

CHAPTER ELEVEN

THE MARK OF SUCCESSION.

A Continuing Journey for All

I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one as You Father are one 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 (John 17 :20-21 and 23).

John 17 progresses from the community of the Godhead to the twelve disciples who enter its union. Those who follow after and believe through their witness are also included. The prayer for the continuing community of faith is for unity, love and perfection. But the outcome is the consummation of the apostolic dream that the world may believe.

The church or the body of Christ or people of God are all in a relationship of apostolic continuity or apostolic succession (being the continuing of the mission of the church, not its rule) to this end. This prayer democratises mission. All are called and all are to foster the commission. No one escapes for all believers participate in this lordly intercession.

These verses could be summarised in the collective nouns and progressive process namely: From “Us” to “these” to “them”. At the very heart of the prayer is the structure of continuity and a succession or dream of perpetuity.

The prayer sets the agenda for ongoing continuity to the followers of Jesus, while adhering to unchanging origins in God, for then for now and until the end.

This prayer also is deeply relational with close connection in an intimate community.

11.1. INTRODUCTION.

We have begun this study of Michael Cassidy as a lay apostle believing that he should be prototypical and that he authenticates universal lay engagement. What does apostolic succession really mean? How do we bring church and mission together? This chapter seeks to explore more explicitly the place of all believers in the common and continuing task of journey to the world in witness.

There is no doubt that new doors are opening everywhere for lay engagement at the interface between the Gospel and the world. Globalisation is bringing a new potential for networking and partnerships with strong transformational potentials especially as lay people in city congregations turn toward needs in cities. The persecution of the church presses the continuation of witness to ordinary believers.

This chapter celebrates especially developments within the Catholic Church (under the Holy Spirit) and the courage of its theologians, to rebrand the work of the apostle as the work of the lay

person. This understanding needs universal study by all ecclesial communities. It is possible that the Catholic Church was partly encouraged in this by diminishing resources and shifting attitudes to the church and difficulties to fund their hierarchy, church institutions and parish churches.

Cassidy's witness as a layperson has double importance in the light of this timely innovation. This chapter begins with this factual reality which has compelling consequences.

11.2. VOLUNTARISM

In order to locate the impulse that precipitated the spread of missions and the engagement of lay people in ways that were 'parachurch', we should include the role of voluntarism. It seems clear that the great engine that fuelled the ministry of the church in the last century, in its interface with the world, was voluntarism - the extraordinary engagement of anyone going anywhere. This was a self-offering of the ordinary Christian whose eyes were lifted to see fields ripe unto harvest.

The account below of the origins of the Student Volunteer Movement records the springing to life of a new source for mission emerging from university students.

In July, 1886, at the Mt. Hermon Conference of college students, two hundred and fifty-one students from eighty-nine colleges of the United States and Canada had come together at the invitation of Mr Moody to spend four weeks in Bible study. Nearly two weeks passed before the subject of mission was even mentioned in the sessions of the Conference. But one of the young men from Princeton College had come, after weeks of prayer, with the deep conviction that God would call from that large gathering of college men, a few, at least, who would consecrate themselves to the foreign mission service. At an early day he called together all the young men who were thinking seriously of spending their lives in the foreign field.

Twenty-one students answered to this call, although several of them had not definitely decided the question. This little group of consecrated men began to pray that the spirit of missions might pervade the Conference, and that the Lord would separate many men unto this great work. In a few days they were to see their faith rewarded far more than they had dared to claim.

On the evening of July 16th a special mass meeting was held, at which Rev. Arthur T. Pierson gave a thrilling address on missions. He supported, by the most convincing arguments, the proposition that "all should go, and go to all". This was the keynote, which set many men to thinking and praying.

A week passed. On Saturday night, July 24th, another meeting was held, which may occupy as significant a place in the history of the Christian Church as the Williams Haystack Scene. It is known as the "meeting of ten nations". It was addressed by sons of missionaries in China, India, and Persia, and by seven young men of different nationalities - an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian, and an American

Indian. The addresses were not more than three minutes in length, and consisted of appeals for more workers. Near the close, each speaker repeated in the language of his country the words, "God is love". Then came a season of silent and audible prayer, which will never be forgotten by all who were present. The burning appeals of this meeting came with peculiar force to all.

From this night on to the close of the conference the missionary interest became more and more intense. One by one the men, alone in the woods and rooms with their Bibles and God, fought out the battle with self, and were led by the Spirit to forsake all, and carry the Gospel "unto the uttermost part of the earth". Dr Ashmore, who had just returned from China, added fuel to the flame by his ringing appeal to Christians to look upon "missions as a way of conquest, and not as a mere wrecking expedition".

Only eight days elapsed between the "meeting of ten nations" and the closing session of the Conference. During that time the number of volunteers increased from twenty-one to exactly one hundred, who signified that they were "willing and desirous, God permitting, to become foreign missionaries". Several of the remaining one hundred and fifty delegates became volunteers later, after months of study and prayer.

(<http://www.thetravelingteam.org/?q=node/99>)

This somewhat lengthy excerpt is provided to accent the very great place in mission that young people and especially university students have in mission. Although the world has changed since, SVM established the principle that endures in multitudes of ways.

So the fuelling of mission by Christian voluntarism, though generally a phenomenon of the 19th and 20th centuries, is of great significance. Bosch points to the development of nearly 500 missionary societies in the 20th Century – a huge number. He quotes from the writing of Jongeneel:

It can hardly be denied that the spirit of enterprise and initiative spawned by the enlightenment played an important role first in the genesis of the idea of missionary societies and then in their amazing proliferation. The fact is that for more than a century after the Reformation, the mere idea of forming such voluntary societies was anathema in Protestantism. The institutional church, tightly controlled by the clergy, remained the only divine instrument on earth. If there was talk of mission (which there was usually not) only the institutional church, local church council, presbytery, or synod could act as a sending agency (Bosch 1991:327).

As Bosch also points out on the same page, the Reformation principle of the right to private judgement in interpreting scripture had the effect of loosening ecclesial controls. The extension of this was the banding together of likeminded people in order to promote a common cause.

A huge plethora of societies and associations eventuated in many places in the world, where the personal and corporate study of the Bible was fostered.

Bosch quotes Genischen in making this point.

Basically the societies were all organised on the voluntary principle and dependent on their members' contribution of time energy and money....
The ideology behind the societies was that of social and political egalitarianism of the emerging democracies (Ibid:328).

Missionary sending societies in North America grew from what were known as female cent societies. These were gatherings of often working class women who came to pray and who brought a cent or two to gather financial muscle to send missionaries from the growing number of male-dominated societies. This was a great but hidden early financial base for mission support. These groups of women were responsible for the ignition of societies that placed women in foreign countries in missionary outstations for teaching and hospital care.

11.3. CASSIDY'S CALLING A FRUIT OF THIS MOVEMENT

Voluntarism pressed young people with promise and purpose to join in the mission of the church and to journey to populations who had not heard the Gospel. This motivation was not always accommodated through the existing structures and so innovation resulted. While at Cambridge University, Cassidy read the book *The Cambridge 7*. The story is about seven men who after graduation offered their lives to spread the gospel.

In the closing chapter of the book he read a sentence which turned his life around: "This is the story of ordinary men and thus it can be repeated." This sentence set Cassidy free. At that stage of his life, as a young student at Cambridge, he was full of uncertainty and self-doubt. He did not seem to have the qualifications at all to respond to God's call. He felt equipped for places and positions that were manageable. He understood that he was an ordinary man.

But the men who were part of that original Cambridge team - the Cambridge 7 - were representative of a special kind of person. They were individuals who had more extensive opportunities of self enhancement in education, with more resources and social standing. It underlines the truth that any offered life is acceptable to God, that mission calls us all. Even those who are prepared, like Saul of Tarsus, for leadership in society are drawn to the one mission that has no distinction of persons. No one can begin with sufficiencies but all can say "yes". The fact is that Cassidy was not ordinary. The institutions of Michaelhouse and Cambridge University are designed to produce leaders. Students from this and other universities are in a pool that many fish in their search for competent men and women.

There are many precedents for God calling men and women like this.

John Wesley. We should not forget that he was a fellow of Lincoln College in Oxford. In a recent interview, Dr Calvin Cook, the former Professor of Church History at Rhodes, made the point that it was Wesley's standing and stature that enabled him to preach without the consent of the Anglican Church and to develop his own passion to the preach the Gospel in all circumstances to everyone.

He and his brothers (in the context of evangelism) like Cassidy, simply initiated Gospel responses to contextual needs around them. They started schools for the poor and visited prisoners. The Holy Club they founded caused ripples in the search to reassert Christian truth and pious living. Wesley cultivated a worldvision for missionary enterprise and expressed

this by going himself to preach to indigenous North American Indians. He related easily to men in high places and influenced the course of English history.

Count Nicolaus Ludwig of Zinzendorf was a young nobleman who gave sanctuary to refugees from persecution in Bohemia and Moravia arriving on his estate. He was a product of the pietistic movement initiated by Franke and Halle, who had created new communities of believers and who found the ecclesial formation of groups gathered around the study of scripture deeply meaningful. This produced new fervour, fellowship and love of Christ.

Zindendorf was a nobleman who created a new model of church and mission at Hernhutt where he initiated the concept of Christians in village communities taking the Gospel to the nations. The first missionary to arrive in South Africa was a Moravian (Latourette:1953: 897).

Perhaps most effectively exemplifying the apostolic potency of leaders in high places in community life was the **Clapham Sect**. An account of this fellowship of men and women of ability is available on the web page of Holy Trinity Church Clapham.

The story of **the Clapham Sect** starts in the 1750s with John Thornton. The Thorntons were Russian merchants, trading from Hull with the Baltic. They prospered, came to London, and bought a country retreat on Clapham Common South Side. John Thornton was a man both of great wealth and of great piety. He became a close friend of Rev. Henry Venn when the latter was curate at the old Parish Church in Clapham in the 1750s.

<http://htc.churchinsightcom/groups/31509/Holy Trinity Clapham/History/Sect/Clapham Sect.aspx>

Another member of the group, **Charles Grant**, returned from a visit to India convinced of the need for Christian missions to the sub-continent. Existing missionary societies served only English-speaking colonials, and Grant and his Clapham friends saw the need to take the Gospel into Asia and Africa.

Led by **John Venn**, the Clapham Sect was the nucleus of the group which in 1799 founded what is now known as the Church Mission Society. In 1804 the group founded the British and Foreign Bible Society, its first President being Lord Teignmouth, a former Governor General of India, who had come to live in Clapham.

Wikipedia mentions the names of the following members of the group:

- [Edward James Eliot](#) (1758 – 1797), parliamentarian
- [Thomas Gisbourne](#) (1758 – 1846), clergyman and author
- [Charles Grant](#) (1746 – 1823), administrator, chairman of the directors of the [British East India Company](#), father of the first [Lord Glenelg](#)
- [Katherine Hankey](#) (1834 – 1911), missionary and psalmist
- [Zachary Macaulay](#) (1768 – 1838), estate manager, colonial governor, father of [Thomas Babington Macaulay](#)
- [Hannah More](#) (1745 – 1835), writer and philanthropist
- [Granville Sharp](#) (1735 – 1813), scholar and administrator
- [Charles Simeon](#) (1759 – 1836), Anglican minister, promoter of missions

- William Smith (1756 – 1835), M.P. for Norwich, grandfather of Florence Nightingale
- James Stephen (1758 – 1832), Master of Chancery
- Lord Teignmouth (1751 – 1834), Governor-General of India
- Samuel Thornton (1754 – 1838) MP, Governor of the Bank of England
- Henry Thornton (1760 – 1815), economist, banker, philanthropist, MP for Southwark, great-grandfather of writer E.M. Forster
- John Venn (1759 – 1813), Rector of Holy Trinity Church, Clapham
- William Wilberforce (1759 – 1833), MP for Kingston upon Hull, leading abolitionist
- William Dealtry D.D. (1775 – 1847), Archdeacon of Surrey, mathematician

This group demonstrates the extraordinary strength and influence of men and women in places of influence or with wealth, persons who are able to deeply impact the world in varied ways in the application of the gospel.

Francis of Assisi was born the son of a rich cloth merchant. Francis grew up amidst a group of well-heeled young aristocrats as a playboy and boon companion. His conversion was followed by him renouncing his father's plans for him by stripping himself naked and binding himself to the poor and the service of God. Franciscans became pioneer missionaries.

Ignatius Loyola from the Basque region was yet another young rising leader and nobleman who created world-changing innovation in mission. While being involved in a military engagement in Pamplona against the French he was wounded in the leg. His long recovery to health coincided with him reading a volume on the life of the saints. This so inspired him that he determined to live the life of a saint. Loyola pioneered the earliest forms of spiritual exercises. He pioneered the Society of Jesus which not only exerted a primary influence on Catholic Reformation but also became the most prolific source of young missionaries eager to spread the Gospel in South America and Africa (Latourette 1953:84).

One of these, **Francis Xavier**, who was an initial member of the Society, became the great pioneer of missions in South and East Asia. He laboured in India and introduced the faith to Japan but died while trying to make his way to China in 1552.

Yet another young man who turned from rich pickings in the world was **Robert de Nobili**, from a distinguished Italian family. He also served the Society of Jesus and pioneered a fascinating approach to mission in India where he adopted the manner of life and dress of the Brahmins (Op Cit.: 931).

The names abound. In the Irish tradition the incomparable witness of **St Columba** stands. He was born of royal blood. Latourette gives us this description:

He was a man of striking personality, born leader, forceful with a quick wrath for injustice to the weak, with tenderness to the poor and for the brute creation and with a simple and deep faith in God (Ibid:344).

Like others mentioned, he too gave his life for the creation of a community of outreach and mission nurtured from deep devotion and community life on the Island of Iona just out of sight from his beloved Ireland. He also fits the profile of a man called by God with tender love for Christ.

Mission was a natural outcome for those wanting significance and challenge. A more contemporary figure in the modern business world would be **Dennis Bakke**. Dennis established one of the largest independent electrical power-generating companies in the world, the profits and income of which, accruing to him personally, he has designated largely to the support of the Mustard Seed Foundation. This foundation disburses nearly \$10,000,000 yearly to be used in matching funds for church-based projects that foster outreach, discipleship and economic empowerment. In the world's largest cities on five continents hundreds of vital congregational ministries are being empowered by his dream for the Gospel in the world. Few others have made such an ongoing impact on church-based ministry and mission in the last decade. His story is told in his book, *Joy at Work*.

The above exploration is not exhaustive. It is meant to demonstrate and confirm the strong association between men and women who were leaders in their communities either through education or lineage, ability or elevation or recognition by their peers, with the apostolic enterprise. It was these individuals who were rising in society who initiated extraordinary new diversities of Gospel enterprise.

This is important. It should be no surprise that the best and the brightest are also under the hand of God and that their individual contribution in obedience to the heavenly vision have produced organisations and communities which have had an immense impact on mission. Cassidy stands in this tradition. The point of traditions is that they continue and that men and women are encouraged to channel their ability and potential into the work of the kingdom in many forms and functions. The Gospel demands this; the Gospel is prospered by it.

Their enterprises, like Cassidy's, had very little stimulus, origin or encouragement from conventional relationships with the church. Many of the individuals we have briefly surveyed rose from their own communities, professions, and contexts.

This is not a bad or negative thing at all. Most entrepreneurial impetus had, of necessity, to be independent and driven by unique experiences of calling and personal faith and courage.

Nevertheless the blessing and new life and amplification of the church into engagement in new opportunities and models and varieties of witness were enormous. These young men and women, and many like them, defined in a thousand ways the task that the church should be doing and by their witness fuelled great surges of motivation and interest that enabled the gospel to prosper in every ecclesial structure, in every place and in every era of world history.

11.4. THE CHURCH INSTITUTION AND INDEPENDENT INITIATIVE

The great surge of interest in the lay apostolate by many had an effect on denominations and several began to broaden their vision for the planting of churches in other lands. But denominational structures were not practically fitted to do this. Bosch quotes Newbigin as saying that

it is the common observation of sociologists of religion that denominationalism is the religious aspect of secularisation. It is the form that religion takes in a culture controlled by the structures of the time. It is the social form in which the privatisation of religion is expressed (Ibid:329).

This raises questions about the capacity of denominational structures to initiate and maintain mission. The orientation of church superstructure militates against centrifugal mission and world transformation because it is constructed on the purpose to enhance the privatisation of faith and the development of personal piety within prescribed local church association. It is essentially centripetal.

Personal piety, such as the Pietism movement in Germany with Franke and Spener practised, should produce an explosion of outreach, compassion and care derived from the biblical revelation. The inability to foster and channel this outcome will mean a search for structures that can.

Bosch comments on the analogy used by William Carey who suggested that neither the theological nor the scriptural tradition was adequate. Rather he suggested that

Mission needs to be organised from the business model of an overseas trading company. Voluntarism should produce “instrumental” society that is a society established with a clearly defined purpose (Ibid: 330).

This is fascinating. Cassidy’s name for the evangelistic organisation after all was AFRICAN ENTERPRISE.

11.5 THE LAITY ISSUE AND THE PRIESTHOOD OF ALL BELIEVERS

It would be useful to turn to the matter of lay apostolicity in order to contribute to a unity in mission in the church and also to find the means to free the laity to believe that they can not only participate in the sending of believers by Jesus, but that they can also be vital and even central to it.

There has been a tradition that the laity are sheep to the shepherd or followers to the leader who is hierarchically superior; or that they are persons limited in their role through the absence of a clearly-defined place or suitable ordination.

The word “clergy” carries the idea of magistrate or ruler. The word minister is derived from the Latin “ministra”, meaning servant. So there is ambivalence about ministry and power relationships between the man or woman in the pew and the preacher in the pulpit. Power and control meet self-emptying and servanthood.

There is also confusion generated by the professional status of the pastor/minister/priest and the voluntary character of church members. The person who gets paid has to pipe the tune. Synods and denominational meetings are taken up almost exclusively with matters pertaining to the selection, discipline, care and elevation to positions, roles, offices and stations of the ordained ministry. The work of denominational offices with budgets and programmes for departments of the church comes second. Passing resolutions about the denomination’s agenda takes precedence. In all of this a tiny space is reserved for what the layman could, should or is doing in ministry.

Should a layperson actually respond to a call to be a lay pastor or self-supporting ministry/mission agent, there is often confusion and a sense of threat about this, for the ordained ministry is a closed shop in most denominations and the strict preserve of those who

are ordained. So the laity is generally understood as those who enable the widening circle of ministry that grows concentrically around the better-equipped and groomed ordained person in the local church. The more effective this ministry is, the more the reputation and standing of the minister will grow.

There is also a distortion in the primary organising of church services on a Sunday in the sense that the activity of the church in providing worship, word and sacrament happens on an off day for the laity. Congregational life is about Sunday - not Monday.

Yet the *laity* (derived from the Greek *Laos*) is understood in the original textual and theological context to be the “people of God” and hence even those who are ordained are also part of the laity in a common status of being God’s people. The word has been morphed in modern language to mean functionally deficient and second-rate. The biblical idea of laity does not affirm the idea of professional versus uninitiated or ill-equipped ministers. In today’s ecclesial culture Jesus would be called a layman! How then should the laity be understood?

11.5.1. Church based or church centred?

We will begin this sub-division with the comment that a subtle difference in the way in which a local church defines itself may have very great significance.

John Stott quotes Yves Congar as saying

Fundamentally there can be only one valid theology of the laity: a total ecclesiology. Too low a view of laity is due to too high a view of the clergy, and too high a view of the laity is too low a view of the church.

The chief way in which the clergy serve the laity is in helping to teach and train them for their life, work and especially witness (*marturia*) in the world. So the clergy are called to serving (*diakonia*) and that therefore the true and proper relationship of clergy to laity is a serving relationship. In other words the *diakonia*, service, of the clergy is subservient to the *marturia* of the laity (Stott 68:15).

This view is deeply challenging, especially for a minister who believes that he is given a function as a kind of magistrate or ruler or fount of God’s blessing and wisdom. It is perfectly natural to assume that the laity should be co-opted into the formation of the church’s programme to complete or amplify or support the gifts and calling of the minister or pastor which is consummated on a Sunday. This is to reinforce the view that the congregation is focussed on church-centred activity. Stott challenges the over-preoccupation of local congregations with churchly activities and organisation maintenance. He says:

Each worshipping community should be a witnessing community in their neighbourhood in which it gathers to worship. There is something very anomalous about a congregation which claims to be serving God, yet ignores the local residents who do not worship Him also. So one of the major aspects of true ‘church service’ will be the church’s witness in its own district. Such service is not church-centred, since its concern is the secular world outside, but it will be church-based. The church is not the

sphere in which it is performed, but the base of operations from which it is carried out (Ibid.:52).

This is a seemingly innocuous differentiation of meaning. But if a church is to switch from a church-centred concept to a church-based concept the difference will be significant.

This would mean that world transformation and the coming of the Kingdom do not happen in a congregation but through a congregation. This means too that laymen would have the freedom to initiate and stimulate independent ministries of their own as vision and the leading of the Spirit stimulate. These initiatives and ministries would then be adopted and incorporated into the church base but not necessarily as a church programme.

This does not mean that these new ministries would be controlled by the church administration. Rather they would be enabled and encouraged to be free for individuals with gifts and callings and that they would eventually spin off into independence.

11.5.2 The priesthood of all believers

The Reformation has been considered to be the means whereby the Bible was democratised. But it is also renowned for its assertion of the priesthood of all believers. This should not just be considered against the background of an individual grace for all to read and interpret scripture. It must also surely mean the emancipation of all believers into ministry. We will explore this matter beginning with the input from an eminent layman.

John Mott came from Methodist stock. He attended Cornell University and was impressed by three sentences in a speech delivered to the campus by the famous English cricketer, C.T Studd: “Seekest thou great things for thyself? Seek them not. Seek ye first the Kingdom of God.” This prompted his lifelong service of presenting Christ to students.
http://nobelprize.org/nobel_prizes/peace/laureates/1946/mott-bio.html

Mott, who was later to receive a Nobel Peace Prize, was deeply involved in the YMCA and in the founding of the Student Volunteer Movement. He worked closely with the Student Christian Movement. He had a very keen interest in lay mobilisation and wrote the book *Liberating the Lay Forces of Christianity* in 1932.

This book contains ample information about the laity in every generation and time and place in church history, demonstrating and participating in apostolic ministry. It is accompanied by good reflective theological interaction. The book (published by Macmillan in 1932) is available on the Internet Archive. It is in my view one of the best discussions on the subject, written from the vantage point of extremely wide experience in mobilising laity, as well as deep association with mission and the International Missionary Council and the Conciliar Movement.

Below is an excerpt from Mott’s book, dealing with an important subject in the debate about lay engagement, especially in respect of the priesthood of all believers. This is a subject that I have not dealt with as yet but that is fundamental to the “liberation” of the laity. Mott’s views are telling. This excerpt comes from the published work available on the web. It is drawn from clauses 7, 8, 9 and 10.

The Christian Church was more or less democratic from the start. Once baptized, a Christian found himself a member of a brotherhood. The members of the Community were not yet known by any distinctive name. They called themselves 'the Brethren,' the 'believers,' the 'disciples.' . . . They were all on a footing of equality in the service of a common Master.

In the New Testament 'laos' means the whole people of God, the elect race, and royal Priesthood.

Liberating the lay forces

According to apostolic practice, the ministry consisted of laymen deputed by the apostles to perform specific duties in relation to the whole Christian community and to the spread of the Kingdom of God. The laymen are God's ministers as truly as are the ministers themselves. They share with one another the priesthood.

Their priesthood differs only in degree, not in kind. Both are avowed followers of Christ with a common objective to extend the sway of Christ over the lives and relationships of men. As Lightfoot points out, "The sacerdotal functions and privileges, which alone are mentioned in the apostolic writings pertain to all believers alike and do not refer solely or specially to the ministerial office."

Every disciple of Christ has direct access to God for worship, for emancipation, for fellowship, for all needed spiritual power and wisdom. He is commissioned by Christ to be a witness, a worker, and a fruit-bearer. Luther, by denying that there are any essential differences between priest and lay-person, struck a fatal blow to the hierarchy of his day. A theory of the Church which separates clergy from laity results in practically surrendering to the clergy the highest form of lay service.

Contribution of laymen and laywomen

The minister must be something more than a shepherd, and the members something more than sheep. Both must be doing for the people around them what Christ would be doing if He were here. The human mind could not devise a more effective way to retard the growth of Christianity than the promotion of the universal persuasion that the grace of God can find its way to the hearts of men solely through the channels of a select few.

The universal priesthood of believers is the cardinal doctrine of the modern Church. Every true Christian is a minister, or on the way to become one. Each Christian man and women have their own religion. It is not a matter of profession or caste. If he has his own, he is bound to communicate it. As Archbishop Whately has said, "If my faith be false I ought to change it; whereas if it be true, I am bound to propagate it."

Among the vital results of the priesthood of all believers are:

- i. It removes the misconception that the ministry has knowledge of divine things

peculiar to itself and an experience of Christ different from that of the laity.

- ii. It leaves no ground for doubt that the layman, as well as the minister, has a vivid consciousness that God Himself has given him his work.
- iii. It places upon the entire membership of the Christian community responsibility for the expansion of Christ's Kingdom.
- iv. It ensures the full impact of the entire Christian community upon the Christian world.

Mott also sowed the vision of “the evangelisation of the world in this generation”. It was this belief in the imminent possibility of fulfilling the evangelistic mandate that prompted him and others to convene the World Missionary Conference in Edinburgh in 1910. This began largely as a meeting of missionary associations but his own commitment to ecumenism and a holistic understanding of the Christian faith set in process the birth of the IMC and eventually the WCC.

Mott was steeped in the idea that mission depended on lay participation and his thrust at students to be recruited to this was influential and telling. The YMCA, which he was president of for a season, later largely lost its missionary fervour and ability to influence young people for Christ. But the idea of visionary hope and missionary dreams to be fostered by the Christian youth of the world lingered.

It was only a short step from this to a fresh interest in apostolicity. To speak to God was also to hear God inspire and direct his children to others near and far. God’s love had no bounds. And as is ever the case, that Word commissioned and sent. So in various ways and in many places laypeople began to act out their faith in mission. LaTourette says this:

In some of the major new movements such as the societies for the distribution of the Bible and the Sunday Schools, the laymen were outstanding. In the 19th and 20th centuries the laymen were increasingly to be the force. Women had a growing place and laymen had more and more initiative and participation (Latourette 1953:1020).

Mott and others who fostered student engagement in missions were hugely successful. Latourette makes this comment.

In the first half century of its existence 13 000 volunteers sailed from North America for overseas missionary service. By the second decade of the twentieth century the movement was already in decline and its watchword losing its influence. At a conference held in 1917 the primary question was no longer “the evangelisation of the world” but “Does Christ offer an adequate solution for the burning social and international questions of the day?” (Ibid.1953:322).

Snyder in his book *Liberating the Church* is passionate about this.

The meaning of the Priesthood in the Old Testament was narrowed finally to Jesus Christ, the Messiah who has become our great high priest (Heb 3-8). But in Jesus Christ the Priesthood has been expanded to include the

whole people of God, fulfilling God's original intent. With the birth of the church, the old clerical priesthood was set aside, for a new high priest had come. Jesus, the king of Justice and king of Shalom, came as God's Son, not through the Levitical Priesthood (Heb.7:1-10). And the whole church, the whole people of God, is his priesthood. The Church is a kingdom of priests, a priestly kingdom. The church is a priestly people set free for the Kingdom of God (Snyder:1983:171).

So priesthood also means the re-presentation, re-capitulation and reiteration of the coming of Jesus to the world in mission as well as its action in the care of those within the church.

11.6 THE MATTER OF LAY APOSTOLICITY: THE CATHOLIC PRECEDENT

Cassidy set in his own ministry a very important precedent of how mission could be done. He was called to and exercised his ministry essentially as a layman who, despite a temptation to do so, was never ordained.

Dr Calvin Cook, a former professor of church history at Rhodes, has indicated that this is of very great importance to a theology of mission as Cassidy's case verifies and accentuates the idea of lay apostolicity. Of primary importance to this chapter will be the growing discussion and development round the Catholic Church's advancement of lay apostolicity. In the writer's view this calls for future reflection and study.

11.6.1 The Papal call for a lay apostolate

On November 18 1965, His Holiness Pope Paul VI promulgated the decree of the Second Vatican Council on the *Apostolate of the Laity*. This was part of the enormous new energy toward the propagation of faith that emerged from Vatican 2. Canon Francis Ripley provides a useful summary of articles 1 to 4:

The section on the lay apostolate comes now. It is vitally important that it be understood correctly. The first point is that the laity, God's People, make up the Body of Christ under one Head. Then the solemn statement: "Whoever they are, they are called upon, as living members, to expend all their energy for the growth of the Church and its continuous sanctification since this very energy is a gift of the Creator and the blessing of the Redeemer." Note that this passage makes it clear that apostolic activity is not a matter of preference but a strict obligation.

The point is stressed by repetition. But first the lay apostolate is defined, and the definition is important. The Constitution says: "The lay apostolate is a share in the Church's mission of salvation." This definition is different from that associated with Pope Pius XI which was that the apostolate of the laity is their participation in the apostolate of the hierarchy.

Of course, the lay apostolate may be a sharing in the apostolate of the hierarchy when lay people are called and appointed to fulfil a specific duty for the Church. Fundamentally, however, the duty of lay people in the Church to be apostles arises from the very nature of membership of

the Church. They are called upon to share in Christ's mission, whether they are called to do this by the hierarchy or not. Even when a bishop issues no direct summons to the laity in his diocese to undertake apostolic work, they still have an obligation to do so. It flows from their baptism and confirmation. To this they are called by Christ. The Council says so explicitly: "Through their baptism and confirmation all are commissioned to that apostolate by the Lord himself."
www.catholic.com/thisrock/1996/96051ait.asp

There are three very important comments to be made about this.

1. The first is that simply to belong to the church implies participation in the obligation to further the mission of salvation. To be part of the body of Christ is to be a participant in mission.
2. This mission has some ambivalence. Lay apostolicity can be co-opted to assist in the apostolate of the hierarchy. That is to be engaged and included in the intentional structures and programmes of the church's organisation to fulfil its missionary calling. But an extremely strong license is given to the lay apostolate to function independently in the secular contexts of where a church member may be. The lay apostolate is free to engage in independent initiative although not without accountability.
3. The encyclical suggests that there is a prior "ordination" for all who become incorporated into the church. That is found in baptism and confirmation. This is sufficient to give integrity to the engagement of the laity in mission. (Of course this is likely to produce some consternation amongst the ordained clergy who like to assume that a lengthy academic preparation and probation and a careful examination of their suitability are a preface to ministry. Nevertheless this assumption about ordination will undoubtedly keep entrance into ministry limited and accessible to few.)

It goes without saying that this belief about the lay apostolate could have huge implications for mission. The ministry of Michael Cassidy becomes a further precedent that could enable and inspire much more lay participation, much of which could be independent of institutional control. This does not suggest that the lay apostolate should forsake the church base to mission. Indeed the writer strongly affirms the statement made in Vatican 2 that the local church or congregation is a centre for mission. Cassidy has always bound himself to a partnership with local churches in every inch of Africa.

The tension between independent action and accountability to local church is reconciled in the ability of local church leadership to abandon principles of control and parochialism for a friendship in faith journey in mission with others beyond their realm. The centripetal and parochial pressures toward self-preoccupation and isolation for ministers and pastors leading congregations are nevertheless enormous.

The Catholic Church on the other hand, as we have seen, regards the role of orders or communities of laity as primary in the apostolic task. Lay persons in congregations are also included. The Johannesburg Diocese of the Catholic Church has this interesting article.

<http://www.catholic-jhb.org.za/articles/laity3.html>

11.6.2. Why Vatican II emphasized the lay apostolate

Excerpts from an interview with Russell Shaw, a long-time Catholic journalist and former secretary of public affairs of the U.S. Bishops' Conference, held in Washington DC on Nov 28th 2005:

Q: What led the Council Fathers to adopt the broadened view of lay apostolate found in the decree on the apostolate of the laity, "Apostolicam Actuositatem"?

A: Shaw: Two things -- facts and theology.

The facts were: first, that due to secularisation and anti-clericalism, priests and religious no longer had effective access to many areas of society in a number of countries, so that, second, if the Church was to be present there, lay people would have to do the job. At the time of the Council, the problem was particularly acute for the "Church of silence" behind the Iron Curtain, but it also was a growing problem in the West.

The theology was the new understanding of the Church as a communion that we find in the dogmatic constitution on the Church, "Lumen Gentium." In place of the top-down pyramid model of the past, the Church is seen as a hierarchically structured reality, with diverse offices and functions, within which nevertheless all of the members have a fundamental equality in dignity and rights. To speak of the Church as "Body of Christ" and "People of God" expresses this insight.

Of central importance among the rights and duties of the Church's members that arise from baptism are the right and duty to participate in the mission of the Church. The generic name for that mission is apostolate. So, the participation of lay people in the mission of the Church is properly called "lay apostolate".

This analysis by Shaw, in easily understood terms, crosses a Rubicon. It reorientates the whole understanding of participation in mission and it provides an open door and a strong justification for autonomous initiative. The council teaches that lay people have the right and duty to engage in apostolate simply because they are members of the church.

The call to apostolate comes to the laity from Christ and is grounded in baptism and confirmation. It is not something delegated by the hierarchy - - though obviously if lay people wish to act in the name of the Church, they have to have hierarchical approval.

Thus, the Council endorses the idea of autonomous lay apostolate, which it says takes two basic forms: individual apostolate and group apostolate. Whether they participate in a group apostolate or not, all Catholic lay women and men are called to do individual apostolate.

All this is spelled out in the decree on the apostolate of the laity. The

basic message is this: "The Christian vocation is, of its nature, a vocation to the apostolate" ["Apostolicam Actuositatem," No. 2].

Ideally, individual lay people put this vision of lay apostolate into practice in their everyday lives by discerning their personal vocations. How is God calling each one of us to serve him, to serve our neighbour, and to carry on the redemptive work of Christ -- which is the mission of the Church -- here and now?

In Shaw's further elaboration and clarification he gives practical guidance in saying that lay people should put this into practice in their individual lives by discerning their personal vocation. This might be to serve Him or the neighbour or carry on the redemptive work of Christ (which is the mission of the church). The vocational discernment is the specific form that the apostolate should take for him or her.

Shaw further comments about the locus for this.

The parish is not the primary place where lay apostolate takes place. Nor is some other Church structure or institution the preferred setting for the apostolate of the laity. Lay apostolate is properly directed to, and takes place in, the secular world. As "Apostolicam Actuositatem" puts it, lay people "ought to take on themselves as their distinctive task this renewal of the temporal order".

There is another crucial -- and commonly ignored -- point about the formation of the laity which Pope John Paul makes in his apostolic exhortation "Christifideles Laici". It is that lay formation is, or at least it should be, specifically vocational in nature.

"The fundamental objective of the formation of the lay faithful," he says, "is an ever-clearer discovery of one's vocation and the ever-greater willingness to live it out so as to fulfil one's mission."

This theological re-orientation arising from Vatican 2 is in the view of the writer of this thesis vital as it speaks to the church in new circumstances and challenges in its witness.

This theology gives focus and substance to the Cassidy example and legitimates it. There is no doubt that new institutions and teachings are developing in the Catholic Church. This fundamental renewal of the theology of the laity could have far-reaching implications for all confessional traditions. Certainly innovation is occurring in the Catholic Church. An example of this is the community called the Catherine of Siena Institute which belongs to the Dominican Western Province and is located in Colorado Springs. (<http://www.siena.org/AboutUs.htm>).

This community is dedicated to equipping parishes for the formation of lay Catholics for their mission to the world. The centre bases its *raison d'être* on the following:

The Church clearly teaches that all of the baptized are called by Christ to proclaim his Gospel in the world. However, rarely do parishes provide a

formation that prepares Catholics for so great a mission. The Catherine of Siena Institute seeks to bridge the gap between the Church's vision for the laity and their participation in the Church's essential mission.

For further information about its work and application to the Catholic revision of its lay theology, see APPENDIX 15.

This Catholic definition of the lay apostolate is fascinating, precisely because it arises from a tradition which so powerfully centralises authority in the Pope and cardinals as well as in the power of the clergy in local congregations. This discussion seems almost subversive in the way it thrusts the laity into such a crucial place of prominence and responsibility. The writer wishes to affirm the spirit and principles of this tradition and to have it strongly evaluated in other church traditions. Given the grip that Catholic priests have on parishes one wonders how this principle could prosper apart from the formation of these independent apostolates. Even so, the church-centred root of the Catholic Church may simply undermine this missiological affirmation.

Nevertheless I have personally encountered in the townships of South Africa numbers of lay persons who are neither bound to congregations or to Catholic residential orders, and who do extraordinary work.

This theology around the laity accords a significant place to them and almost throws the clergy into a shadow. Apostolicity after all is the most precious and most central task given to the church. It remains to be seen to what extent Catholic laity rise to this and how the apostolate might be formed in such a way as to be inclusive and not itself becoming a box or limitation in its expression.

11.7 BIBLICAL INSIGHT AND PRECEDENT

It would be helpful to reflect on biblical precedent in our discussion.

11.7.1. Jesus and the religious institution.

In Luke chapters 4 and 5 there is a fascinating disjunction between Jesus' ministry and the official order of authority in the synagogue in Nazareth. Jesus enters the synagogue in his hometown to affirm for Himself and the Jews the messianic mandate that He believes applies to Him.

This is recorded in Isaiah 61. Instead of the congregation accepting and supporting Him they at first diminish the claim with a reference to the fact that He is Joseph's son and then in the face of a sharp critique of this logic by Jesus and a reminder that the history of Jewish faithfulness was compromised by the institution, they take Him to be stoned. Thus the recognised 'ministry' structure of the day contested His ordination with violence.

Jesus leaves the scene and goes down to the beach. In Luke chapter 5 there is a fascinating narration of how Jesus draws ordinary fishermen into a relationship and in a profound identification with them where they are in their occupation.

He demonstrates participation with them in their work. In fact it is in the midst of their work that the power of God is revealed and their calling to follow encouraged. These are ordinary

men indeed and they join in the mission in ways that are not always authorised by the structured community of faith.

It is also worth noting that not only the synagogue, but also the centralised authority and institution of the temple, was outraged at his reforming zeal. Their jealousies **at his ministry** and their political machinations were directly responsible for their advocating his crucifixion. Jesus clearly teaches that the Kingdom of God will be removed from them.

This analysis does not intend to promote anti-establishmentarianism. Its purpose is rather to point out that Jesus represents a ministry that had its origins in the impulse of the Spirit and a hearing from God. Social organisation and hierarchy, whether implied or imposed, are essential. Without institution ministry potential evaporates. Yet without vital spiritual movement which has external influences of immediate significance, institutions become moribund and die. The development of organisation in the New Testament is an interesting study. These two streams have interplay.

11.7.2 Paul and the free association of all with mission

Paul of course is a different case. He recruits his fellow workers in mission from the new churches that are planted in cities bordering the Mediterranean. The church in the cultic centre of Jerusalem is not able to cultivate a broad horizon. But the church in a bustling sea port caught up with the wide world of commerce, is. This church is still bound by its self-understanding and its function to be a magnet that people should come to

It is the congregation and its leadership at Antioch that has a clear understanding of the apostolic vision and they set Paul and Barnabas apart. The New Testament church was fostered by people who were friends in faith rather than agents designated by hierarchical structures.

As the Apostle Paul gathered communities of believers in one place he had a policy of encouraging some to proceed with, after or before him in the adventure of mission and the preaching of the Gospel in other places.

Below is a list of associates and fellow-workers, all of whom were qualified by the simplicity of informal co-option, to participate in the development of the Christian movement. This information has been derived through wide reference to *The New Bible Commentary* (Douglas 1962).

Apphia. Probably Philemon's wife (Phm 2).

Appollos. An Alexandrian Jew. Found in Ephesus. A teacher with a partial knowledge of the truth. Paul patiently resists a party spirit stemming from his followers (Acts 18:22. 27-28).

Aquila and Priscilla. A tent maker and his wife (Acts 8:3). He stayed with them and plied their trade. They were persecuted and expelled from Rome during a purge. Resettled in Ephesus (I Cor 16:9).

Aristarchus. Accompanies Paul to Jerusalem as a delegate from the Thessalonian church (Col.4:10, Acts 19:29).

Archippus. Referred to as fellow soldier of Paul (Phil.2:25. Col 4:17).

- Barnabas.** Cousin of John Mark. From a priestly clan in Cyprus (Col 4:10). Paul's companion in the first missionary journey. Sold property in Jerusalem and endowed the church with proceeds (Act 4:36).
- Clement.** A Phillipian Christian who was a true 'yoke-fellow' who also worked with **Euodia** and **Syntyche** (Phil 4:2-3).
- Crescens.** Companion of Paul of service in Galatia (2 Tim 4:10).
- Demas.** A co-worker with Paul who later deserted him (Phm.24, Col 14:14).
- Epaphroditus.** A Macedonian Christian from Phillipi (Phil 2:25,30, 2 Cor 8:23).
- Ephaphras.** Believed to have evangelised the cities of the Lycus valley in Phrygia (Col 1:7, 4:12).
- Gaius.** A companion of Paul to Jerusalem. Thought to be a Macedonian (Acts 20:4). Another Gaius also is referred to as a Corinthian baptised by Paul (1 Cor.1-14). The church met in his home.
- Judas.** A Jew at whose house in Damascus Paul lodged (Acts 9:11).
- Justus.** Paul used his house in Corinth as a centre for his ministry (Acts 18:7).
- Lucius.** A companion and kinsman of Paul in Corinth (Rom 16:21, Rom 9:3).
- Luke.** An intimate companion to Paul and an eye-witness to happenings. Referred to as the beloved Physician (Col 4:14). Also author of the Book of Acts and the Gospel bearing his name.
- Onesimus.** A converted slave belonging to Philemon.
- Philemon.** Owner of Onesimus. Converted in Colossae (Phm.19).
- Sopater.** A believer from Berea in Macedonia (Acts 20:4). Accompanied Paul to Asia from Troas. A kinsman of Paul (Rom.16:21).
- Sosthenes.** The chief ruler of the synagogue at Corinth. Paul refers to him as a brother. Possible co-sender of the Corinthian letter (1Cor 1:1).
- Tertius.** The amanuensis who wrote the letter to the Romans at Paul's dictation (Romans 16:22).
- Timothy.** A native of Lystra, a town visited early in Paul first missionary journey (Acts 16).
- Titus.** A gentile who accompanied Paul and Barnabas to Jerusalem (Cor. 2:13, Gal 2:1).
- Tychicus.** An Asian or Ephesian who accompanied Paul to Jerusalem (Acts 20:4, 1Cor 16:1-4).
- Urbanus.** A fellow worker of Paul. Not necessarily a close companion (Rom. 16:3).
- Rufus and Alexander.** Possibly the sons of Simon of Syrene (Acts 13:1). Significant leaders of the church in Rome.

What is extraordinary about this list of names is the free association, engagement and recruitment that seems to have existed between Paul and those who came into contact with him. Numbers of young men and women were drawn into the adventure of spreading the faith of Jesus, persons who started off in incipient ways and who later grew into significance and leadership in the Christian movement.

This process largely took place through the simplicities of human generosity, hospitality and a spirit of self-offering, spiced with the adventure of a journey dictated by the impact and effect of the Gospel. Some of those attending were kinsmen, very few were related in **formal** ways to the synagogues en route.

11.8 APOSTOLIC LAITY A PERPLEXITY IN DENOMINATIONAL INSTITUTION

We have explored the basis for the integrity of lay apostolicity. There are difficulties. In a recent interview Cassidy told me how on his arrival in Cape Town in the early stages of developing the AE team and its ministry, he paid a visit to Joost de Blank, the then Archbishop of Cape Town and head of the Church of the Province of South Africa. Cassidy had determined to submit his work of mission to the authority of the highest representative of the church. Joost de Blank graciously considered this act of submission and indicated that Cassidy could well supplement and enrich the churchly preoccupation of the denomination with his evangelistic vision, calling and gifts.

Cassidy later paid a visit to Bishop Inman, the Bishop of Natal, who with great enthusiasm and warmth gave him a license to preach. But in 40 years of ministry in South Africa the denominational and parochial structures of the CPSA have, by and large, not been able to find a meaningful or continuing place for this able man. Their failure to co-opt the gifting and callings of Cassidy into ecclesial structures has produced some puzzlement for him. This inability to create a space for him within a large “pastorally preoccupied” structure was an opportunity lost.

The church needs a new vanguard. It needs to turn from a strategy which provides a crescendo on Sundays for the ministry of individual ordained ministers who exercise the functions of Word and Sacrament, to a greater focus on the complementary ministry by laity in mission from Monday to Saturday. This is a new agenda for theological training institutions.

The writer has made the observation that the disciples were apostles in waiting. They were called to follow, and learn and minister as those who were being prepared to become like their Master when a period of discipleship had been concluded. Discipleship was a preparation for apostleship. Christian formation and apostleship belong together. As the commission to go, was the consummation of the period of growth into Christlikeness. In the Book of Acts Paul follows an identical process, turning to his disciples to fuel the apostolic movement.

Erickson in *Christian Theology* says this on the matter of apostleship:

A true church is one which can trace itself back to the apostles and thus to Jesus’ act of founding. Without such pedigree there is no Church (Erickson 1044).

So this translates to order, authority and origin. The spontaneous church that appears independently and without respect to tradition is somehow an aberration.

Senior and Stuhlmueller maintain that apostleship is a somewhat exclusive designation to the twelve. These twelve are “sent”. The meaning of the word “apostolos” is to preach the kingdom and to heal. This is the exact mission of Jesus himself and the mission that will eventually characterize the community of Acts (Op Sit.:266).

But as Erickson says, the Roman Catholic Church claimed strongly that the keys of the Kingdom also allowed the apostles to convey grace and define doctrine.

Who would dispute this, and the place and exercise of authority? But all these followed as consequences of going. They were outcomes of apostolicity and not obstacles to or primary in relation to the sending mandate.

Nevertheless, in the *New Bible Commentary* (pg 50), the discussion on apostleship points to occurrences of the designation to others (in a probably subordinate sense) with Barnabas and James Andronicus. There was a strong affirmation that true apostleship was verified by receiving the commission from the resurrected Saviour. Paul makes the claim that he is eligible due to his own experience with Christ on the Damascus road.

The meaning of apostle and apostolicity has been influenced by ideas of apostolic succession where the church somewhat mutes the interface between church and world. Apostolicity becomes an ecclesial construct rather than a dynamic action of movement into spheres beyond the church that accompanies the grace and power of God. Apostleship died with the apostles. Apostleship was diverted into and defined by structures of authority. The chair of Peter in Rome is characterised now by infallibility.

The word missionary and missionaries are extensions of the Latin “*missio*” which is the equivalent of the Greek *apostolos*. Today the word missionary is fraught with confusions and difficulties surrounding the ideas of church planting, and the history of missionary collusion or alliance with the colonial history of nations. This thesis seeks to restore the original meaning of sending and the commissioning of all to go to the ends of the earth with the Good News of the Kingdom.

Concerning the place of the layperson in a local congregation, Orlando Costas maintains that believers need to be mobilized

because they have been entrusted the responsibility of penetrating every aspect of life with the gospel, the New Testament refers to this commission, this responsibility of believers to bear witness as a categorical imperative (Costas 1979:25).

Costas believes that the mobilisation of believers is a practical necessity. He suggests a four-fold process, summarised below:

Conscientization. This, he maintains, means helping believers to get rid of the false notion that God’s mission is somehow to be carried out by religious professionals. This means the declericalisation of mission and ministry and the transference of the apostolate to the whole church. This needs a self-conscientisation on the part of the clergy, rising in a self-awareness and acceptance of the fact that they are neither stars nor impresarios, but servants of God in the edification of his people for ministry. The congregation on the other hand, needs to see themselves not as “gap fillers” but as true agents of God’s mission who have in their pastors certain resources for fulfilling their joint apostolate in the world.

Analysis. In order to arrive at proper facts and truths before plans and goals can be determined, Christians need to differentiate between ultimate and penultimate goals. Ultimate goals are the comprehensive objectives of God’s mission to the world: creating a new humanity through faith in Jesus Christ, and by the power of his Spirit bringing about a new order of life. Penultimate goals, however, have to

do with what a body of believers feels it must do to work systematically toward the accomplishment of ultimate goals. For such mobilisation to succeed it must be done in community.

Coordination. The programme must move toward coordinated efforts in a programme that is flexible and adaptable. If it does not respond to the questions that people are raising, if it does not “scratch where it is itching”, it should be made more relevant.

Evaluation.

Costas insists on an ongoing, continuous and never-ending evaluation. Unless a mechanism of evaluation is inserted from the beginning, the mobilisation process will be headed for failure and ineffectiveness. It will suffer from inadequate supervision, goal-checking and continuation, causing frustration and setbacks in the advance of the gospel.

Costas suggests certain conditions that must be met to guarantee effective mobilisation in a congregation setting:

Mental transformation, in which the idea of a pastor-oriented church is challenged by the parishioner-orientated character of mobilisation. The tendency toward programme-centeredness is difficult to overcome. That is, a given programme is (functionally if not theoretically) seen as an end and not a means, or is at best geared toward attracting new people - as a show attracts spectators, or as store sales attract new shoppers. Outside leaders (evangelists, artists, teachers etc.) should be regarded only as resource people. The emphasis is on local leadership. To all of this must be added the emphasis on a centripetal-centrifugal movement on the part of the body of believers. This challenges the idea that the church is only to be found in the gathered community.

Sacrificial action in which time and resources are committed. Unless this is given, the congregation fails to see that it measured to the degree to which a local congregation presupposes that it exists for the apostolic purpose.

Comprehensive faith. Narrow limited faith will not aid mission. A comprehensive faith adheres to a trust in Jesus as lord over all things. That God “from of old, is working salvation in the midst of the church” (Ps.74:12).

Costas, coming from South America, understood the need to press the congregation beyond its functions as a gathered community. He confirms the paradigm of lay apostolicity and the devolution of the task of mission to all (Costas 1979:27-33).

11.10 LAY APOSTOLICITY FURTHER EXPANDED IN OTHER CONTEMPORARY MODELS

There is no doubt that in the tradition of Protestant churches the tension between lay movements and ecclesial structures linked to local churches and especially denominations is confused and ambiguous. In an earlier chapter we have examined this. Lay structures

(parachurch organisations) which are independent and orders and communities that plot their own course do exist under degrees of sufferance.

As Howard pointed out, the church needs to see itself as the people of God AND as a charismatic community. To define the church in institutional terms creates a bottleneck. The way forward is rather to expect the church to enable or innovate new structures and institutions according to the ministries and gifting. These could take into account some of the following models:

11.10.1 Internships and mentorships

In the ministry of African Enterprise there has been a longstanding practice of seeking and attaching to the ministry the help of young interns. These young men and women are often attracted to the excitement and dynamism of the extensive ministry of AE in eleven countries, and offices in eight. Often promotional tours of other countries produce a profound longing in young people to share in the work and assist as servants.

A year or more with African Enterprise in this role has a profound effect and many continue to be involved in the work of mission. It is the conviction of the writer of this thesis that much more could be achieved through this programme.

11.10.2 Short-term mission

An extremely valuable way to foster lay apostolicity is short-term mission. This is based on the idea of gathering a group of people who are interested in outreach and mission and sending them, for a period, on a journey to another place, context and community where they would share their faith experience and witness. Three Pentecostal churches in Cape Town recently joined to send a combi-load of young people to Zambia to minister to and be cared for by churches there. This project, funded by the Mustard Seed Foundation, had a deep and profound impact on the lives of the young people.

The African Enterprise Foxfire Team ministry accommodates young people in a ministry that operates independently from the African Enterprise primary evangelism ministry in schools and churches. But participants also have the opportunity to join African Enterprise in its missions to cities and universities.

During the Apartheid era an extremely important concept was developed by the Methodist Church. They arranged **Journeys of pain and hope**. This took the form of a busload of young people travelling around the country, not only to experience contexts of pain and anguish in Apartheid settings, but also to meet with ministries, models and people who were witnessing in or against the injustice and oppression being experienced. Also during the Apartheid years, African Enterprise developed a project called **Bridge-building encounters**. This brought young people in busloads to the centre for a similar experience and a challenge to find solidarity and a way forward. Later African Enterprise joined with the Koinonia Movement initiated by Prof Nico Smith to design the Mamelodi Encounter which brought black and white Christians together in a unique opportunity of discovery and solidarity.

11.10.3 Local church evangelism

Certain local congregations have effectively incorporated into their ministry the ability to make evangelism a significant part of church life. These congregations have resisted the impulse to turn inward to create an alternative ecclesial reality to plunge into on Sundays.

Holy Trinity Brompton in London made a colossal contribution through the **Alpha Course**, setting up bridges into an unbelieving world. Nick Gumble developed his ability to argue the case for Christianity as a barrister in London.

Rick Warren, the pastor at Saddleback Church in Lake Forest California, developed what became known as the **purpose-driven church**. The five purposes he proposed were worship, fellowship, discipleship, service and mission - joining God in what he is doing in the world.

11.10.4. Cell churches and church-planting

Church-based activities surrounding the start of new congregations have enormous potential to activate lay involvement in outreach and mission. **Cell churches** have emerged from a new understanding of church. In place of the traditional idea of church as a local congregation, the cell church movement suggests that the church has three identities.

The first and primary one is **cell**. The church finds its best expression here. The cell performs three activities. These are:

Worship - in which capacities to worship are improved among members.

Word - in which the progressive growth and development toward discipleship is enabled.

Works - in which a strong evangelism, mission and pastoral agenda for individuals and groups is promoted.

The advantage of the cell is that it can be located anywhere. The accumulation of cells often leads to the establishment of a formal community. The cells often consist of members who have a first-generation faith and are in touch with an unreached network.

The cells cohere into a secondary structure which is **congregation**. The congregation meets to consolidate and guide the cells. The cells begin to identify individuals who can be recognised as pastors and who can look after and assist more than one cell. The congregation meets to receive teaching as the primary ministry.

The third structure is **celebration**. This is the largest aggregate. The growing community of cells and congregations are brought to experience the joy of being the people of God in praise and celebration.

All over Africa the church grows in a primary way through **church planting**. This is usually done by a mother church initially assuming responsibility for establishing a daughter church. Often however, denominational polity stifles this approach as churches are stimulated by what seems to be expedient to denominational policy makers.

This model presses ordinary church members into a participation which may require them to become part of a church-planting team with direct engagement for reaching people for Christ, discipling these people and incorporating them into a viable new church community.

11.10.5 Business as mission

The Lausanne Occasional Paper No. 59 (pg 20 and 21) gives an interesting account of a new approach that encourages businessmen to use their businesses as agents of the Kingdom of God.

Harry Goodhew, retired Anglican Archbishop of Sydney, explains:

God has gifted some with the resources of mind and spirit to be businessmen and women. Business as mission seeks to support and encourage those who are gifted by God in this way. It aims to stimulate interest in, and commitment to, doing business as unto the Lord. Its desire is to assist business people to see the opportunities that exist, to use their skills and talents to bless those in the poorest and most needy parts of the world, and to provide in those contexts credible opportunities to demonstrate and proclaim Christ.

The Lausanne Occasional Paper No 59 gives some insight into this.

This concept is not about businesses mobilizing their profits from business to donate more to support missions and ministries. A Business as Mission-business must produce more than goods and services in order to generate new wealth. It seeks to fulfill God's Kingdom purposes and values through every aspect of its operations. Business as Mission is a response both to the mandate of stewardship over creation as well as the mandate of the great commission to all nations.

Business has redemptive potential and is able to restore dignity through creating employment, through righteous and equal treatment in relationships and through empowerment.

God intends that none of His creation be idle (unemployed) and unproductive. Joblessness alienates and undermines human dignity. Businesses that create employment are part of God's redemptive plan and process. However, employment should not be the sole target.

We need to empower people through training, mentorship, personal development, and ownership, so that people can improve themselves, their communities and their societies. This will in turn lead to better jobs and the starting of their own businesses. This is in line with God's purpose and our mission to restore human dignity, to create jobs, and to start and develop businesses. Christian entrepreneurs from every church, city and nation must be affirmed in this task.

Christians in business become "salt and light" to people in their working places since discipleship is demonstrating the ways of God through the course of everyday relationships. Business can also intentionally promote better environmental stewardship. Business continually involves different relationships with nature. It relates to stewardship through decisions regarding the types and locations of products fabricated and services rendered, of production methods, of types of resources used, and of the disposal of waste. This approach to lay apostolicity progresses beyond the idea of lay people being active in evangelisation alone, and demonstrates a much deeper awareness of mission as the transformation of community, context, society and the humanisation of the individual.

11.10.6 Evangelism in the marketplace

There are ministries that have a strong focus on reaching elites. This includes community leaders in all spheres who have significant influence. This is not the same as the above. The Prayer Breakfast Movement started by Abraham Vereide is a case in point. The strategies used are often focused around the establishment of fellowship communities that embrace men and women who are seeking faith. The methods revolve primarily around the idea of breakfasts, lunches or seminars in which frank, contextual and intelligent communication of the Gospel stimulates enquiry and produces new allegiance to Christ.

10.10.7 Tent-making ministries

Great potential also exists in tent-making ministries. In essence, tent-making in cross-cultural mission is undertaken by Christians whose presence in another culture is secured by their workplace identity and whose intention it is to share the Gospel in that setting. Tent making with its greater flexibility and possibility of financial independence provides great opportunities for mission in the 21st century.

Tent-making is a growing expression of mission in the contemporary world. It is a way in which members of the Body of Christ can use their professional gifts as a means of taking the Gospel to those who otherwise would not hear the Good News. It is estimated that about 150 000 people are part of this movement (Lop No 39: 22).

Tent-makers offer unique and much-needed skills in every country on the globe. English teachers are needed in Tokyo and Peking. India's growing car manufacturing industry needs motor engineers. The Middle East employs enormous numbers of Filipinos. The petroleum industry in Lagos requires petro-chemical skills from North America.

Many, but not all, are self-supporting through their occupations or business activities. Most, but not all, operate within restricted access countries, especially those in the least evangelised world. Tent-makers may be engaged in business activities, salaried, aid or development work, tertiary studies or consultancies. Their work and study are important in their own right and themselves are an expression of Christian values. Witness to the Good News of Jesus in all its fullness takes place both within and around these activities. Tentmakers recognize the gifts God has given them by his Spirit and exercise these gifts in all the settings in which they find themselves. All are by their very nature and also by intention, witnesses of the Gospel of Jesus Christ. All by their presence and their active service, aim to proclaim the Kingdom of God and see it established where they live.

Today, as never before, we have a global workforce. People from all over the world are travelling to other countries to work. While we often think of this movement as "from the West to the rest", involving professionals working as consultants or within multinational companies, there is a significant movement of unskilled labour as well.

Some Christians use their vocation intentionally to act as tent-makers and share the Gospel in other countries. However, many simply go where work is available. One of the challenges for the church is to train these people to become tent-makers and be effective in taking the gospel to the places they travel for work. For example, the Philippines already have over 800,000 Christians working overseas as maids on ships, or in other unskilled work. Churches are

seeking to train Christians in this workforce as tent-makers and aim to have several thousand trained tent-makers by the year 2010.

The traditional pattern of supported missionaries requires a huge financial support base. This is increasingly becoming unrealistic as the church in Western countries declines in numbers. One of the great advantages of tent-making is that many tent-makers can be self funded. As they use their professions to get work in other countries, they have both a legitimate reason to be there and a means of support while they are there.

11.11 LAUSANNE IN MANILLA

All of the above represent ferment around how mission should be conducted and by whom. It seems evident that the relationship between institution and movement and between the laity and the ordained ministry in mission remains on a front burner. We have dealt with this in other chapters as the theme of lay involvement in mission is seen as the most critical issue to resolve. We conclude this discussion with an excerpt from the Manila Manifesto derived from Lausanne held in Manila in 1989. It makes a relevant contribution.

CLAUSE 6. THE HUMAN WITNESS.

God the evangelist gives His people the privilege of being his "fellow workers". For, although we cannot witness without Him, he normally chooses to witness through us. He calls only some to be evangelists, missionaries or pastors, but He calls His whole church and every member of it to be his witnesses.

The privileged task of pastors and teachers is to lead God's people (Laos) into maturity and to equip them for ministry. Pastors are not to monopolize ministries, but rather to multiply them, by encouraging others to use their gifts and by training disciples to make disciples. The domination of the laity by the clergy has been a great evil in the history of the church. It robs both laity and clergy of their God-intended roles, causes clergy breakdowns, weakens the church and hinders the spread of the Gospel. More than that, it is fundamentally unbiblical. We therefore, who have for centuries insisted on "the priesthood of all believers", also insist on the ministry of all believers.

We gratefully recognize that children and young people enrich the church's worship and outreach by their enthusiasm and faith. We need to train them in discipleship and evangelism, so that they may reach their own generation for Christ.

God created men and women as equal bearers of His image, accepted them equally in Christ and poured out His Spirit on all flesh, sons and daughters alike. In addition, because the Holy Spirit distributes His gifts to women as well as to men, they must be given opportunities to exercise their gifts. We celebrate their distinguished record in the history of missions and are convinced that God calls women to similar roles today. Even though we are not fully agreed what forms their leadership should take, we do agree about the partnership in world evangelisation which God intends men and women to enjoy. Suitable training must therefore be made available to both.

Lay witness takes place, by women and men, not only through the local church (see Section 8), but through friendships, in the home and at work. Even those who are homeless or unemployed share in the calling to be witnesses.

Our first responsibility is to witness to those who are already our friends, relatives, neighbors, and colleagues. Home evangelism is also natural, both for married and single people. Not only should a Christian home commend God's standards of marriage, sex and family, and provide a haven of love and peace to people who are hurting, but neighbors who would not enter a church usually feel comfortable in a home, even when the Gospel is discussed.

Another context for lay witness is the workplace, for it is here most Christians spend half their waking hours, and work is a divine calling. Christians can commend Christ by word of mouth, by their consistent industry, honesty and thoughtfulness, by their concern for justice in the workplace, and especially if others can see from the quality of their daily work that it is done to the glory of God.

We repent of our share in discouraging the ministry of laity, especially of women and young people. We determine in the future to encourage all Christ's followers to take their place, rightfully and naturally, as His witnesses. For true evangelism comes from the overflow of a heart in love with Christ. That is why it belongs to all his people without exception. (*2 Co. 6:1; Ac. 8:26-39; 14:27; Eph. 4:11; Ac. 13:1-3; Ac. 1:8; 8:1,4; Co. 1:28; Eph. 4:11-12; Mt. 28:19; 2 Ti. 2:2; 1 Th. 5:12-15; 1 Co. 12:4-7; Eph. 4:7; Mt. 21:15,16; 1 Ti. 4:12; Ge. 1:26-27; Gal. 3:28; Ac. 2: 17-18; 1 Pe. 4:10; Ro. 16:1-6,12; Php. 4:2,3; Mk. 5, 18-20; Lk. 5:27-32; Ac. 28:30,31; Ac. 10:24,33; 18:7, 8; 24-26; 1 Co. 7:17-24; Tit. 2:9,10; Col. 4:1; Col. 3:17,23,24; Ac. 4:20*)

11.1.2 FOSTERING THE CALL TO SELF-OFFERING

There is no doubt that the mobilisation of young Christians at the threshold of their lives has phenomenal potential and that Cassidy's focus in his later years could be turned to fostering this, especially as he seems to so conclusively place proclamation as a preface to the transforming work of the Kingdom of God. The disjunctions between social witness and evangelistic fervour that compartmentalised the apostolic function are largely reconciled in Cassidy's witness.

I have raised this matter especially in relation to a similar ability of Cassidy's to draw and recruit individuals from every part of society. The writer has personally observed Cassidy in his preaching at evangelistic rallies increasingly calling for those believers present to go further than conversion or re-commitment.

At almost every opportunity Cassidy calls for individuals to give themselves to much more than the path of discipleship and Christian growth. He calls for individuals to think critically and seriously about giving themselves to more demanding and sacrificial ways of service.

At present he suggests entering the ordained ministry and running a local congregation. It is the writer's conviction that these appeals should rather be aimed at inspiring people to follow in the footsteps of the Student Volunteer Movement or the Cambridge Seven. Cassidy should call people to be like himself, not to fill a pulpit. He himself has demonstrated the ability to innovate, and to inspire others to rally to the challenges of mission – rather than calling them into the narrow focus of a congregational pastoral life.

Thought needs to be given to the question of how these volunteers (some hundreds at many of the rallies) can be channelled through new structures that will multiply gospel effectiveness both within and without the church.

11.12. CONCLUSION.

We have raised the prospect that Cassidy's witness might be seen as common and not exceptional. This has been comprehensively explored precisely because the fact that Cassidy is a layperson is regarded of very great importance. He is not so much an exception but rather a fore-runner.

What he has done, others can do. Indeed this thesis calls for the multiplication of his example and the acceptance of apostolicity as a more normative and acceptable role for laypeople.

Apostolicity is not just evangelism or the planting of a church. These motives for mission became outdated in the middle 20th century with the catastrophe of world wars and the independence of former colonies. Nor is it humanisation or political liberation or a social gospel.

Apostolicity, in the example and understanding of Cassidy, should be considered as any action fostered by the Gospel in the interface between church and world. This clearly means that it is witness.

As such it opens up the prospect of the presence of the Kingdom of God in the contextual moment. The transforming work of the Kingdom is expressed in relation to the bad news and this widens its efficacy to all of life and the cosmos. Nevertheless, along with this transformation or hope in the *Missio Dei* or intervention of God, there should be the practice of evangelism - either as a preface, or during or at the conclusion of the deeds of the kingdom of God. The offer of salvation and forgiveness is always a heartbeat away. Evangelism as the only apostolic activity seems rarely to happen without reference to context and the holism of human life.

This thesis also wishes to accent the need for local church ecclesiological and missiological strategy to be increasingly reconciled around the idea of church-based mission – as opposed to church-centred mission, which absorbs ministry into parochial programmes and the elevation of one-man ministries in some cases. The engagement of the laity in mission should not remove them from the ambit of the local church because of the limitedness or lack of vision or the church-centeredness of parochial communities.

Local churches need to adopt laymen who are engaged in mission in other structures or incorporate them into the church's life in creative ways. The fact that the vision or work of lay missionaries or agents did not originate in a local congregation is irrelevant. Mission is also profoundly calling members of congregations to create their own "mission" wherever they are - in business or manufacturing, teaching, politics etc.

New opportunities exist in mission for gifted and well-trained persons to use their skills in cross-cultural journeys to communities that still need to know the Gospel of the Kingdom of God. Christian teachers from Africa are teaching English as a second language in Taiwan.

There are engineers from Britain in Pakistan, financiers from India in China. There is a special power in the idea of Christian presence waiting for the moment for proclamation.

Local congregations should not be alienated by the independence of parachurch organisations. They should celebrate and own those who work in them. Local churches should also keep abreast of the dreams and vision of laity to initiate their own “independent” witness in their places of work. The best alternative is a parachurch type ministry originated from a local congregation base, the next best is one adopted. Chasms between the local church and parachurch should be discouraged.

Theologically the case for a close relationship between the laity and mission has been made. There is compelling historical and theological and ecclesial evidence that points to universal continuities and repetitions with the advancement and application of the Gospel primarily initiated by laity. Cassidy stands in a long tradition of lay engagement as witness to the world.

There has also been a re-assessment of Ralph Winter’s warp and woof strategy. He believed that the closer that church is to mission the less the efficacy of mission sending to plant churches and evangelise. He advocated, or used to, the rise of independent structures of sodalities (discussed earlier in this thesis) to magnify the impact of the spread of the Christian movement. The writer believes that sodalities should become part of church or congregation-based mission.

The African Enterprise summation of purpose declares that the ministry seeks to **evangelise the cities of Africa in partnership with the church**. This core principle needs elaboration and extension to new models that will use laity as more than counsellors in evangelistic missions.

Finally it is hoped that this chapter should not appear as anti-clerical or revolutionary in its perspectives on the laity.

The writer left African Enterprise in search of a way in which congregations might do mission. To that he was ordained and he was engaged in the pastoral ministry. But it was later, during five years of service with the Mustard Seed Foundation that he came to perceive what he views as the best means of making mission church-based. The Foundation supports hundreds of congregations a year in matching financial endowment for ministry by congregations in large urban concentrations on the five continents. The application form for funding from this foundation and some information on its philosophy are found in Appendix 2. This model has been strongly influenced by Ray Bakke who ran the Urban Mission and Ministry Desk for the Lausanne Movement for many years and has distilled wisdom from this.

Essentially this activates lay persons in congregations to initiate projects through the joint empowerment of local funding and the strategic devolution of aspects of control to those initiating projects. Local pastors have demonstrated great enthusiasm for this and a *modus vivendi* is being found to have an enabling and dynamic relationship between lay initiative and the participation of ministers and pastors in initiating projects, recruiting for them and providing oversight that does not reduce projects to the last item on a church council agenda.



The Catholic model is pleasing as well because it takes the idea of lay apostleship so seriously. The way in which the Catholics encourage lay apostolates may not be inclusive enough of parish priests.

Lay people are essentially limited and ill-equipped and hampered by lack of knowledge and skill. A paradigm switch is needed, as this thesis implies. Cassidy is not an aberration, a rare example of a lay person as good as or better than the clergy in ministry effectiveness. On the contrary, he represents a hope of a new day and a mission-related revolution to follow. Apostolic succession is not vested in Popes and bishops - it is about lay mission. In the prayer of Jesus Apostolic succession is ***From Us to these to them.***

CHAPTER TWELVE

TREASURE IN AN EARTHEN VESSEL.

An assessment of a Missionary Journey

12.1 INTRODUCTION

We have seen in a previous chapter the perceived effect on many who have experienced Cassidy's ministry and benefited thereby. So something of an assessment has already been accomplished but in a positive sense of Kingdom instrumentality. This was set within the framework of Jesus' prayer in John 17.

This chapter seeks to look at Cassidy more critically.

We have an example in our history of how a man's heart and spirit can make a difference. Nelson Mandela was a liberation hero and head of government in South Africa. So he wielded huge political power. But in an analysis of his life it was his grace and his sense of forgiveness and inclusiveness that were to make the greatest impact and raise him as a moral example.

Our culture and the spirit of corruption and violence at work in South Africa present us with rare examples of men who are rooted in principles of selflessness and who are willing to speak out or sacrifice or exhibit principle and integrity. And even in our churches it seems that true godliness is not often exhibited. We will begin by examining Cassidy's ministry through a number of different lenses.

12.2. AN HISTORICAL PERSPECTIVE

12.2.1. The Apartheid years to the 1990s

We have shown how, in the early years, Cassidy took on the ideology of Apartheid as an opponent. This was done initially in a small way by and through a witness of city evangelism that was in contrast to Apartheid. He sought to overtly exemplify non-racialism and to convene communities in the outreach events that stood in contrast to the post 1948 political ideology.

At the Durban Congress in 1973 he began to demonstrate an ability to gather church leadership around a Gospel critique of Apartheid. The SACLA 1 Conference was more representative with extensive denominational representation, key business leaders and politicians. Large numbers of young people attended SACLA as well. There is good documentary evidence that SACLA created a climate in which the democratic transition could take place.

- a) Apartheid was demythologised and demonstrated as heretical.
- b) Dissident and middle-of-the-road members of the Dutch Reformed Church were powerfully influenced by the fellowship experienced to begin to mobilise against or criticize the theology of separation.

- c) A spirit of dialogue and negotiation already alive in the country was considerably strengthened.

Cassidy was also able to make a very great personal contribution in the ongoing search for reconciliation and peace. One could probably say that, although Cassidy was not a key player in the final agreement that precipitated an inclusive election, his initiatives were part of the triumph.

These were significant contributions by a man who had no strings to pull and no political clout or denominational position apart from being a layperson. He was little more than a voice crying in the wilderness. But voices in the wilderness have special significance, as we know.

12.2.2 The post-Apartheid years

The 1990s

With the release of Mandela South Africa changed and the ideological landscape dramatically altered. The ANC came to power. Apartheid was undone. The struggle was over. But once the hoopla and celebrations were over it soon became apparent that Apartheid had masked very great social problems. As politicians scrambled for the spoils of transition it became evident that economic disparities were enormously wide. Social problems of dangerously huge proportions confronted the new democracy.

Cassidy saw the pain, the dreadful disadvantage and dysfunction left in the wake of Apartheid among the people of South Africa. Once again he, with others, began to look for a Christian answer to the fruits of oppression. This gave rise to SACLA 2 that brought the church to consider a way of grace or a “Jesus way” to produce a social transformation beyond the political one.

But the church did not have its hand on social and political levers. Leaders (at least those who had contested Apartheid) largely felt that they had done their work with the transfer of political power. There was a belief, fuelled by the hope of the liberators, that the political process would solve all social problems. The ANC would bring about a new dispensation, a promised land of justice and righteousness.

The New Millennium.

The SACLA 2 conference was significant in the identification of social challenges. It threw down the gauntlet to the church. President Mbeki addressed the conference and called on the church to assist his administration. But the promise of SACLA 2 was never to be fully realised. The ANC believed in its own rhetoric and it never intentionally encouraged or stimulated a strong partnership with the churches, which sought a more critical or independent relationship with the state.

In more recent times we have observed how the government has sought even to bypass the former players in the church. There is at present a cool relationship with the SACC. Zuma himself has been active in recruiting pliant church communities to new associations which the government convenes to turn churches into servants of the policies of the government,

especially as these touch social and political development. The capacities for prophetic ministry have been virtually eliminated or discouraged. Criticism is allowed but not welcome.

The church has got down to its usual business of ministering to spiritual needs. Even if it was to be a church that was called to alleviate social distress, many church leaders were not quite sure how. SACLA 2 presented the church with such a huge agenda that it quailed before the challenge. In consequence many sections of it went back into suspension mode.

But Cassidy now sought socio-economic and practical solutions. This was about pragmatics that needed government interventions and political policy shifts. Cassidy however was only a blip on the radar for the ANC. He was a man who presented no political advantage, who had no constituency and whose struggle against Apartheid was outside the strategic expectations and history of the party in government. His political clout was therefore rather limited.

The moral challenge of gay marriage and the rise of the Marriage Alliance set him at odds with government and with some in the national churches. He was suddenly in opposition to ANC intentions and even pitted against one of South Africa's most highly regarded church leaders, Desmond Tutu. Cassidy fell out with many who saw the issue of gay marriage as a challenge of love or tolerance or human rights or a matter touching on liberation and freedom. But Cassidy took a stand based on his perception of truth and the Bible's clear teaching as he understood it. Some who had journeyed with Cassidy left him.

But moral issues persisted. The assumption of power by the ANC brought an avalanche of corruption in high places. The high moral ground that the ruling party enjoyed through the struggle against Apartheid, and the glorious way in which an accommodation was made through forgiveness in the black community, exemplified by Mandela, and the capacity to give up and surrender power exemplified by former president de Klerk, were eroded.

A bulwark against a new catastrophe caused by a capitulation to greed needed to be raised. Some prophetic word needed to be proclaimed, the ongoing pain of South Africans living in a degenerating social context needed to be highlighted. Cassidy believed he had received spiritual guidance in a two-day retreat. In an effort to share this more widely with other leaders, the National Initiative for Reconciliation in South Africa (NIRSA) was convened in April 2008. But the sense of consensus and togetherness and focus that had marked the period leading up to SACLA 1 was no longer there.

Some 450 attended but many were part of the network of friends and fellow pilgrims that celebrated Cassidy's life and witness. Some important church heads attended and many business and political leaders of note were present. A NIRSA declaration was presented that represented wide concerns from those present. A huge agenda of issues to be addressed was presented in this document. Steps were to be taken to take this further in government, business and church.

Cassidy was left with the job of almost single-handedly, along with only a few others (chiefly Naomi Boshoff), fostering and furthering these purposes. It is the view of the writer that his influence had been in a parabolic curve. The Apartheid years had extended and developed his influence. The post-apartheid years had diminished it.

Nevertheless this lack of political influence might well be preface to new initiatives and new possibilities that God will quicken and enable. One of these is a new commitment to writing.

Another is the development of a training initiative in which he will be able to inspire, teach and mentor others to take up the cause of mission and evangelism.

12.3 EARLY DYNAMIC AND DEVELOPMENTS IN LEADERSHIP

It would be useful to look more closely at Cassidy as a leader within the many structural and organisational forms that grew and developed in the ministry.

12.3.1 The initial team. A democratic vision with egalitarian commitments

Cassidy was able to found the ministry of African Enterprise by his ability to infect other students attending Fuller Seminary with his passion for evangelism. They were drawn into the founding team by Cassidy's fervour. Paul Birch, Chris Smith, Dick Peace and Don Ehat, all bought into the vision of the ministry to Africa. These were three Americans and one Canadian who were all multi-gifted and competent. Paul Birch later became a well-known musician in Vancouver. Chris Smith came from the technical corps that facilitated the NASA space programme and Dick Peace became an author of note and professor of evangelism at Gordon Conwell Seminary.

Given this background of a common calling, and his experience at Michaelhouse, where he resisted the domination of younger boys by older (as mentioned in the first chapter), Cassidy had powerful commitments to the vision of equality amongst peers. He dreamed of a journey of ordinary men in mission, together in fellowship, without distinction. His political activism at Cambridge also rooted him in the common value of all people regardless of differences.

12.3.2 A common life, equality and identity

Cassidy very soon arrived at the principle of "all rise together in mutuality". In the ministry he forged, no single person could corner the market on prominence or expect undue focus. This is probably a unique posture given the powerful influence of Dr Billy Graham and other evangelists. Many evangelistic associations inevitably assemble around the prominence of one man. He chose friendship and a shared common life with the accent on an experimental journey together.

After the start-up years this team changed as South Africans came into the work to give it an authentic contextual witness. Initially a Zulu (Ebenezer Sikakane), a Mosotho (Abiel Thipanyane) and a white South African (the writer) were added and one by one the North Americans returned. An Indian, David Peters, was added and in due course two excellent administrators, David Richardson (a former personnel manager) and Malcolm Graham (a manager in the insurance industry), joined the team. Graham combined the most rigorous principles of budgeting with the most extraordinary faith. He managed the constant challenges of limited cash flow with an extravagant ability to go out on a limb in trust. A later addition was Mbulela Hina, who came from a well-known family who had fought and suffered against Apartheid in the Eastern Cape.

This first team operated with Cassidy as the team leader and the missions and ministry were set up with Cassidy at the heart of the management – a dynamic chairman and team leader.

This model of a leader among equals was marked by a profound sense of trust. Cassidy deepened his commitment to equality by encouraging each person to grow and develop their own ministries in an equal “contest” for opportunities and resources. Cassidy had a profoundly important understanding of this, derived from the passage of scripture that had promised him “*With you in your work there will be every faithful, skilful man for every manner of service*” (1 Chron. 28; 21).

This promise went deep into his consciousness. It became the origin of a strategy which he used with growing intensity as he pressed his team into new opportunities and growth through delegation and decision by consensus. This meant that the capacities of the team members grew and ability was fostered.

12.3.3. Cassidy as the leader.

So Cassidy was never prone to dominate or control or lord it over his team. His was a management by consensus with each person sharing in authority, growing under the trust and opportunity and celebrating enduring friendships. Cassidy had a remarkable ability to enshrine friendship as a core value. He grieved the loss of any person from the work with an emotional wrenching. So this period set a pattern in which friendship led to trust. This trust led to individuals assuming strong responsibility that did not need accountability structures. The team meetings rarely had to call people to answer to failure. Capacities were stretched but the team managed the challenges.

Cassidy was equipped with good management skills, so he was able to get the team to identify goals and define good plans to achieve these. But none of this detracted from the close way in which this model of ministry approximated to the apostolic band. Apostolicity demands a powerful sense of inclusiveness and discourages power relations. Indeed it suggests servanthood before all else.

This was in dramatic contrast to the top-down hierarchical models of management where executive authority was vested in an upper echelon, often with attitudes that were overbearing and controlling and power relations that were dominant. This community was subversive to Apartheid because it held to fundamental commonalities and unity - so it revealed and embodied an alternative to the government ideology. But it was also, by its very nature, in dissonance with all totalitarian structures where people had dominion or control over others, or dehumanised or belittled individuals through power relations.

But despite the “ideal” nature of this early expression of organisation the freedom given held a potential threat. Where someone acted in a way that was contrary to this ethos and community spirit and trust failed there was reluctance to rebuke or correct or take disciplinary action because of the love relationship.

How do you correct a friend? Where it was done, it was done reluctantly and with some heartache. Often there was avoidance or postponement in matters of correction in the hope that things would come right.

12.4 MANAGEMENT AND MISSION AND VISION

Our world is dominated by ideas glued on by socialising influences. In our social contact with others we fabricate worldviews. Our experience of the economic world sows in us certain

ideological perspectives. The way to rise in this world and be effective is often understood as through expertise and training in management. So technique and managerial wisdom play a huge part in the assumptions about what lever to use to move the world.

12.4.1 The antecedents of management.

To extend this idea it is quite possible that we can in certain instances actually label a business enterprise as a principality and power that has a world dominion. Surely behind colonialism was the new-found hunger for commodities to bring wealth. Neo-colonialism carried the same, but muted, agenda. In this respect management and its goals stand, often unconsciously, as an opponent or obstacle to the Kingdom of God - and all for personal gain.

At an ordinary church level this attitude is sometimes expressed in the dialogue between a minister and some prominent businessman or manager who reacts against the way the minister may opt for a faith process or simplicities or resistance against wounding his flock, or prayer.

The writer himself, while working for a large corporation after his conversion, imagined that all the church needed to overcome the world, was to be properly organised. Management was the mission.

12.4.2 Handmaiden and threat

But management theory has become in many places the handmaiden of the Lord. It shapes and strengthens the Christian enterprise. Often the Bible is assiduously searched for models of management. Where there is consonance, it must surely mean that common human sense derived from social wisdom is present in every society – ruling how one makes a living or raises and sell camels or handles the social structuring of a horde of Israelites while wandering in the wilderness.

Malcolm Graham, the team's faith-filled administrator, probably provides the best example of how to marry management and mission in pursuit of an apostolic purpose.

11.4.3. Succession.

Cassidy never clung to his position as team leader. In the middle to late 1980s he had already constituted a search for a leader who would be representative of the racial character of South Africa. Several people were identified and initial probes made but inevitably the quality person so approached would be head-hunted by his own denomination for high office or overwhelmed with recruitment offers. With the transition in 1994 competent candidates became even rarer as alluring positions in government became available. Nevertheless, concerns about racial composition are enormously valid. The ministry directed this criticism toward itself.

Today state institutions manage the balance but this is often at the expense of competency. South Africa is still groping toward competence and many enterprises struggle to find manpower that is suitable equipped.

There was a desire to retain Cassidy as the glue in the ministry, as his values and example were appreciated. Leonard Kiswangi the DRC Team writes:

The least I can say about his leadership style is that he is a servant-leader who cares about the promotion of his colleagues. Unlike many African founders, he steps down and leaves what one would consider as his own brand in order to let somebody else lead while he is still alive and strong enough to keep leading, and maybe change the ministry constitution in order to eternally remain the own and master leader! He is indeed one of the scarce models we still have to refer in leadership matters Africa longs for! (Tooke. File on survey respondents see Bibliography).

12.5. OTHER LEADERSHIP DYNAMICS

The work of mission involves the defence of the apostolic vision. This should not be confused with power dynamics in managerial relationships. It would be hard to imagine Paul starting a ministry to priests in Jerusalem after receiving clear and unmistakable guidance from Jesus Himself to go the gentiles. It was equally impossible for Cassidy to allow the work to be diverted and hijacked.

One reality began to emerge as the work grew toward maturity, namely that Cassidy had abilities in evangelism none of the others had. The democratisation of opportunities for ministry meant that his own potential and ministry were being restrained. It was an AE team that was presented. This lack of prominence or “push” was a result of a sacrificial act of humility that was to produce an often secret frustration for Cassidy.

In those days, his name was never prominent in publicity materials. He would have wished to attract large crowds like Billy Graham, but his commitment to a common team and his respect of his peers undermined the prospects for this. He insisted that it was the team that was the primary persona and that the corporate identity was higher than an identity built around an individual.

To this day Cassidy never insists that his ministry be puffed. Often this means that events around him are poorly advertised or that they compete with other AE events. There is an odd dissonance. He is highly regarded and popular with those who have experienced his ministry but the content of advertising is spread equally across the whole work of African Enterprise without undue focus on him.

12.5.1. A culture of kenosis.

A spirit of self-emptying was an important ingredient for the next act. As a white South African Cassidy realised that independent black Africa would regard him with reservation and suspicion. This did not auger well for advancing the work in Africa. In an extraordinary set of circumstances Cassidy was to meet Festo Kivengere, a prominent East African Christian who was later to be Bishop of Kigale in Uganda. Festo took on the leadership of the East African work but Cassidy was always cautious about the South African connection.

So the destiny of the work was to be shared. Cassidy again was involved in an act of kenosis or self-emptying to promote others in the work.

This brought huge extra burdens. Up to this stage the finances of the organisation had been raised both in South Africa and through the funding board in Pasadena California. The extra

burden of the expanding work in countries in Africa that had little capacities to support the work of evangelising African cities settled heavily on Cassidy's shoulders. One answer was to multiply the funding offices to keep pace with the growth of teams in Africa. This was accomplished in due course but in the process Cassidy became increasingly separated from the local team.

The development of a strategy for urban ministry with joint teams also created a potential disappointment for Cassidy in the large city outreaches. The approach as described earlier in this thesis on Stratified Evangelism, enhanced the ministry of the team in hundreds of meetings. Cassidy took upon himself the ministry to businessmen and political leadership but the focus of any urban outreach was large mass rallies at the conclusion.

These were usually significant events but the dissipation of energy and the many disparate meetings and the geographical spread around the city with a diversity of opportunities often meant that these final rallies were muted. They were moderately instead of dramatically successful. Limited finances and stretched capacities also contributed to organisational weaknesses and limited capacities for extensive publicity and marketing of the events.

12.5.2 Opportunity and prominence

Up to this stage all of Cassidy's opportunities for ministry had been moderated by a common team agenda. He still submitted his life and opportunities for ministry to the close-knit team. Then invitations began to come for a wider influence and opportunity. The Berlin Congress in 1967 and the Lausanne Congress in 1974 and later the PACLA event in Kenya gave him a new stage and a personal prominence. The fund-raising events in many countries with new funding offices opened up significant opportunities. This ministry in turn began to stimulate interest in writing.

The national gatherings initiated by Cassidy (the Durban Congress, SACLA 1 and SACLA 2, NIR, and NIRSA) were all accomplished through the cooperation of communities and groups of people who were part of his network or friends formed in past ministry. These became circles of friendship for mission as well.

So, although Cassidy had established a team ministry, it was in these other groups and gatherings that he began to experience a deeper fulfilment and significance in his ministry. They provided opportunities that were unique to him and a platform of greater prominence to reach others.

12.5.3 The growth of complexity and disintegration

As mentioned in a former chapter, the view of mission that began to emerge was that evangelism needed to foster mission. The African Enterprise ministry began to relate more widely to a theology of the Kingdom. It was understood that there were, at one and the same time, two theologies: a narrow theology of the Gospel in evangelism which presented the personal experience of encounter, new life and salvation; and also a broad theology in which the transforming power of the Kingdom would bring the rule and reign of God into the external and public world.

Bonginkosi was established. Other ministries of peace-making, and consultation on the political process were demanded. This complexity drove the ministry in different directions

and the sense of united purpose in city missions was put under strain. Senior team members were called on to temporarily man two of the new funding offices. Malcolm Graham left for Los Angeles and David Richardson for Vancouver. They never returned to the fellowship although they remain to this day engaged in the administration of these important offices that find resources.

Meanwhile the writer had returned from a period of study at Fuller Theological Seminary in 1983 to lead a new ministry in what was then called the AE Christian Leadership Training Centre. After a decade in this work the writer felt called to ordination in the Methodist Church in the Western Cape. This was a calling to pursue the idea of mission being accommodated within and from the local congregation.

David Peters now began to institutionalise a ministry he had begun informally with key business and political leaders in the city. He established a separate office and began to operate with increasing autonomy. This sort of development produced disintegrative consequences for the initial South African team. Some members, most markedly Michael Odell and Songe Chibambo, came to play a crucial role in the transition toward a new South African evangelism team.

12.5.4 The Second generation

So Cassidy suddenly found himself relatively isolated with most of his peers and partners in the enterprise in other parts of the world. A second-generation team began to emerge but the close intimacy and shared life and joy of friendship were suddenly removed from him.

The honouring of team members, the powerful sense of koinonia and the ambitions for each to grow and excel in their gifts and opportunities, had created individuals with initiative and fearlessness. The tiny team felt it could take on anything - a city, a nation, a continent, the world. And they did.

This coincided with enormous challenges for Cassidy to give leadership to the international office with ten ministry teams and several funding offices. A search for a new team leader for the second-generation team was initiated. This search lasted for nearly two decades. Many were approached but able black and brown Christian leaders were usually in high demand in their own denominations and in the post-liberation era the recruitment of a replacement for Cassidy was wellnigh impossible.

Eventually an extremely able, gifted and competent person in Mark Manley was chosen to lead the South African team. Mark had come with wide experience in management and media and consultancy. We will pause here to take up the leadership crisis which occurred at this time.

12.5.5 A measure of isolation and new outlets

Cassidy moved his office to his home. He was loved and respected among the large African Enterprise community but his ministry beyond Pietermaritzburg kept him on the move. He and Carol formed wonderful friendships during sabbaticals for study. He relished all the opportunities and togetherness of the missions in African cities as much as ever.

He began to cultivate a constituency of about 1500 associates and friends. He kept in close touch through a regular in situ report wherever he went. The level of correspondence began to grow and the SMSs and calls on his cellphone grew in volume. His warm disposition and intense respect for the individual drew him to others. Indeed from this new core of community he began to receive requests for interviews; persons with pastoral needs began to share their hurt and businessmen seeking advice or counsel interrupted his day. A situation arose beyond his capacity to deal with. He never answered a communication casually but gave it his full attention often with great amounts of time.

His links with the second-generation team were more limited given the new leadership. He retired from the South African board. His writing began to prosper in new freedom. This precipitated a new development. He began to gather around himself a team that was, for the first time, singularly focussed on his own ministry. He had Nellis du Preez and an initial personal assistant, Colleen Smith, who had Herculean abilities to get through work.

Cassidy did not have a large budget for himself. His books did not render an income to his office as all sales profits went to the AESA coffers. So he began to pursue the idea of building a team for his ministry from volunteers and especially interns. He recruited a fine young man, the son of one of the board members from the United States, who had faithfully stood with Cassidy for decades. His name was Jamie Morrison.

Morrison was a great help and books began to be printed. Cassidy relocated his office back to the African Enterprise offices at the head of the escarpment surrounding the city. He maintained warm relations with all. Brenda Harrison was later added upon the retirement of Colleen Smith and an extremely competent new personal assistant was found in Gill Dobson.

12.5.6 Cooption, delegation and mentoring

We should return to one of the primary means whereby Cassidy achieved effectiveness in the ministry – both in the North American core of the first team operating in the ministry mission and later in the establishment of the fully fledged South African team.

Cassidy turned to key promises and “words” of illumination from the early stages of his ministry. Key among these were the promise of the provision of people who would be with him in the work AND that these men and women would be people of deep faithfulness to the Lord.

Cassidy has been influenced by a range of experiences and theophanies in his life - the vitality of his conversion, the experience of answered prayer as a continuing evidence of God’s provision, his living interaction with the scriptures, his Milner Park encounter with the Holy Spirit, the fruit of his ministry of evangelism and the manifestations of supernaturalism and healing.

So Cassidy proceeds from a real and tangible experience of connection with the will of God and the faithfulness of the ongoing provision of grace and the sufficiencies of the Holy Spirit and the answers to prayer.

In most cases the structures of African Enterprise were manned by calling individuals from developing arenas of fellowship. In the early stages of the work the initial team had close oversight and people were built into the work by trial and training enhancement.

There is no doubt that this was the experience of the early teams. Cassidy was an ever-present example and model, alive in the midst of the team of a leadership, accessible and exemplary. Cassidy extended invitations to a common pilgrimage to several outstanding young people from England and North America for short-term internships. Many were admitted to close working relationships with him on projects. One of these, Lonni Jackson, helped Michael in researching the watershed book, *The Passing Summer*. Lonni is now a joint CEO of the Mustard Seed Foundation in Washington. Another was Gary Haugen, a young lawyer who later became the founder and president and CEO of International Justice Mission, a human rights agency that secures justice for victims of slavery.

But there were mounting demands on Cassidy and universal demands for new intakes of men and women, and Cassidy could not be a mentoring influence in absentia. The great number of irons in his fire and the juggernaut of management at continental and international level diluted his capacities to directly partner with others in close discipling and life-sharing models.

Cassidy was hugely successful in mobilisation. He could call, co-opt and delegate as few others. Indeed in the last decade of his career, his charisma in challenging individuals to give their lives not just to faith but to active service was given new wings during the missions that he was involved in. Although in his sermons he challenged listeners to believe and accept Christ, he also started recruiting people to go into life service to Christ with greater vigour and conviction. Thousands of men and women and youth came forward to volunteer to 'leave their nets' and follow.

As his capacity to press people into the abandonment of life to Christ mounted, his ability to build and strengthen individuals in mentoring ways, lessened. His exploding opportunities and the many demands on his time militated against this. Cassidy ended up as International Team Leader. His capacities to influence and strengthen others were carried through as a more remote model and inspiration rather than the presence of a hands-on, guiding and passionate friend.

Negatively speaking, this could be viewed as a disappointment or failure in terms of management principles. The intensive training and shaping of people in a nursery - a principle of empowerment and apprenticeship he embraced in the first two decades of his ministry - could not be sustained. Intimacies and shared life were also unsustainable at intensive levels.

But vision can be a burden and costly challenge and demanding to those who execute it on behalf of the visionary. There was a community of friends that Cassidy often referred to, to test the sanction of the Spirit in new enterprises. Many were on the two AE boards. They had become used to the ventures of apostolicity in the past being of value to the Kingdom of God.

12.5.7 A marathon at breakneck speed.

The early experience of ministry in a team set a precedent. Evangelism is by its very nature contemporaneous and immediate. There can be some proactive planning to have AE missions fulfil this calling but there is an essential dependency on evangelism rising spontaneously in communities.

Evangelism needs fertile fields that are open to the Word of God. Evangelism opportunities come into being through the church of Jesus Christ uniting toward a common witness to the Good News of Christ. These efforts were inevitably short-term, requiring convulsive bursts of organisational activity and concerted strategies.

It is possible that evangelism by its very nature suited Cassidy temperamentally. So he relished the “in and out” character of the evangelism missions because of innate qualities in himself. Consequently the rhythm of the first twenty years became rooted as a pattern or paradigm of short-term activity followed by periods of normality.

The early experience of this form of ministry set up a temporal rhythm that accommodated him. Certainly the conference model that Cassidy used as primary means of unifying the church toward truth and mission also fitted this oscillating parabola of engagement and withdrawal.

So Cassidy became used to a life of enduring commitment to the long-haul task of evangelism executed in effect with a catalogue of furious sprints.

12.5.8 The creation of temporary and provisional expressions of institution.

But Cassidy always faced a huge dilemma. As mentioned, the way in which he expressed his leadership was to disempower himself so that others could be empowered for ministry. This meant that, when he came to disengagement and semi-retirement, he disinherited all of the support and other structures he had constructed. Initially he was able to co-opt the management machine for temporary ministry events and most especially for national gatherings and peace-making events.

In earlier times these management structures became used to being diverted from evangelism campaigns to national gatherings. But as a second team began to take hold, Cassidy found himself as the founder but without the means to foster and prosper his own compelling calling and vision.

Cassidy’s desire to keep responsive in action and reflection after he had handed the leadership of the South African work to Mark Manley meant that he had to find the organisational means to continue. Cassidy had to turn to the ministry of Naomi Boshoff and Transforming Tshwane to carry this and do most of the work for it. He also co-opted David Rees, a former AE administrative manager who had left the team. In the section on the Manley matter, this chapter looks at one of the consequences of this situation.

Cassidy’s influence in some circles was on the wax while in other places it was on the wane. New openings and opportunities began to come his way. So in addition to seeking to create capacity in new structures, he also began to foster new capacity in the structures and organisations of friends.

12.5.9 Personal power but political weakness

In a very real sense the story of Michael Cassidy is partially a story of a man who had the dynamite but not the bomb. Cassidy saw the need for new enterprise for mission but the vehicle or institutional framework to foster the process once initiated often dissolved or was inherited by others.

Politicians have parties and instruments of governance. Businessmen have corporations. Churches have congregations and denominations have synods and huge structures. The SACC was a highly institutionalised council of churches, each accorded authority. Cassidy did not have a potent formal constituency behind his work at that time. His office was that of founder and father. Unlike a trade union movement, he had no members. He had no real leverage anywhere, except his love for others and his love of God and a history of moral and spiritual influence.

He undoubtedly had community. He had favour and renown and an extraordinarily large devoted circle of friends. Cassidy was essentially a servant. He disempowered himself repeatedly. The structures he built, he built for others.

12.6 ASSESSMENT BY HIS PEERS

It seems to me that every upside has a downside every. Strengths are also weaknesses; the best motivations are tarred with a brush wielded by the self that excels in hoodwinking and deceiving us. So assessing another person is presumptuous and hazardous, for many judgements are provisional and partial.

The disclosures of others can be coloured by good and bad experiences and where one stands in ideological and theological relationship. The writer of this thesis is a very close friend of the subject. The struggle for objectivity is obvious and due regard needs to be taken that this thesis is something of an insider's view.

In canvassing views and perceptions about Cassidy, the writer approached members of the AE teams with the questionnaire mentioned and gave them the option of participation. The précis that follows is drawn from responses that were accumulated from the survey. These may be viewed in the APPENDIX.16.

Positively speaking, some of the assessments confirm that Cassidy is valued for the following qualities:

- As a person with a lasting testimony
- As an example and model for all
- His accessibility and pastoral ability
- His great impact on Africa
- His being a team man
- His consistency and durable following of a calling
- His deep commitment to church leaders
- His desire to relate to political leadership
- His value as an example
- His understanding of the meaning of servant leadership

Negatively speaking, colleagues have included the following:

- Compassionate and pastoral concerns that may work against the best interests of the organization
- Some deafness to others in view of many preoccupations and demands

Battles with management decisions that impact on persons
Difficulties with conflict and personal attack, but persists in reconciling
Not strong in directive leadership but outstanding in shared leadership
Not able always to act on advice
Inability to balance life and ministry, work and leisure, by taking on impossible loads
Had expectations of people that weren't fair, given loads and lack of resources
Had biases and blindneses in matters of personnel
An overabundance of new ideas that had to be related to

12.7 THE CRITICAL ASSESSMENTS OF OTHERS

12.7.1 The Manley Matter

I come now to the matter of a thesis recently submitted to and lodged in the PhD archives of the University of Pretoria. These passages were referred to me by the faculty at PU for discussion and interaction as important to this record.

Richard Williams completed a doctoral thesis at the University of Pretoria on models of leadership in Africa. This is a comprehensive and ambitious work on six leaders of note, both ecclesial and political. In this thesis he includes a section on Cassidy. He uses as his sources the book *African Horizons* authored by Anne Coomes, as well as interviews about Cassidy. Much of Williams's focus is on organisational potency and style. His appraisal is objective and he simply reports the data and interview content he obtained.

The Manley and Molebatsi statements

A record of interviews conducted by Williams regarding Cassidy's leadership assessment follows below, with some excerpts. Williams made contact with Mark Manley who had led the South African team for a short season. Manley was a management consultant with great ability in media. He had worked for the SABC in an effective Christian witness and in programming. In due course he had left African Enterprise in controversial circumstances.

The cause of this departure was differences between himself and Cassidy, who was supported by the International Partnership Board. In the interview Manley, the ex-Team Leader of AE South Africa, has this analysis to offer of AE's leadership structures:

Michael in many ways uses a traditional top-down approach to leadership, and this is perhaps, most noticeable in the office in Pietermaritzburg.
(Williams: 201,210).

.Manley saw Cassidy as largely irrelevant and not able to face contemporary challenges.

The change in the initial style, from the style that has sustained AE over the last 45 years or so, it has been a damping up and impounding of those initial heady days, where there was an entrepreneurial pioneering style, now there is a style that "maintains". This was explained by looking to Michael's roots and his Lesotho childhood culture: In terms of his world-view it's essentially colonial – "we have to do the right thing on the basis

of what is right” - as opposed to a more contemporary view – “you have to do that which works”.

In another quote Manley said this:

And so you had this very top-heavy situation where many people were called funny things which amounted to being managers and had a voice on the “Exco” [Executive Committee]. So it was a bit like a sky-scraper as opposed to a pyramid, which is a very unhealthy situation. But now what that should have allowed for was greater expression because now everyone’s got a say. But we all know it does not work like that because it did not have a formalised matrix approach. It was still hierarchical, very hierarchical. More disturbing was the un-official hierarchy, the one that operated in parallel to the hierarchy that was in the formalised structure and this had to do with access to the power, and the power in this instance was Michael and those who could influence Michael and the old clique – the old boys club. Those who could influence these people, although they might have had no structural power, were the people with the power.

In line with the above, Manley perceives Michael as an extremely well-mannered but entirely dictatorial leader:

Michael’s style is now autocratic or directive. I was in disbelief – here’s Michael, the champion of democracy, and he’s behaving like a dictator – this cannot be, and yet you scratch the surface and there it is, and it is done in the nicest way and I think that fools everybody. ...So here we have SACLA [II] and it is all the “old toppies”, speaking and hogging the show, nobody young with a new idea or paradigm. And so that’s the juxtaposition, that it is done in such a nice way, but it is still dictatorial.

Even in SACLA I Caesar Molebatsi had to do the keynote address at the end of SACLA I – now, he is now older than me, but he was then this black young buck.... He told me that when he was given the platform for this keynote address, wrapping up SACLA, Michael sat down with him and tried to influence Caesar in what he had to say. “No, you can’t say that ...” and so on, it was like a censorship sort of thing, a one-man censorship. So Michael is a control freak, but he’s so nice about doing it, because he has a desperate desire to be liked. He has a fragile ego. (Williams 2005:35)

Perspectives.

This material from Manley, derived from the aforementioned thesis, is marked by strong criticism. It is entitled to stand in the literature on Cassidy in its own right but it does call for an answer, for the sake of balance and a fair representation of Cassidy for future research students and biographers. Perspective is important to bring light.

Manley was appointed as Team Leader of African Enterprise. This appointment followed a period of upheaval in the life of African Enterprise when there was some turnover with key personnel moving on. These departures had nothing to do with matters of Cassidy’s

leadership but related to matters of personal consequence in these individuals' own private lives that need not be examined here.

Dr Calvin Cook, a board member at that time, in a discussion with the writer on this, suggested that Manley had a situation, after these upheavals, needing firm action and strong leadership to set things on course. He had to assert authority to reign in a wild horse. Nevertheless, a strong contrast between the leadership styles of the founder and the new team leader eventuated. Manley had no line responsibility to Cassidy in South Africa although Cassidy was holding the office as International Team Leader. So Manley assumed that he was entitled to lead as he saw fit.

Manley was himself a management professional and instructor and consultant in management methodology, who practiced the art of management with its ethos and techniques and established assumptions. He set about establishing firm centralized government with particularized authority delegation which operated on a need-to-know philosophy. He centralized decision-making around himself, somewhat departing from the longstanding consensus-seeking model Cassidy advocated.

At first there was great hope and expectation. Cassidy sought to encourage opportunities of consultation where he could brief and enable his successor and establish continuities with the vision and calling of God for the work. This was an essential part of his own leadership responsibilities. But Manley did not take up these offers or take them seriously and he began to hoe a new furrow and fabricate a new starting point.

Cassidy in an e-mail in response to a request for him to reply to the Manley allegation has written this;

My experience of Mark Manley, whom I regard as one of the most able people ever to join AE, was unfortunately not an easy or happy one. And unfortunately, both for him and for me, he found himself encountering a confrontational and challenging approach from me. Initially I was excited out of my mind by Mark and notes both in my Bible and in my journal testify to my initial enthusiasm. After initially finding Mark humble and teachable, it seemed that it was not long before he became extremely headstrong and manifesting in classic terms the hugely "autocratic" style of which he later accused me. Neither the AE South African team nor the wider international partnership found him to be a team player but more a lone ranger who not only called all the shots but on two occasions indicated that "if the International Partnership Board did not give him what he wanted for AE South Africa, then he would take AESA out of the partnership."

When he first said that, I defended him before my colleagues saying that it was probably a thoughtless or indiscreet remark. But when it was repeated to a former international chairman of the partnership, we all knew that we had a problem which would require a fairly confrontational reaction from those of us in leadership. And remember, I was still not only the founder of AE but its CEO and International Team Leader. So I did indeed have a responsibility ultimately for all of the teams in the partnership, including the South African one.

As I saw it fragmenting and as others on the international side of the partnership began to call for Mark's resignation, so I realised that I would have to address him in confrontational categories. But I did not come to this lightly. It was as a final resort when the dialogical way appeared to have failed. Nor had that style been my normal style over the four decades of ministry prior to Mark's advent. If anything, most of the folk in AE would have found my style overly dialogical and consensual. My style was to wait until everybody was together and in agreement on an issue before we made a final decision and proceeded in any particular direction. I think that only two other people in the whole history of the work had I been confrontational with in quite the same way. So I don't think this was my normal style. On the other hand, I have no doubt I failed Mark in a number of ways, even as I disappointed him. For that of course I am really sad and seek his forgiveness. I bear no ill will to Mark.

In objective fairness the writer considers that one very tough intervention cannot be used to extrapolate a generalisation of Cassidy as dictatorial and autocratic.

In conversation with Cassidy it does appear that Manley had not asked the five very important questions that would have made a very great difference. These are:

- What has God said to African Enterprise in the last 40 years?
- What has God done in the work that gives it direction?
- What traditions are important?
- How are power or accountability relations defined in the partnership?
- What help and advice and coaching can I receive from you?

Some process of ongoing consultation and fellowship became a lost opportunity. It was later, when differences in style divided the staff and an undue assertion of authority over assets that were in the care of the International Partnership Board caused problems, that things came to a head. Clearly, Cassidy was absorbed in the apostolic vision and its imperatives and precedents. Manley was starting fresh with a well-trying management consulting approach.

An interview with Nuttall

Of interest in this matter and assisting our critical assessment, are these words from the able and renowned Bishop Michael Nuttall (as quoted by Williams). He and Cassidy have had strong connections and agreements from their early years at Cambridge where they shared a passion for justice for South Africa. There have also been divergences of opinion. They are nevertheless deeply respectful of one another. So it is important to hear and consider Nuttall's views.

Michael has had this extraordinary mission, and he has persisted with that vision and that has been a very positive thing and has led to the expansion of AE, essentially, as we've seen it. But it has had its negative side, in that it has brought with it such a strong Cassidy mark – water mark as it were – into the organisation that the challenge for the organisation and indeed for Michael himself, I think, is to move on without him.

I don't want to give the wrong impression; he likes to work with colleagues, very definitely. Colleagues who are congenial, they need to be congenial

theologically, there is an interesting co-patronage with Cardinal Winfred Napier, the leading Roman Catholic in South Africa at the moment, and with a Cardinal, no less. They are co-patrons of this marriage alliance and they are fighting these contentious issues through to the constitutional court to try to safeguard the traditional understanding of marriage in South African society. And he's got his co-hosts of SACLA and all of that – so Michael likes to work with colleagues, but he plays a very definite prominent role in that he himself is almost the leader number one in those working relationships. My perception is that the situation Michael is involved in with Cardinal Napier and others is very much Michael's main arena with others in support (Williams 2005:36).

The Watermark

Nuttall is, I think, referring to the consequences of Cassidy's influence, and the effect of his continuing engagement in compelling ways in the work. Cassidy had handed over the reigns to Manley in respect of the AESA ministry, but still had executive authority as international team leader. So even if Cassidy had left the South African work, Manley still had a line responsibility to him. This caused ambivalence and confusion as to accountability.

Cassidy had always been an initiator and a responsive activist - as this thesis demonstrates. He became engaged again, after handing the torch to Manley, in the stimulation of SACLA 2. At one level he was on Manley's turf, which caused further ambivalence and uncertainties about profile. The Cassidy watermark/imprint was an issue Nuttall discerned as a difficulty.

I said to Michael at one point: "How is it, Michael that you are on the SACLA executive representing AE and Mark Manley isn't? Because my understanding is that you are 'International Team Leader' now, not the South African leader." Michael just looked at me. I know nothing about what happened, Mark Manley as far as I am concerned just disappeared off the AE map and I don't know why, and it was never made public, perhaps it couldn't be. Naturally one drew one's own conclusions – there had been a clash of some sort. I think AE and Michael personally are finding it difficult to let go of the Mike Cassidy *imprimatur* – imprint, style in relation to AE. And it is going to be an enormous challenge for AE to continue and to survive, particularly in its South African face when Mike moves out.

Nuttall of course did not know about the crisis brewing. But there was in his comment the openness to consider and even define what could have been the reason. Of course Manley was on the SACLA executive as its Executive Director at the time but the dynamic of leadership reported on the previous pages was in play. Even so he was a key instrument in the SACLA event. But behind the scenes trust had been eroded.

This insight about watermark is important. After SACLA 2 came the National Initiative for Reconciliation (NIRSA) and along with this also the African Enterprise Leadership Training Centre (AELTC). These transpired after Cassidy had retired from his South African responsibilities. For Cassidy though, retirement is something he is not willing to consider as a theological option. The NIRSA conference and the AELTC were both fostered as independent initiatives that were not the direct fruit of other AESA work and structures.

These set up dissonances and confusions at several levels and the multiplication of management relations that were parallel and competitive.

In the current re-evaluation of the work at a global level some common way forward is being discerned. The accommodation of further Cassidy initiatives of an extensive nature will have to be negotiated where the watermark is affected. But the fact also exists that as a retired person Cassidy has a freedom to continue to act independently on his own account and also to serve the structures and interests of the partnership and fellowship by common consent.

So Nuttall's insight deserves a front burner.

Regarding this discussion, Mike Odell makes ameliorating points. He followed Manley in holding the work together and giving leadership and his contribution to stabilize the ministry was priceless. It was great work for "an old toppie".

He felt that the selection committee had not ensured a right fit for the position. Manley had also come, seemingly, for a short period with an understanding that he was to use his management expertise and consulting skills to get the ministry helped and strengthened and properly structured - so his time with AE was seen as professional and limited. He did not fully understand or buy into the AE culture and its relational focus. Indeed, the content of the interview seems to imply this.

The Molebatsi critique.

Manley evidently had occasion for a discussion with Caesar Molebatsi. His criticism needs to be understood against a different background. Cassidy as the Programme Chairman and initiator of SACLA I had entertained the possibility that he would give the closing address. He gladly and freely gave this prospect up, as others concluded this to be desirable, to Caesar Molebatsi as a rising young black leader who was considered the most suitable person for the job. Caesar was a crucial part of the SACLA process.

Nevertheless, when this re-delegation happened, Cassidy's own proprietary interest as Programme Director and his own feeling about what was needed to be shared could not be fully stifled, and he conveyed his own burden of what should be communicated to Molebatsi. Hence the conversation with Molebatsi. Manley seems to forget, in his comment, that Cassidy was a young man on that occasion. He and the team were in their thirties and forties.

Molebatsi saw this understandably as offensive and unwanted against the background of his own suffering under Apartheid. Suspicion about domination and control is an overwhelming Apartheid legacy.

The power and uniqueness of a ministry arising from an individual with a compelling calling and ministry, as described in this thesis, is extremely difficult and challenging to repeat and it is complicated by the utter uniqueness of its founder. Its further devolution to other leaders is not as simple as, for instance, the election and consecration of another Bishop might be.

12.8 A CRITICAL ASSESSMENT BY THE WRITER, IN CONCLUSION

In this section the writer has gone back over the preceding chapters with a more critical eye. What follows emerges from this reflective review.

In the first chapter one is struck by the powerful formative effect of early life. We often overlook the deterministic nature of our early history as we move through life. Genes and environment often produce the tension between what we were and what we wish to be. The challenge to master and balance this determinism seems to be the path to maturity and wholeness. Cassidy's home life was important in several ways.

12.8.1 Between conflict and peace

Cassidy mentions the way in which his mother's moments of anger directed at him developed an early mechanism of dealing with this. It was impossible for a small boy to adequately handle this emotion coming from a parent. So he developed ways to deal with this and to manfully bear it and where possible, avert or avoid the confrontation. This is not an exaggerated dimension and it operates in a largely obscure way, but it has meant that in community he finds it painful and difficult to deal with anger or accusations. So he will not usually answer anger with anger or accusation with counter accusation, but he bears it in non-reactive, painful silence.

But this has had another effect. Cassidy learnt about peace from his friend Pat Duncan, who introduced the writings of Ghandi to him at an early age. The idea of peace and non-violence as a means of combating injustice took hold of him, possibly because it sublimated his responses to his mother. But it was also, undoubtedly, a product of his boyish assumption of the agenda of a much older friend. Positively speaking, his considerable commitment to peace-making enabled him in interpersonal relations to bear insults without retaliating.

12.8.2 Between alienation and reconciliation

The witness of his grandparents was also a formative influence in Cassidy's life. On one hand they expressed deep love and appreciation for Afrikaners and related with the anguishes they suffered in the Boer war. Yet at another level they were caught up in the oppressive British system and war machine. So Cassidy grew up with the ambiguity of deep empathy and understanding contrasted with a sense of deep outrage and fury at the injustice of war and discrimination. This transferred readily to the Apartheid struggle. There was an ambiguity he sought to manage that drove him away, in protest, from the oppression by the Afrikaner political administration, yet thrust him toward Afrikaners at individual levels in empathy and reconciliation.

This reconciling theme still continues in his leadership, in his capacity to deeply understand the way in which alienation enters community, and the need for relationship to be the key to its resolution. This attribute lead to the inclusion of alienated communities in the conferences he initiated and contributed to their success.

12.8.3 Between church and mission

Perhaps the most painful relationship for Cassidy has been the one with church structures. Despite broaching important ecumenical events for discussion with ecumenical bodies, there has been little or no reciprocity. At congregational level city missions have drawn the church into evangelistic missions but often without ongoing support for the work.

The Lausanne Movement, though, celebrates him for his wise leadership and energy. He is sought after as a conference speaker in Australia, Europe and North America and an evangelist in Africa.

In ecclesial circles in South Africa there is a disregard for the treasure in the earthen vessel that he constitutes. Cassidy has always been a professed servant of the church. This commitment to serve stands in the definition of AE's ministry.

Dr Khoza Mgojo is a distinguished Christian leader. He has served as the President of the Methodist Conference, the President of the Federal Theological Seminary, The President of the South African Council of Churches - and as a commissioner on the Truth and Reconciliation Commission, chaired by Desmond Tutu.

Below is a summary of a telephone conversation with him, recorded in notes on January 25th 2010.

Michael has been one of the greatest preachers of the Gospel. He is a prophet speaking about things that church leaders have not thought about and initiating strategies that they should have. His pastoral ministry elevates him.

He has not been used within the South African church as he should have. Ecumenicals have overlooked him perhaps from jealousy. I asked the SACC why they had not engaged in NIRSA. They replied because Cassidy was doing what they should have been doing. My answer was, "Surely then you should have cooperated and not withdrawn."

Cassidy never acted independently. He always brought others with him in forms of consensus. People were drawn to meetings arranged by Michael because of his gifts and insights.

Michael has courage. On one occasion Michael Cassidy and leaders of FEDSEM met to discuss the ongoing harassment by the security police at the institution. Michael made what seemed an impractical and ludicrous suggestion. "Invite them to tea." We all laughed but when I saw one of the same security policemen in the bank, I was emboldened to go and meet and greet him as human to human. He disappeared off the campus after that. He knew I had lost my fear and I had conquered him.

Michael has been greatly underused and overlooked by the national church. He has so much to give. Perhaps they have withdrawn because they feel awkward when the things they should be doing he does when they don't do it. I believe even as a layman that he has been one of our greatest church leaders. He was gold. We had John Rees as a layman of huge influence in Methodism and in the SACC. Michael's influence spreads across Africa.

I do know of a special case of one of our Methodist ministers, Creswell Mkize. He was bound in animosity and hatred by Apartheid. His contact

with Michael set him free when he went to SACLA. He became a man of life and love and grace and was the first black minister to minister in a white congregation at Metropolitan Methodist church in Pietermaritzburg.

Dr Mgojo, in his comments, suggests that often Cassidy's capacity to respond and lead at historical moments caused a measure of jealousy and pique in the ecumenical movement. Here was one man doing what ecclesial bodies were not doing adequately. Calvin Cook tends to agree that Cassidy did what the church should have done. No doubt his independent position helped him do that.

Much of the answer probably lies in the parochialism of the church. The higher echelons are focussed downward to the shepherding of churches. Local ministers in congregations are almost entirely preoccupied with the enormous challenges of pastoral care and the growth and maintenance of their churches. Anxieties about dissipating or diverting their human and material resources to other organisations, are widespread. The relationship between church and parachurch has been largely bedevilled by the confusion and uncertainty that lies between church and parachurch structures. The high cost of maintaining parachurch ministries also creates worry. In this relationship Cassidy has been pro-active, especially within the Lausanne movement, in seeking to stimulate dialogue.

In these days following his retirement, the most consistent and inclusive fellowship that embraces him and is motivated to use and encourage him, are businessmen and leadership structures of high standing. These are people devoted to using their faith in the transformation of South Africa as their professed mission. The great challenge is to bring these forces to each other, to include the local church in this movement and to enlarge this potential. The life and work of Cassidy has great ongoing relevance here.

12.8.4 Between evangelism and theology

The chapters on mission and evangelism point to the close relationship between theology and evangelism. This means that evangelism and theology are really bedfellows. The evangelist should preach from theological reflection and the theologians should translate his theology into proclamation. Helmut Thieleke comments on the different theological profiles in the New Testament as follows:

The reason why we find these different profiles is that the N.T. offers theology as well as proclamation. We have thus to ask what is the implication of this for our initial thesis that theology comes after proclamation, that before we can practise theology we have first to be reached by the Word of proclamation which renews our existence. If the kerygma as we have it in the NT manifests a combination of theology and proclamation, this seems to be a weighty indication that the material subordination of theology to proclamation does not have to find expression in a perceptible chronological progression.

In fact there is no moment of pure proclamation just as there is no pure state of contemplation or feeling. As proclamation is appropriated and articulated and passed on it is already caught up in reflection and brought into relation with our stock of concepts, to the questions and states of our existence, to the situation of the hearers and much else. This means that what is proclaimed

and passed on - even and precisely when it takes the form of recorded facts that affect me deeply like the history of Jesus – is always present in interpreted form. This process of interpretation is itself theology. (Quoted in an excerpt from an edited volume containing unabridged chapters from the original source) (Anderson:101).

Cassidy grew his theology from proclamation. He was constantly in an interpretive reactive mode. Every message he preached took into account the existing personal and social context in situ at that moment, bearing in mind the recipients. All his preaching retained both the kerygmatic deposits of the New Testament and the contextual revisions of the present time, the place and the recipients of the message. This drove his preaching beyond the narrow proclamation of repentance and faith, into the Luke 4 understanding of a holistic salvation and the Kingdom of God.

In Anderson's *Theological Foundations for Ministry*, Thieleke says the following:

Theology as a reflective act can only be subsequent to the meditation that has risen in the event of the new creation..... No matter what may belong to the sphere of theological reflection, it is always grounded in that which is the ground of the new existence itself. No matter how it goes into detail, its intention is always to describe the truth, God's truth. Since however, disclosure of this truth is bound up with a specific state of existence, with being in truth, theological reflection on truth is also tied to the existential pre-condition. It can be pursued only on the basis of a state of existence which already has a break with the old existence behind it and which has been called to life by the active Word of the miracle of the Spirit (Anderson: 99).

Cassidy stands upon this proposition.

12.8.5 Between independence and accountability

The average minister would regard any proposal that his church council should write his sermons for him as ludicrous. The central idea in the Reformation is Sola Scriptura. It is the essential and only source of illumination and inspiration. The Reformation insists that the individual has the right of unhindered access to and the receiving of God's word.

Evangelists especially believe in listening and searching for messages from the Bible that will enable them to be heralds and reapers. This largely depends on an independent listening and study to enable a relevant and timely proclamation.

Cassidy has drawn on the scriptures in this individual and personal way, not only for his evangelism but in all he does. The initiative for the conferences came from this belief and action. His leadership of the ministry, his social orientation, his marriage and experience of life all have this as a source. This can breed an independence of action that carries a danger of deafness and blindness to other inputs. This can seem to be naive because it might not integrate other data which may enrich or contradict.

In the early years, Cassidy was in close touch with the team, and thus had the correctives of close colleagues. This is no longer the case. So Cassidy often goes beyond to friends and prayer partners in a consulting network. Often this contact serves as an affirming relationship

or an encouraging network. In these closing years it would be a blessing for him to renew or establish close friendships which would enable him to share his life deeply with peers that could be true and interactive and not just rubber stamps. This is one of the banes of leadership. The more you progress in prominence the more isolated you become.

12.8.6 Between strategy and reality

Cassidy's vision was to reach the cities of Africa with the gospel. Two questions remain: Did he leave a lasting legacy in this regard? How strong is the AE presence in African cities?

The ministry is a work in progress. Ten teams exist and these are influential and well regarded in the Christian community in the different cities and countries where they are located. The work has four pillars - evangelism, relief and development, reconciliation and training. These are young seedlings. Africa has hardly the capacity to support its own churches let alone costly parachurch structures. So the challenge of financial provision is daunting. The work does provide a capacity and sum of individuals and resources that are reasonably formidable. African cities, especially in the former British colonies where English is spoken, have had some good penetration and repetitions of engagement. Two of the teams in Africa, namely in Rwanda and the DRC, are French-speaking. So there is promise.

One of the pressing needs is to do a better job of the analysis of cities and so to design strategies in more particular ways to align the AE complexity to the range of needs in individual cities. (See Appendix 3.) Given the fact that different teams arise within nations in different ways, Cassidy's legacy has been organizational in enabling team members and leaders to start and to function. How some of them feel about Cassidy has been reported in this chapter. Cassidy has himself been engaged in direct evangelism in these cities for more than forty years. There is a rooted promise and structure in many. These teams need to press forward the commitment to evangelize in word and deed in freshly considered ways.

AE was never a Cassidy ministry. Indeed it was only in the national conferences that Cassidy's profile was strongly evident. So this posture has enabled the prospect of continuity with a relatively easy transfer of identity. This is discussed earlier in this chapter.

12.8.7 Between Nazareth and Jerusalem

In connection with the above Cassidy also faces challenges in relation to the geographic location of his home and office.

Pietermaritzburg is like a Nazareth, away from much of the South African dynamic. So Cassidy is not close to the ferment and growth of cities and their circles of influence and their networks.

Frank Chikane made this observation about Cassidy in an e-mail received on Monday 11th November 2009:

Although I have known Michael Cassidy for a long time and interacted with him on various ideas and projects he was planning to undertake including sharing conferences, workshops, etc. I really have not worked with him closely at a personal level. Most of the one-on-one consultations were about testing his ideas as well as getting my opinions about them. In

many instances he used me (in a positive sense) as a sounding board. The reality is that no one can find fault with Michael Cassidy's evangelical commitment to the Gospel, evangelism and missions, and commitment to "Holy Living". He is rooted in the scriptures and takes seriously the Word of the Lord. On matters of social justice and reconciliation in South Africa and elsewhere on the continent, few would surpass his contribution. There is no one who can also take away the unique role he played as a "lay" worker (in the traditional sense of the concept) which goes beyond anything that "ordained" workers have done.

He was way ahead of most white Christians in his position against the racist Apartheid system and in efforts he made to change attitudes in this regards to comply with the demands of the Gospel. The challenge with the "space" he occupied is that he was seen by whites as "too radical" whilst blacks on the other side of the scale felt he was "not radical enough". As a result some of his ideas were seen as falling short of what was expected amongst some of the young black Christians. Being an "evangelical Anglican" as I would describe him, opened doors for him in many places, including many African countries. He was nevertheless an ecumenical per excellence within the evangelical tradition. The challenge with classical evangelicalism is that it tends to keep its world within the family rather than extend itself to the greater ecumenical family.

The transitions in South Africa have had their effect. Nevertheless Cassidy's insights and legacy still have great significance. As has been indicated, Cassidy's role in the body politic has not been dramatically activated by others. Cassidy has also stepped down in relation to the work of African Enterprise where he now serves as founder and father of the ministry.

All of this needs re-evaluation and a change of focus and strategy for Cassidy. He is no longer at the heart of things or able to orchestrate events. Certainly the securing of his legacy (this thesis being an aspect of this) and the writing of his memoirs or biography might be an important new point of departure. Other structures and prospects are open to Cassidy and prospects are arising for further mentoring and teaching which have good potential. Watch this space. Will isolation restrict him or will his influence regain a fresh momentum?

12.8.8 Between the social and the spiritual

The chapter on love is the longest among those relating to the different marks of the church in the Jesus prayer. All of Cassidy's initiatives in the areas of peace, reconciliation and justice have borne fruit.

Cassidy's strategy may have been flawed in part. Cassidy, along with others in the SACLA 2 and NIRSA initiatives (both strongly geared toward social reformation and change), defined the problems facing South Africa in intimidating categories. In SACLA 2 they were named Giants and they covered a huge range of social challenges. The delegates to NIRSA were confronted with an even larger range of needs and problems that needed action. This was followed by a sort of paralysis of initiative in many cases in place of the rise of independent and corporate Christian action. The church readily buys the propaganda of state and ideology that it is essentially an organ for spiritual help and guidance only.

At the heart of this lies the deep problem of a church that seems incapable or ill-equipped to affect the outcomes of present-day South Africa. Cassidy expected his own activism to be normative for others. He also continued with the long-standing presupposition that change and transformation are facilitated by leaders in high places. This too might be disappointing. Many business and political leaders might not have the spirituality or theology that fosters engagement.

There always remains hope in these prospects of service and transformation. The seeds that have been sown are sprouting in several places. One way forward would be to refocus the work of the local church around a church-based project concept and to form, among leaders, the sort of service groups that emerged in the past - groups such as the Clapham Sect.

Dietrich Bonhoeffer in his book *Ethics* examines the complexities of arriving at a balance. In an excerpt from Anderson's edited collection, he says that:

The possibilities of the division of reality in Christian and spiritual spheres create the possibility of an existence in a single one of these spheres. A spiritual existence, which has no part in a secular existence, and a secular existence that can claim autonomy for itself.

So long as Christ and the world are conceived as two opposing and mutually repellent spheres, man will be left in the following dilemma: he abandons reality as a whole, and places himself in one or other of the two spheres. He seeks Christ without the world, or he seeks the world without Christ. In either case he is deceiving himself. Or he tries to stand in both spheres at once and thereby becomes the man of eternal conflict, the kind of man who emerged in the period after the Reformation and who has repeatedly set himself up as representing the only form of Christian existence which is in accord with reality.

It may be difficult to break the spell of this thinking in terms of two spheres, but it is nevertheless quite certain that it is a profound contradiction to the thought of the Bible and to the thought of the Reformation and that consequently it aims wide of the reality.

There are not two realities, but only one reality, and that is the reality of God, which has become manifest in Christ in the reality of the world. Sharing in Christ we become at once in both the reality of God and the reality of the world. The reality of Christ comprises the reality of the world within itself..... The whole reality is already drawn into Christ and bound together in Him and the movement of history consists solely in divergences and convergence in relation to this centre(Anderson:541).

Cassidy does not live in either a secular or a spiritual world. He has great capacities to bridge complexity and bring balance and coherence. He holds tensions easily and navigates their perplexity. He manages polarities and is open to receive alternatives from any quarter

He maintains a measure of independence regarding his beliefs and actions. He is defined by a biblical orthodoxy, yet he is charitable and respectful before other positions. As has been pointed out repeatedly in this work he resists polarisation and the animosities that flow from it.

12.8.9 Between word and deed

There is enormous potential for the changing of lives in evangelising. So proclamation was experienced by Cassidy, and the many respondents to his message as an evangelist, as having great effect. Real turnaround and deep salvation and liberation were found in the rallies.

However, in the mounting of conferences Cassidy might have assumed that the conference format of teaching and exhorting and prophesying would galvanise in the same way. Cassidy saw word as the beginning of deed. But conferences are notorious for their disappointments as change and initiative are slow in coming and they attract individuals who become veteran attendees.

So action and transformation have not issued adequately from this investment in the gathering of the church, with the exception perhaps of PACLA and SACLA.

In Uganda, Festo Kivengere was instrumental in linking the ministry to a massive programme to aid refugees returning to post Idi Amin Uganda. This included job creation, upliftment and reintegration into society. The African Enterprise ministry fostered the building of over twenty schools. This legacy established the relief and development arm of the African ministry. In Rwanda today, the AE ministry is primarily focussed on rebuilding the nation in practical ways.

This partnership between word and deed has to be revisited and enhanced. It has not proven to be as effective as Cassidy might have hoped. A proper balance between word and deed needs to be struck in the city mission and this might need to rise from economic empowerment and other initiatives that come from a strengthened base and from expertise in rescuing Africa's poor and homeless. The church is an organ of justice, not just its champion.

12.8.10 Between non-violent resistance and revolution

While Cassidy's prophetic voice was alive during the Apartheid years - was it enough?
While the strategy of gathering people together was inimical to Apartheid and effective - did he identify sufficiently with the oppressed?

Many, especially in the liberation movements, would answer: No, not in the light of the solidarity of people like Beyers Naude and Nico Smith. There was little rapprochement with those advocating black or contextual theology during those days and few whites were invited to contribute. Cassidy had good connections in Pat Duncan and members of the Liberal Party, so the cause was strongly embraced, but violence as a means was in opposition to his belief in what he understood to be the Luthuli and the Ghandi way - non-violence.

Cassidy was deeply committed to the action/reflection model of relating to the world. So his own inquiry into biblical guidance was important. The interaction with Black theology in this chapter is interesting and informative.

Who was sufficient for those days? By the standards of the military exponents of the anti-Apartheid struggle only some were heroes and the rest were deficient. By the standards of international evangelists, Cassidy's peers, who were bent on the primary role of proclamation and the issues of truth, he was a forerunner and extraordinary. Just how should such a question be judged? Mission in this world often appears to be ambiguous.

12.8.11 Between prospect and promise

In reviewing the chapter on organisation and management it would be of help, I believe, to mention the following: There was a side-effect to the acquisition of fellow-workers. Cassidy was able to infuse his co-workers with the possibilities of growth. In his enthusiasm and belief in others he, in some instances, talked about future prospects as the ministry grew. While he might have meant opportunities for elevation as a **prospect**, following growth and faithfulness, some took his words for a **promise**.

The acute nature of joblessness in South Africa carries great anxiety, and employment issues may create different perceptions and contestation. At AE different interpretations produced a real problem. An expectation was created that was not met as new appointments followed a process of advertising and selection. This in turn produced a sense of injustice in those who believed that a prospect mentioned was a firm offer. The resentment became evident and endemic and this weakened prospects for upward mobility. Resolving this issue is important for healing and renewal.

12.8.12 Between focus and range

Although the range of the ministry of African Enterprise emanated from Cassidy's theological understanding of Gospel application in a comprehensive way, this has had the effect of putting the ministry under great strain. Complexity demands a wide range of support and administrative structures and these require more funding and man-power. With the escalation of vision and the addition of new nuances and aspects of mission, staff members were stretched to the point of inefficiency.

It has become important for Cassidy and the partnership to consolidate and review the AE agenda. Cassidy was able to accommodate and apply his huge capacity for work, his breadth of vision and his understanding of the Kingdom of God in many ways. In the future there might well be a refocusing and even a loss of what he has given, but surely what he has stood for will rise again through records like this thesis and his own many publications.

I close this assessment of the life and ministry of Michael Cassidy with a quote from John Bright:

Whatever may be said about the coming of the Kingdom of God, this much is certain: he who refuses its call has said No to his very self. But this, too, we may affirm: he who takes this step blind, going forth he knows not whither, but looking for a City whose builder and maker is God (Heb. 11:8-10), shall surely be reckoned to the seed of Abraham, that elect race, that spiritual Israel in whom all the earth is blessed.

Nor will he who walks the path of faith walk in darkness. True, he can never see the ineffable glory of the rule of God triumphant on earth; nor can all his efforts usher it in. But because he has in faith said Yes to the calling of Christ, he will understand the mystery that "the Kingdom of God is at hand": the future victory has become to him a present fact.



In the light of that assurance he will labour, performing those tasks which are set before him in the confidence that he does not labour in vain .What though what he builds seems only to be in relation to a visible church of wood and stone and mortal men? His eyes will be able to discern towering above it the walls of another invisible structure which in and through his labours has been built, the very ramparts of the city of God. He will know that he has spent his life in no higher employ. The future he will leave with God, who is Lord also of the issues of history (Bright:275).

CHAPTER THIRTEEN

CONCLUSION

13.1 INTRODUCTION: THE KNOWLEDGE AND THE PRESENCE OF CHRIST

Jesus' prayer for his disciples, as recorded in John 17, forms the leitmotiv of this thesis, encapsulating the various aspects of the life and work of Michael Cassidy. The different chapters of the thesis were therefore arranged around the elements of the prayer.

The Lord ended his prayer with a passionate supplication, which I would like to quote to introduce my concluding remarks:

O Righteous Father! The world has not known You but I have known you; and these have known that You sent Me. And I have declared it, that the love with which You loved Me may be in them, and I in them (John 17: 25-26).

The recognition of Christ as the Son of God was the first foundational, essential knowledge that the disciples had revealed to them. We have knowledge that is not discerned by the world. The mission of the church is informed by the knowledge of God as revealed to Jesus.

The hope of the Church lies surely in the indwelling presence of Christ in the believer. This is quickened by the Holy Spirit - who is the Spirit of Christ - as a gift and provision that provides power for the continuing work of Christ through the remarkable creatures we call Christians.

So a crucial reference point for mission and discipleship is the realisation of the presence of Christ. We have the assurance that where two or three gather He is present - but also, critically, that Christ is present within the believer.

This was the mark of Michael Cassidy's life and ministry: *knowing* Jesus, and living in his *presence*.

13.2 HYPOTHESIS REVISITED

Concluding the thesis, looking back on the wide scope of material that was brought together and analysed, it seems that the hypothesis – as posed in the *Introduction* to the thesis – has proved to be correct.

The story of Cassidy is indeed of interest because he refocused the ecclesial centre of gravity. He in no way subverted the importance and character of the local church as a place to be geographically located for multi-generational Christian communities who need fellowship, word and sacrament. He took the idea of lay mission forward to a new place not only in innovation and enterprise but also in a complexity of mission that was not hesitant to relate the Gospel to anyone, anywhere in whatever circumstances.

Cassidy did this essentially from an inner impulse, a Christological commitment in relation to a situational context. He did not entertain radical disjunctions and discontinuities. His was an orthodox belief, married to a contemporary perspective. He served the local churches as a primary function but he lead a parachurch structure with mission in mind.

13.3 SUMMARY

We now come to an overall summary of the thesis. This work is a reflection on and case study in apostolicity. It is also about the power of an individual to be a change agent in socio-political contexts. Its subject is Michael Cassidy, founder and former president of African Enterprise (an international evangelistic organisation that partners with churches in Africa to foster the growth of the Christian movement in cities through its ten national indigenous teams, spread through the continent). Cassidy is highly regarded as a prominent evangelical leader and a strong influence in the Lausanne movement.

The thesis traces the ministry of Cassidy in the years leading up to the founding of the work of African Enterprise and nearly 50 years of witness in the turbulence of Africa and South Africa during and after the Apartheid years. This historical review has special interest for the ecumenical witness of the church in its fight against Apartheid, through great conferences like the Durban Congress on Mission and Evangelism in 1973, SACLA 1 and SACLA 2, the National Initiative for Reconciliation, and the Rustenburg Church Consultation.

Other aspects of the thesis focus on theological, missiological and philosophical perspectives on Cassidy's work, with a discussion especially around the relationship between truth and the socio-political implications of love. The highly controversial debate on gay marriages, as well as the Marriage Alliance and Cassidy's struggle to bring a biblically based outcome to the legislation on these matters, are discussed.

A very primary interest expressed in the thesis is the idea of lay apostolicity. This is powerfully raised by Cassidy whose ministry has been as an unordained layman. The structures for mission are examined from both a Protestant and a Catholic perspective. The writer argues that Cassidy's ministry has special value as a model and example to others, in understanding and participating in the apostolic ministry of the ordinary Christian man and woman in the local church or in the working context and also for leaders in South Africa's growth toward wholeness and transformation.

As noted above, the thesis takes as its leitmotiv the Prayer of Jesus in John 17, and Cassidy's life is discussed alongside reflections of and in relation to the marks that Jesus prays for in his apostles (and those who follow) in the hours before his passion. These have been identified as *mission, glory, unity, love, truth, holiness, spirituality, joy* and *succession*. Chapters on each of these appear in the thesis.

An analysis of Cassidy's witness and mission was made through a survey involving 120 respondents to measure the effect of Cassidy's ministry. The chapter on *Joy* deals with this. The last two chapters deal with assessments. The first of these looks at the dynamics of leadership and a critical assessment by Cassidy's peers and others. Finally there are a number of useful historical documents in the *Appendices* that amplify and enrich the data in the thesis. Abridged material for readers and ministers introduce readers to the books that Cassidy has written. Fairly large collection might be of special value as a synopsis and

compendium for lay readers and ministers. There are two final documents which focus recommendations to the ministry of African Enterprise and the work of God in the Methodist Church of Southern Africa. These are at APPENDIX 16 & 17.

13.4 *MOJALEFA*, THE HEIR

Right at the start of Cassidy's story mention was made of "Mojalefa", the Sesotho name that was given to Michael by his African playmates. Cassidy was fond of the name, because it referred to him as the "first born", the heir to his father's fortunes. Looking back over many years, the name still applies, but with greater significance. Cassidy became in the true sense of the word also the heir to his heavenly Father, whose riches he lavishly shared with all around him.

Cassidy was a man of many facets, a human being with talents as well as shortcomings. He was the "earthen vessel" in which the treasures of God were stored. He was from time to time criticised from opposing sides. Some of his evangelical colleagues thought him to be "too political" in his message. Liberation theologians challenged him for "not being political enough". In running African Enterprise and in his relationship with his team, one or two found him to be rather strict, whilst the majority saw him as lenient and loving, almost to a fault. He was invited to speak across the globe, in many churches, yet his own denomination, strangely, did not use his talents the way they could have.

But in the end, looking at the life and ministry of Michael Cassidy, we may conclude that his legacy is without question: "Mojalefa, the heir and the source of the enrichment of others. May there be many beneficiaries.

The comments of Dr Zolile Mlisana, chairman of *Heartlines* and a former General Secretary of the South African Medical Association, provide a fitting end to this thesis:

The life and ministry of Michael Cassidy speaks deeply of the relationship and balance between personal gifting and passion, the importance of the 'local church' or denomination and the burden of prophetic ministry by the broad church to the nation. In the SA context, all these were overwhelmed by the racial stratification and politics of our nation – which would have made his task that much more difficult.

Michael lived to cross all the lines, or dare I say bond all the divides, in a consistent, self-driven and indeed risky manner, much to the benefit of all these often estranged strata. His personal journey could be dubbed as 'on the way' – from country to country (SA, Lesotho, UK, US), straddling theological streams from Anglican to Baptist Reformed and Pentecostal and 'mixing' evangelism and politics. Whereas this could have traumatised anybody else's self identity, it probably facilitated MC's and preserved the purity and sense of his personal calling for the benefit of both church and nation. It defines the apostolic as a gift, and not an institutional 'profession'.

His unique approach to ministry has taught him to walk in friendship with many others rather than structural interdependence with those he serves and those he serves with. This is a gift to many and a consummation of his service. Our saviour said after all "I do not call you servants but friends".



His ministry life also brings some light into the question of authentication (ordaining) of anyone's calling by recognised structures. What about the calling of the 'lay'? He has worked with, and complemented the church without being caught up in its internal politics/machinery. Similarly, and at much cost to his reputation (the risk of being maligned) he has served the nation without being ensnared by its racial stereotypes. His independence has probably been the critical factor in winning positive response from a wide range of leaders each time he sounded a national clarion call.

MICHAEL CASSIDY'S CREED AND PHILOSOPHY.

My creed is simple; Jesus Christ is God, Lord, Saviour of humankind
and coming King.

From that flows my code of conduct and the path from success to significance.

1. Hand everything over to Him, stay his friend and be true to Him.
2. Stand firm on the Bible as God's authoritative guide for life and living.
3. Aim to correlate behaviour to profession but rejoice in God's forgiveness for failure.
4. Be always willing to tell others about the One whom to know is life eternal.
5. Keep all life's primary relationships strong and intact, for this is the heart of things.
6. Discern God's place and calling for life and stay at the centre of his will.
7. Give everything your best shot.
8. Make forgiveness a way of life and do not retaliate for wrongs, because vindication of his own is God's business.
9. Be strong and very courageous, as God told Joshua, because life is tough, but it yields to courage.
10. Aim to finish better than you started remembering too that when this day is done, the best is yet to be, because heaven is our final home.