%
Leaders in the church	12.5%
Persons in civil society and business	8.5%
Others	8.5%
Leaders in the international community	4%
Family.	.5 % of the sample

Many of those responding have been direct beneficiaries of the work Cassidy has offered in Christ. This is a disadvantage in that they may have lost objectivity and be tempted to offer

undue advocacy or praise. However the questions put to them deliberately seek to test individual and collective experience and the extent of and impact of ministry effect. It is precisely to test the extent of the ripple of a stone thrown into a pond. The feedback from the survey has produced evaluative data as well, which is well-considered and fair.

A somewhat random selection has been made of the written responses. Many of these have been edited to reduce length and sift material that might have been regarded as eulogy. This is not promotion, it accounts for effect. The purpose of this record is for readers to discern the way God has used a human instrument and consequently to possibly offer one’s self for service also. There is joy in this. Our lives, in Christ, can be vehicles of grace. Hallelujah.

The source of participation has been as follows. (From the most to the least.)

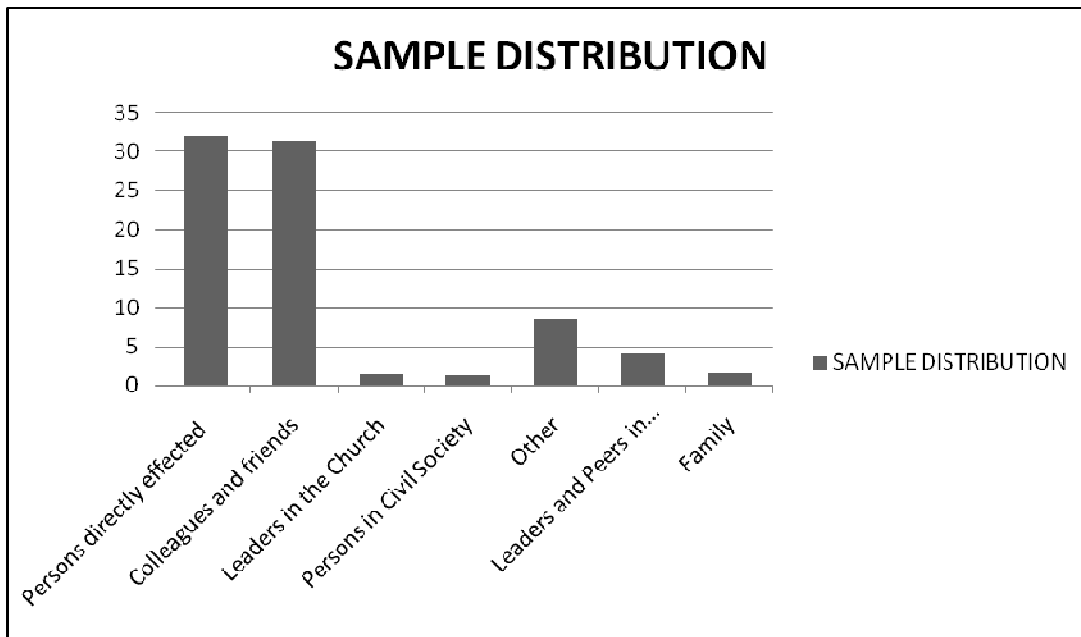


DIAGRAM H. Responses identifying source.

This population distribution is to be expected in view of the selection of a sample. Broadly speaking, about a third of the sample consists of persons in key leadership positions in the church, civil society and business. Nearly a third of the sample are close colleagues and friends. Roughly a further third are individuals who have had close contact with Cassidy’s ministry as persons affected by it. Four family members made submissions, including Carol Cassidy, Michael’s wife, and Olave Snelling, his sister.

The letters and other contributions received may be found in a collection filed alphabetically in the African Enterprise library.

10.4. EXPERIENCE AND PERCEPTION FROM THE SURVEY RESPONSE.

Nine areas of effect were identified in the survey. These have been listed below from the highest to the least in the percentage distribution of the selection. Although 119 individuals responded, a total of 349 choices were made. These are all included as selections.

Respondents could choose more than one option. The distinctive of Cassidy's ministry on the basis of most effect or significance was measured. A few excerpts from posted letters and e-mails have been inserted to reflect individual comment. All of the responses have been printed and are available as a collection in the AE library. The results reflect a range in emphasis or focus or what the respondents believed was most important.

The socio-political area: 16.9% of the sample

In the survey the arena of the socio-political effect of Cassidy's ministry was given the greater number of responses by a small margin. This confirms his very great and enduring interest, from his pre-conversion days, in this vital area of human endeavour. Cassidy was influenced especially by the resistance to apartheid of members of the Liberal Party. Here are some excerpts from the written responses regarding this dimension of his work.

Alasdair Macaulay, a retired lawyer and long-time friend of Cassidy's from his days in Cambridge, writes:

To show forth Jesus Christ's Way by "word and deed" has been at the very centre of Michael's ministry. The impact has been seen in social examples such as the Bonginkosi child feeding scheme and politically in reconciliation ventures like peace-broking at the time of the political transition in SA and in the aftermath of ethnic upheavals in Rwanda and Burundi.

Cassidy's socio-political orientation was not reserved for South Africa only. David Ebbs reports on a highly significant meeting of Irish politicians and leaders. This e-mail dated August 28th demonstrates the width of Cassidy's influence in high places:

The first time I ever met MC was when a special dinner was run in Dublin Castle (state rooms used by Government) to celebrate an anniversary of Ireland's entry into the European Union. One of our new board members, Rev. Trevor Morrow was the chair of the committee and he was told he could invite whoever he wished as a speaker. He invited MC.

The event was a formal dinner and various ones were asked to sponsor tables. My wife Joy & I were guests of another friend of AE, northern Irish solicitor, David Hewitt. On the night the room was full of political well to dos from both the North (including Michael Ancrum, a minister in the Northern Irish Office of the Westminster Government) and the South. The President of Ireland, Mary Robinson was the main speaker and the respondents were Joan Burton (a government minister) and MC. Both of the ladies spoke well, but a dry political speech.

By contrast Michael's reply was stunning. The focus was on God and not politics. MC told the story of the prayer foundations laid before the founding of the first united black leadership in RSA. He taught us to say "But God is greater..." at different points in the story. Even our political leaders and President eagerly joined in. He picked up on points made by the previous speakers and I think won the hearts of so many that

night...When the Irish board was formed, I was delighted to be able to help in a small way.

Cassidy's socio-political engagement evidently changed or strengthened the thinking of evangelical leaders. Rev John Thomas, who is widely known for his wide-ranging ministry to AIDS sufferers and the unemployed in the Peninsula through Living Hope and the King's Baptist church, writes this in a survey reply:

His analysis of what Apartheid (His book – “The Passing Summer”) was doing was pivotal for evangelicals like myself who were somewhat removed from first hand information as to what was really happening in South Africa at the time. Probably one of his greatest actions was to call a prayer rally at Kings Park Stadium (about 18,19th April 1994) when he managed to get Buthelezi and a Ugandan Professor who persuaded Buthelezi to meet Mandela and 2 days later the IFP were in the election and the miracle of the new South Africa was born.

His consistent willingness to confront evil and wrong in society, no matter who perpetrates it is critical for our country.

The evangelistic area: 16% of the sample

Numbers of participants considered his role as an evangelist to be his primary contribution or the aspect of his work that was most significant.

Canon Nancy Charlton was influenced at a university mission at Rhodes. She writes this in a letter sent as a response to the survey.

I met Michael Cassidy at a mission to Rhodes University. I think it must have been in the Seventies. I found it inspiring. It reinforced my opinion about John 17 being crucial to the churches' outreach. As my own ministry developed in a Psychiatric hospital, in the prison, to young families and children and in the struggle against Apartheid, I have always drawn other denominations in to help. He together with other church leaders founded me in my own outreach model.

Canon Alan Smedley, the Anglican Chaplain at Michaelhouse, sent this e-mail on Sept 5th 2009.

In 1972 I was a matric student at Hilton College. I had made a commitment to Christ as a 15 year old boy, two years previously, at a rally in Durban – Crossroads 70 – in which Cliff Richards and David Mac Innes were the guest evangelists. On returning to boarding school I battled to sustain my new found faith. Then, Michael Cassidy conducted a mission to Hilton in 1972. My own relationship with Jesus was rekindled and many of my friends became Christians. This was a deeply significant event in my life. In some ways it was the launching pad to my future calling to full time Christian ministry.

Brian Beattie was involved in a vital way in suburban mission in Pietermaritzburg. He too was able to point to a clear impact and effect. An e-mail received on Sept 8th demonstrates guidance in his life.

I first came to experience a living relationship with Jesus Christ through Michael's ministry at a mission to St David's parish, Prestbury, Pietermaritzburg in 1967.

I had come from a church background with the main emphasis on religious practice and had felt called to the ordained ministry. I was accepted for training but I later withdrew from this training because I began to have a strong belief that I could have an equally valid Christian ministry as a layman. My conversion experience three years later at St David's and Michael's subsequent ministry has done much to confirm this and illustrate the range and dynamics of lay ministry.

Ralph Jarvis, a former team member and editor of the regular AE UPDATE, conjures this picture of an outreach in Accra, Ghana.

The place is of a dusty sports ground in Accra, Ghana, mid-1900s, the air heavy with sand from the Sahara combining with the heat and sweat turning the orange-brown dust into mud on our faces and T-shirts. And into this scene came Michael, stomp-dancing with the best of the energetic youngsters and simply adding to the mud. And, of course, the huge smile on his face as he limbered up for his delivery of the message.

Leonard Kiswangi the AE DRC team leader. English is his third language.

I understand this as being the unique divine inspiration onto Dr Michael Cassidy. As I mentioned earlier, the stratified evangelism or citywide mission approach is very unique to Dr Michael Cassidy and AE. Most evangelists would use the open air to address the targets, regardless their background, situation or status. But, going deep in people's life with the Gospel, as Jesus would have done with the Samaritan Woman, with the people from various professions or social situation is something that God should feel proud of having entrusted it Dr Michael who has implemented it wonderfully well and passed onto us and to many others around Content.

The theological area: 15.7% of the sample

Several testimonies to theological guidance were received. Cassidy's impact was seen as bringing change in the theological views and perceptions of others.

Macaulay makes this comment in his overall exhaustive reply:

Michael's authorship of many theological books over the years bringing contemporary issues before the spotlight of Biblical truth has been of enormous benefit to individual Christians and church groups who have generally not received Biblically based teaching from their church

pastors in respect of these issues, and as a result have been strengthened in their discipleship where they might otherwise have been confused and gone with the secular drift.

In many of the returned survey forms there were comments especially about the “Theologically Speaking” articles written by Cassidy and distributed through the monthly mailings. His writings and teaching went far beyond his ken.

Nigel Goodwin, a British dramatist and member of the Support Board in London, adds this in his reply.

For many years I served on the board of the C. S. Lewis Foundation and we were on one occasion able to bring Michael and Carol to share in our combined academic and creative offerings at the UK’s Oxford and Cambridge Universities. Michael’s personal reading knowledge coupled with his experience and his academic qualifications enabled him, like Lewis, to be at home to a broad audience be they from town or gown. Lewis was both professor and friend striding what for many would have been an insurmountable gulf, i.e. the University College Professorship and the Bird and Baby Public House, shared by all. Michael was like Lewis equally comfortable in both places. This gave to him the ears, respect and credibility his audience so desire.

This word from Rosemary Sundgren, who mirrors probably the most important aspect of Cassidy’s theological impact:

“Theologically Speaking” used to be a regular enclosure each month and I found his teaching to be very accessible and challenging. My husband and I have used some of that material as a basis for our house church Bible studies.

Mr P Magwaza also affirms “Theologically Speaking”, as do others whose contributions space does not allow us to use.

I realised that I needed for me to read more books on religion. I ordered a binder of “Theologically Speaking” materials. My point here is that Mr Cassidy helped me to understand theology better. I can now say what I know was originated with those pamphlets.

The leadership area: 13% of the sample.

Many of those who replied felt that the major effect of Cassidy’s contribution was to be found in the realm of leadership not only in the church but also in the secular realm.

On August 18th Lynn Nwagbara from the Belgium support office sent this account of a mission held in Brussels:

I recall his ability to reach out to the higher echelons of society and also the lowest. I remember in Brussels that in one day he had such a varied programme – an early morning breakfast with ambassadors and diplomats,

lunchtime with the civil servants of the European commission and in the evening at the refugee centre. This made a remarkable impact on the Christians in Brussels that here was a man willing to serve at any level.

David Hewitson, a close friend and participant in the link to Australian churches, has this memory:

One memory among others that sticks in my mind is some years ago in the Hotel Rwanda at a Presidential Breakfast Michael gave a talk which was (to me) one of his most memorable. The title was 'How you make a Nation, How you Break a Nation.' Unfortunately we were not allowed to tape it or video it and he tells me that he did not keep any notes!!

Olave Snelling, Michael's sister, was often present at the leadership events at SACLA and the Durban Congress. She writes about the special leadership events at the Kolobe Lodge.

The thought of taking groups of South Africans, most especially the No 2's in all the political parties, not the No 1's, was a strategy straight from God. Money came from the Sainsbury's in England for this exercise and it was a genius stratagem with profound knock-on effects.

Apartheid had really worked. Leaders of each of the political parties had no idea what others on the pole opposite to them were like, let alone what they thought. And none of them would have attended the Kolobe Lodge weekends if they hadn't trusted Michael.

They all arrived, each weekend, armed to the hilt, wondering what the agenda was. Sure to be something highly suspicious. When they discovered that there was no agenda, they must have wanted to pack up there and then and go home. But as they got to know each other, going out on game runs during the day and having the greatest fun, then gathering around a camp fire at night to tell their stories and be heard by the 'other' in their midst, they discovered each other's humanity and the Lord was able to do a fantastic work in their hearts.

Ralph Jarvis, as the ministry's media man, was present at some of the significant leadership moments. He records in his submission two stories of Cassidy's rapprochement with black political leadership.

I recall President Mandela's visit to Pietermaritzburg in the end-times of the 1900s. Capital Towers, top floor suite. Michael organised a meeting with Madiba to deliver to the great man a copy of Billy Graham's book, signed by the preacher himself. We were shown into the suite by Patrick Lekota, after having been through the usual phalanx of bodyguards. As we entered, Madiba rose from the settee on which he was sitting and, with a massive smile and outstretched hand, he strode across the room to grasp Michael's hand: "Michael, my friend..." was his greeting. The 30 minutes with Madiba passed in a flash, but the air was so full of a brotherly love and respect that there is no way the memory can fade.

Jarvis includes a report on another significant moment:

Following AE's 30th anniversary celebrations in 1992, Cassidy paid a visit to Ulundi and Dr Mangosuthu Buthelezi, leader of the Inkatha Freedom Party. Michael was accompanied by a group of AE leaders from all over Africa. The memory of Dr Buthelezi kneeling on the floor before this group to be prayed for was indelible. I believe it was Michael's relationship with Dr Buthelezi (and to some degree with Madiba) that played a gargantuan part in the IFP coming into the first democratic elections in 1994 elections, thereby avoiding potential war in South Africa between the ANC and IFP.

The human relations area: 11% of the sample

We have already seen in a former chapter how concerned Cassidy was about human relationships. A significant number of participants chose this effect.

Mike Odell makes this observation:

Michael is a compassionate and relational person. His ministry and African Enterprise have always operated on fellowship and relationship. This has been particularly important in Africa where 'Ubuntu' is such an important cultural value. It also has an empowering and encouraging effect on the churches and Christian leaders that participate in AE missions. It has also resulted in many people both high and low beating a path to his door seeking counsel for one reason or another, which has added to his workload as a leader. Michael has always been a team person and has needed the affirmation of the team in his ministry.

Linda Grant, a member of the Board of the African Enterprise Leadership Training Centre, made this written submission on August 21st:

His non-racial stance/identity and genuine Christian love of brethren of any colour has always been inspirational. He does not succumb to political correctness which requires considerable courage and conviction in a society profoundly and historically plagued by the race card.

The Effect on the Church. This drew 9.4% of the responses.

In analyzing the questionnaires it was found that about 10% of the respondent thought that Cassidy's influence on the church was his most effective contribution.

Leonard Kiswangi, the AE DRC Team Leader whose first language is French:

One of the print marks Dr Michael has on the church in Africa is the work in partnership with the church which has impacted in many ways those of the church who would consider themselves as islands of isolation. He has also demonstrated the strong disciple resisting against the temptation to create his own church. This is high respect of the church and the calling to the ministry which is to promote the church work rather than getting into

competition with it. The other very exceptional effect of the Ministry of Michael Cassidy on the church is working as catalyst in bringing souls to the church instead of having them become members of his “Kingdom”!

Alasdair Macaulay’s comments about this are also valuable.

He has been accepting of all shades of ecclesial structures from Roman Catholic to Protestant and Pentecostal, if they would cooperate together in pursuit of the common goal. This has been a key to Michael’s ministry, and the fact of his being called to evangelism as a layman has immeasurably enhanced his ability to do this. His own denomination, the Anglican Church of Southern Africa, long ago recognised his singular contribution to it by awarding Michael its highest honour granted to a layman, the Order of Simon of Cyrene.

David Hewitson, a member of the Australian Board, wrote this e-mail received on August 14th. It gives an indication of the ease with which Cassidy related to ecclesial diversity.

I would have to include MC’s part in the vigorous growth of our local (Australian) AE and its witness to the nation including times he has spent with groups of Christian politicians. When Head of the Dept of Mission at Moore College (our most prestigious Anglican Seminar) I was able to get him time in the Chapel pulpit. Knowing that he was amongst a fairly strict reformed company he used a very appropriate humorous story to get to first base with his hearers (perhaps even a bit more subtle than every one of them realized!) Following the service a student said to me “thanks for bringing us a world Christian”. As an astute watcher of contemporary culture and as an adept use of humor MC has often made his way through some partly-closed doors. Perhaps that is why he has ecumenically been acceptable in churches and gatherings as widely apart as heavily reformed and wildly charismatic.

The historical effect: 5.4% of the sample

Of the responses to the survey some were located here. Much of this aspect has been included under the socio-political analysis. So written submissions on historical effect were received although the survey forms included this aspect.

The pastoral effect as primary drew 5.4% of the sample

Of special interest was this response. Perhaps this category stirred the most personal effect. Many of the written responses received related to the care Cassidy had given many individuals in one way or another in an intimate and personal way.

Rev David Cohen, writing on the 12th August:

Pastorally – Michael would have made an excellent pastor in a local church (as would Carol have made a superb pastor’s wife!), and he has always shown the gifts of a pastor alongside those of an evangelist, as he has effectively applied the Gospel to such a wide variety of contexts and

situations. He truly has a pastor's heart, and I for one have benefited from that.

Maurice Lee, an Anglican rector in Sydney and later in Melbourne, wrote of missions Michael had conducted in those two cities - the first accompanying Bishop Festo Kivengere of Uganda and the second accompanied by the Rev. Ross Main of South Africa.

Michael and Festo being very significant and gifted personalities were able to exploit the opportunities our invitation had afforded them to reach out to the wider community of Sydney; in Michael's case the contacts he made during that time have opened many doors for further ministry in Australia lasting to this day. During the course of that mission Michael became to me a trusted brother in Christ; our friendship was deepened in the following year when I was able to accept his invitation to attend SACLA.

Pastor Theunis Pauw of the Shofar Christian Church at Sanlamhof writes in an e-mail dated August 27th 2008:

Michael led my wife and my parents to the Lord so words cannot describe the impact on my life.

Margie van Biljon, in an excerpt from an e-mail dated August 28th :

I worked at African Enterprise from 1990 to 2002 in the accounts department. I came to AE as a recently bereaved widow and found purpose, encouragement and love from everyone. Michael's godly influence spread through AE like a real thing. The Tuesday morning services when he spoke were always inspiring and his gentle humour amongst his serious message enjoyed by all. His obvious love for his precious wife and family was a joy to see - it's so good to hear husbands talk so lovingly about their wives in public. Michael always somehow made time for anyone who wanted to see him at AE despite his busy schedule. At one stage my daughter and her husband were having marriage problems and Michael heard about it and came to speak to me about it. We actually spoke in the storeroom! - The only private place at the time

Liesel Parkinson, Cassidy's godchild, writes in an e-mail dated 26th August:

Michael and I went for a walk and he asked me all sorts of penetrating questions about my faith. Finally he raised the subject of Christian marriage and asked whether I was praying for my future husband. At the time I was feeling depressingly single and had never considered that my prayers could make a difference in the life of the person that I would one day marry. Michael was very serious about the importance of prayer and I suddenly had a huge insight about the way he must have often prayed about my life. We prayed there on the roadside that day for God's intervention in the life of my future husband. I would meet him just a month after those prayers."

The prolific written response on this effect was remarkable. The data seem to suggest that the most striking thing about Michael for many was not his expertise or his many other qualities, nor even his preaching, but the personal gift of care. Cassidy assiduously followed up every personal contact made in meetings or in visits to him at his home or office.

As a layman: 5.4% of the response

Very few respondents saw significance in the fact that Cassidy was a layman.

Cohen affirms his significance in this.

There are probably few laymen on the African continent (or for that matter anywhere in the world!) who have had more of an impact than has had Michael. He has (wisely in my view!) avoided what must have been many attempts to draw him into the so-called ‘ordained’ ministry. His ordination has been obvious and not needing human authentication.

As a model: 1% of the response

Four persons felt that Cassidy was eminently a model.

10.5. AN ANALYSIS OF THE RESPONSE.

This chapter is focussed on the positive effect that people experienced in Cassidy’s Christian ministry and mission. A more critical assessment of Cassidy will be given in a later chapter. The survey was largely limited in its assessment in this respect. So the structure and range of the thesis are supported by the survey and the perceptions and experience of those participating in it.

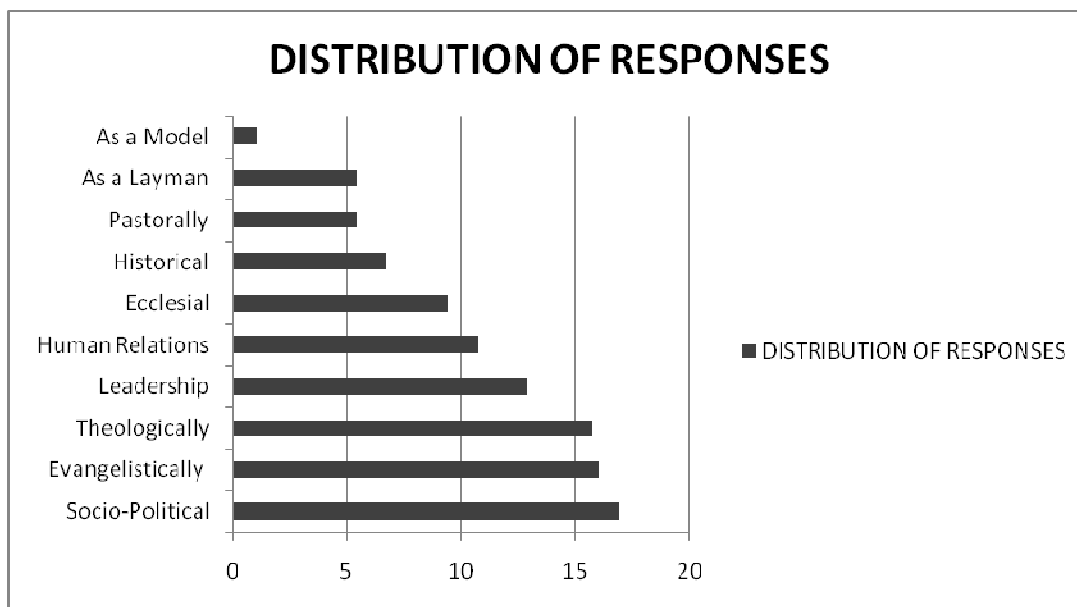


DIAGRAM: I. Percentage of choices in the sample.

There was an even distribution in the first four choices that points to balanced perception. In seeking to analyse the effect of the ministry of Cassidy this survey brings to light some understanding of his impact and focus.

The first of these is that the ministry of Cassidy, as the previous chapters imply, has a **holism and balance** that does not enable one to minimise or maximise a particular aspect. One sees a spectrum rather than a single ray.

It is, of course, extremely rare for a person devoted to winning others to Christ to have his major impact (if only by a small margin) identified as socio-political! This is remarkable and it indicates a profound **marriage between social and spiritual ministries**.

The third considerable insight, which has been masked to an extent because of its intimate and hidden character, is the quite extraordinary intensity of experience, by some, of **Cassidy's pastoral caring**. Obviously this category could never reflect a high percentage level in the survey because while many can receive the gospel from a person, relatively few people can access the close engagement of an empathetic, loving, fellow traveller with its great demands for focussed attention.

To evangelise is to be an itinerant by its very nature. In this calling it seems practically impossible that all but a few could ever have or expect a pastoral relationship, given the geographical demands and the requirement of consistent attention. The sample published is only of a few respondents. This points to a very extensive ministry undertaken by both Michael and his wife Carol. Perhaps this is why their home telephone number remains listed.

This is reminiscent of the balance Jesus maintained in his ministry between a demanding public ministry that had him in constant journey and his sudden, extremely insistent and concentrated compassion for individuals in their need. Apostolicity does not in its universal scope detract from the intimacies of individual persons.

The close proximity of social care, preaching, theological thinking and leadership is also remarkable in that it combines arenas that are not always united or combined in an individual.

Reading the record of contact and engagement with Cassidy surely brings one to the conclusion that the joy that Jesus referred to can follow in our wake in the journey. Cassidy does verify the coming of the Kingdom with this mark.

10.6. CONTINUITIES.

One of the measures of effectiveness is the extent to which ministry may endure, or stimulate others to new initiatives and spinoffs.

Carol Cassidy helpfully draws attention to some of these. Apart from African Enterprise with its several funding and ten ministry offices, a number of fine ministries have been established by individuals who have had internships with Michael Cassidy.

These include:

The Prison Teaching Ministry of David Bliss in the Western Cape

The International Justice Mission begun by Gary Haugen
Steve Offert.
Eric Miller's Multi-Media Ministry with Intervarsity Fellowship.
Don Andreson's light show media ministry.
Lonni Jackson, CEO of the Mustard Seed Foundation.
Keith Hershey and the Mutual Faith Ministry.

In addition to these African Enterprise has stimulated and enabled the formation of

Keith Jesson's ministry of African teams.
The Scripture Union's private schools ministry
The Bonginkosi feeding scheme and the Bonginkosi school in Edendale.
The Pietermaritzburg City Ministry of David Peters.
The Lay Witness Mission in South Africa through Denys Davis.
The Marriage Alliance.
NIRSA - the National Initiative for Reformation in South Africa.

There were also numerous spinoffs begun by communities after AE missions. A recent example is the community development model in Franschhoek.

In addition, there are the many thousands of individuals in many hundreds of evangelistic meetings and rallies who have given new or recommitted allegiance to God and now act in many and varied new ways in Christ in their churches, homes and places of businesses.

10.7 CONCLUSION

The survey drew positive and negative feedback as to the way in which persons experienced or perceived the ministry of Michael Cassidy. The critical feedback will be discussed in the penultimate chapter.

In this chapter the data shows its wide effect and the experience of consequence in and through the ministry of African Enterprise in a variety and complexity of range and focus.