

**MICHAEL CASSIDY**

**Lay Apostle to the Cities of Africa.**

**A biographical, interpretive and critical study of the role of Michael Cassidy, as a layman, in the life of the Church and its mission in Africa. (1957-2007)**

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## **CURRICULUM VITAE.**

John V. Tooke was born in Pretoria on 1 December 1937. His early work experience was in commerce, industry and politics. His conversion, during the first mission of African Enterprise in Pietermaritzburg led him, in time, to join this work in 1967.

He studied Missiology at UNISA under David Bosch and at Fuller Seminary School of World Mission in Pasadena during 1972 obtaining the degrees of B.A. with a major in Missiology. He received a Master degree in Missiology after two spells at Fuller Seminary in 1974 and 1994

In 1974 he attended the Lausanne Congress. He later served a number of years on the Lausanne Committee for World Evangelisation. He was the Africa representative for 5 years for the Mustard Seed Foundation that encourages mission and ministry in local churches in Africa's big cities. He was ordained into the Methodist Church in 1990.

During his time at African Enterprise he helped to set up a number of National conferences for Christian leaders. These included the Durban Congress in 1973 the South African Christian Leadership Assembly in Pretoria 1979. He convened the theology group for the National Initiative for Reconciliation. He has a special interest in the legacy of Michael Cassidy the founder of Africa Enterprise.

## SUMMARY.

This work is a reflection about 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 Dr. Michael Cassidy who is founder and former international team leader of African Enterprise, an international Evangelistic organisation, that partner with churches in Africa to foster the growth of the Christian movement in cities through its ten national indigenous teams spread through Africa. Cassidy is also regarded as a prominent Evangelical leader at home and abroad, and is a strong influence in the Lausanne movement.

The thesis traces the ministry of Cassidy in his years leading up to the founding of the work and his 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 1973, The South African Christian Leadership Assembly (SACLA I and SACLA II), the National Initiative for Reconciliation and the Rustenburg Church Consultation.

In the research the theological, missiological and philosophical motifs of Cassidy's work are discussed, with special attention to the issues of truth and the socio-political implications of love. The thesis also describes Cassidy's involvement in the Marriage Alliance and the struggle to bring a biblically based outcome to the South African legislation on the matter of gay marriage. Cassidy's worldview and his spirituality, weighed against the current debate on these issues, are examined.

A primary interest expressed in the thesis is the concept of Lay Apostolicity, a concept that was powerfully raised by Cassidy whose ministry has been as a layman who has not been ordained. The structures for mission are deeply examined from Protestant and Catholic perspectives. The writer argues that Cassidy's ministry has special value as a model and example for 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.

The thesis takes as its leitmotif the Prayer of Jesus in John 17 - and the life of Cassidy is discussed alongside reflections of and in relation to Jesus' prayer for in his Apostles ( and those who follow) in the hours before his passion. The 'marks' in Jesus' prayer have been identified as: Mission, Glory, Unity, Love, Truth, Holiness, Spirituality, Joy, Successive Chapters on each of these appear in the thesis.

An analysis of Cassidy's witness and mission was made through a survey with 120 respondents to measure the effect of Cassidy's ministry. The chapter on Joy deals with this. The final chapters deal with an assessment of Cassidy's life and work. The first of these looks at the dynamics of leadership and a critical assessment of his peers and others. The last chapter on "The measure of the man" attempts to list and clarify special significances, abilities and characteristics that have contributed to a unique calling and contribution to our understanding of Lay Apostolicity.

## DEDICATION.

In writing this Thesis on Michael Cassidy I would seek to **celebrate** the ministry of a lifelong friend and colleague shared, in periods, in a mutual experience of evangelism and the journey of mission. His is a life that blesses and influences. As the idea of ‘team’ was innate to Cassidy, this work also honours former colleagues in the first generation team. These stand as living, stones in the foundation of the work of African Enterprise.

The **dedication** must go to my beloved wife Rona. Who knows the manifest sacrifices, difficulties and fears that my obedience to God wrought in her life? She has always loved, always endured, always partnered and provided space for ministry that kept me from her side. Through this let her be tenderly remembered and thanked as well.

I **acknowledge** also the promptings and encouragement of my three sons Lance, Larry and Lloyd which were largely influential in promoting the idea of a thesis on Michael Cassidy. Perhaps this was a strategy to keep me from atrophy. Sons outgrow their father’s wisdom as they cultivate their own. I hope that they might, in due course, read what is hidden here of things beyond their ken.

**Thanks** are rendered to Dr Calvin Cook who has filled my life on occasions with Grace and love. His guidance as a Church Historian and theologian carried wonderful insights that gave strength and help at key moments. Colleen Smith kindly helped with proofing the text.

This fosters also the **memory** of David Bosch who stimulated the writer’s interest in Missiology and demonstrated its meaning and spirit profoundly in his life, teaching and example. He was a companion on the Way who is greatly missed.



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# CHAPTER ONE

## INTRODUCTION

### 1.1. THE RELEVANCE OF MICHAEL CASSIDY'S MINISTRY.

#### 1.1.1. Evangelism in crisis

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

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

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

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

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



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

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

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

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

### **1.1.2. Following Jesus**

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### **1.1.6. The fellowship principle.**

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

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

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

#### **1.1.7. A Witness against Apartheid and its elaboration.**

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

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

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

### **1.1.8. The Challenges of the New South Africa.**

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

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

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

### **1.1.9. A Search for morality and truth**

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

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

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

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

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

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

## 1.2.HYPOTHESIS. AND AIM OF THE THESIS

The *hypothesis* for the thesis is as follows:

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

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

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

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

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

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

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

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

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

### **1.2.1. A renewal of Lay Witness.**



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

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

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

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

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

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

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

### 1.3. METHODOLOGY.

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

#### 1.3.1. Quantitative study.

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

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

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

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

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

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

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

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

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

### **1.3.2. Qualitative Study**

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

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

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

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



### **1.3.3. Participant Observer.**

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

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

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

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

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

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

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

### **1.3.4. Former research**

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

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

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

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

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

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

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

### **1.3.6. The tone and tenor of the research**

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

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

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

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

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

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

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

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

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

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

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

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

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

#### 1.4. PROPOSITIONS AND AXIOMS.

##### 1.4.1. A creeping reversal.

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

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

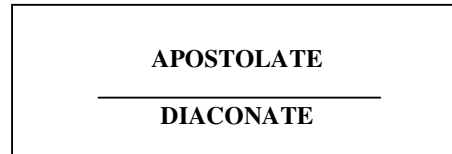


DIAGRAM A1. Apostolicity enabled and supported by deacons.

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

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

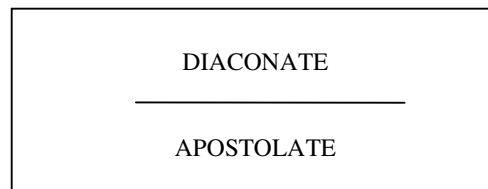


DIAGRAM A2. The primacy of institution over apostolic movement.

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

#### 1.4.2. A structural imbalance

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

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

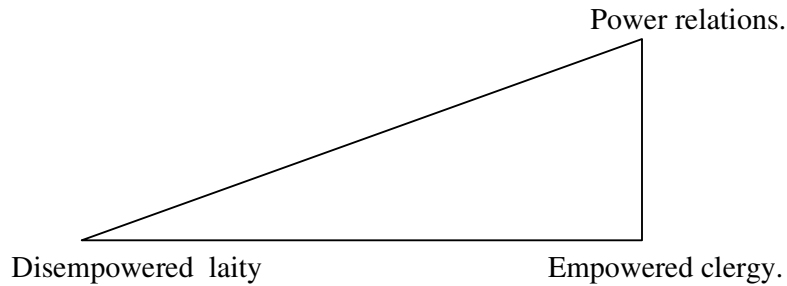


DIAGRAM B. The professionalisation of ministry created a new class.

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

### 1.4.3. A philosophical switch.

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

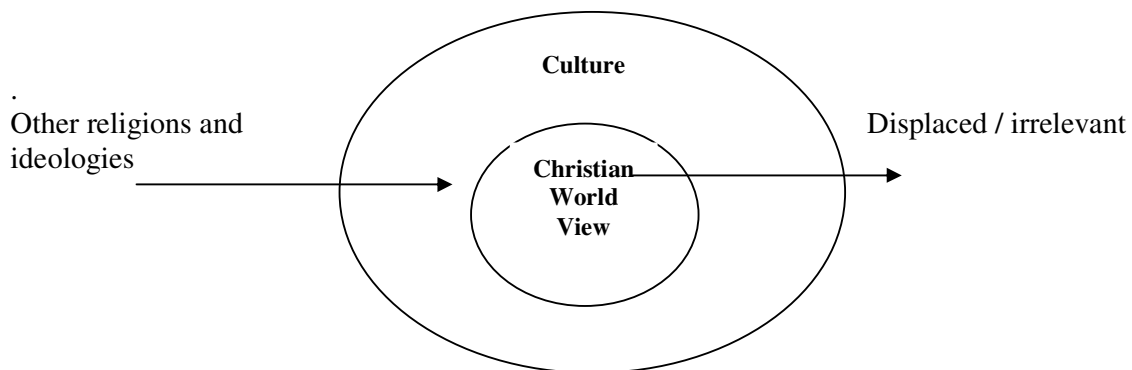


DIAGRAM C. The displacement of the Christian worldview.

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

## 1.5. THEMES.

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

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

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

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

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

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

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

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

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

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

## 1.6. KEY WORDS.

*Apostolicity.*

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



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

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

#### *Conversion.*

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

#### *Evangelism.*

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

#### *Evangelical.*

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

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

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



believers).

### *Holism.*

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

### *Laity.*

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

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

### *Modalities and sodalities.*

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

### *Stratified evangelism.*

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

### *Voluntarism.*

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

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

#### *Worldview.*

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

### 1.7. OVERVIEW OF THE THESIS.

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

#### Chapter one: Introduction

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

#### Chapter Two: The Makings of the Man.

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

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

*As you have sent me into the world I also have sent them into the world (Jn.17:18<sup>1</sup>).*

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

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<sup>1</sup> All biblical quotes from New King James Version. Thomas Nelson.1983.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Chapter Twelve: Treasure in an Earthen Vessel

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

### Chapter Thirteen: Conclusion

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

### APPENDICES.

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



#### DIAGRAMS.

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

#### BIBLIOGRAPHY.

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

## CHAPTER TWO

### THE MAKING OF THE MAN.

#### 2.1. WHAT'S IN A NAME?

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

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

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

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

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

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

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

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

## 2.2. POWERFUL AND ENDURING CHILDHOOD INFLUENCES.

### His parents.

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

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

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

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

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

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



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

### His grandparents.

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

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

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

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

### Friendships.

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

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



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

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

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

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

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

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

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

### Michaelhouse

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

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

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

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

### 2.3. THE CHRISTIAN PERSUASION

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

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

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

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

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

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

#### 2.4. THE REASONED THINKING OF ANGLICAN THEOLOGIANS IN ENGLAND.

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

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

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

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

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

#### C.S. Lewis.

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

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

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

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

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

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

## 2.5. THE EXAMPLE OF INDEPENDENT MISSIONARY RESPONSE.

### The Cambridge Seven.

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

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

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

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

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

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

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

### The China Inland Mission.

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

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

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

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

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

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

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

## 2.6. THE BILLY GRAHAM CONNECTION

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

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

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

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

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

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

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

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



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

## 2.7. FULLER THEOLOGICAL SEMINARY

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

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

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

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

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

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

### Dr Clarence Roddy.

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



### Edward John Carnell

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

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

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

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

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

### 2.8. PACKER AND SCHAEFFER.

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

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

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

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

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

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

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

## 2.9. ABRAHAM VEREIDE.

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

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

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

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

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

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

## 2.10. INFLUENCES OUT OF AFRICA.

### The Tour of Africa.

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

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

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

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

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

### Festo Kivengere

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

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

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

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

#### Albert Luthuli.

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

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

#### Ebenezer Sikakane, Abiel Thipanyane and Mbulelo Hina and David Peters

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

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

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

#### Barbara Davies and Daphne Shabalala.

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

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

#### Charlie Bester and conscientious objection

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

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

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

### Dr Edgar Brookes and Bishop Alpheus Zulu

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

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

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

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

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

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

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



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

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

#### Professor Emeritus Dr. Calvin Cook

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

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

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

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

#### Carol Cassidy.

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



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

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

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

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

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

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

## 2.11. COHERENCE AND CONGRUENCE

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

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

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

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

## CHAPTER THREE

### THE MARK OF MISSION.

#### The Universal Mandate.

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

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

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

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

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

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

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

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

#### 3.1. DEFINING MISSION.

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

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

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

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

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

### **3.1.1. Evangelism and Mission.**

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

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

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

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

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

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

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

### **3.1.2. The relevance of the Gospel.**

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

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

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

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

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

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

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

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

### **3.1.3. Evangelism Imperilled by its Spiritualised Focus**

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

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

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

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

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

### **3.1.4 Light on the definition of Mission .**

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

### Douglas Webster

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

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

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

### David Bosch.

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

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

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

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



## The Missio Dei.

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

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

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

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

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

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

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

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

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

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

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

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

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

#### Willem Saayman.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### 3.1.5. Evangelism and Social Concern

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

We are reminded by Bosch (quoting Rutti),

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

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

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

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

### The World Council of Churches.

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

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

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

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

### The Lausanne Movement.

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

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

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

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

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

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

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

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

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

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



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

### **3.1.6. Incorporating this into African Enterprise.**

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

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

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

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

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

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

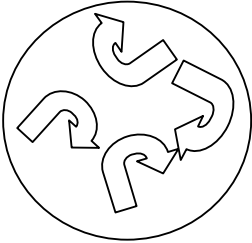
### **3.1.7. The Lausanne Structural Strategy of Cross-Cultural Mission..**

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

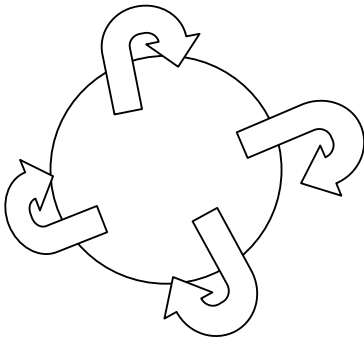


beyond its own geography. It accents the need for the crossing of cultural barriers and it gives understanding of strategic evangelism options that could foster church based lay engagement in evangelism.

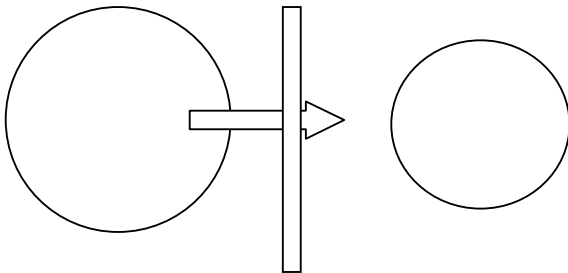
DIAGRAM D. A strategic perspective on Evangelism.



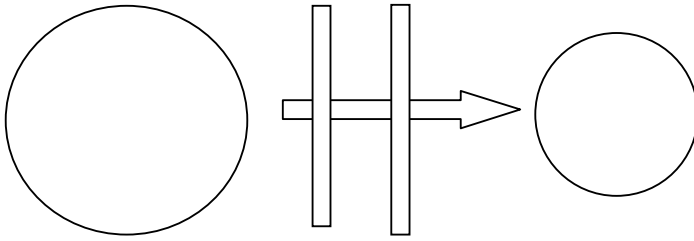
EO EVANGELISM. The church wins its own next generation through the evangelisation of Sunday schools and youth groups. This is not regarded as evangelisation as it perpetuates an “in house” form of outreach that is not expansive.



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



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



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

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

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

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

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

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

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

### 3.1.8. Modalities and Sodalities.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

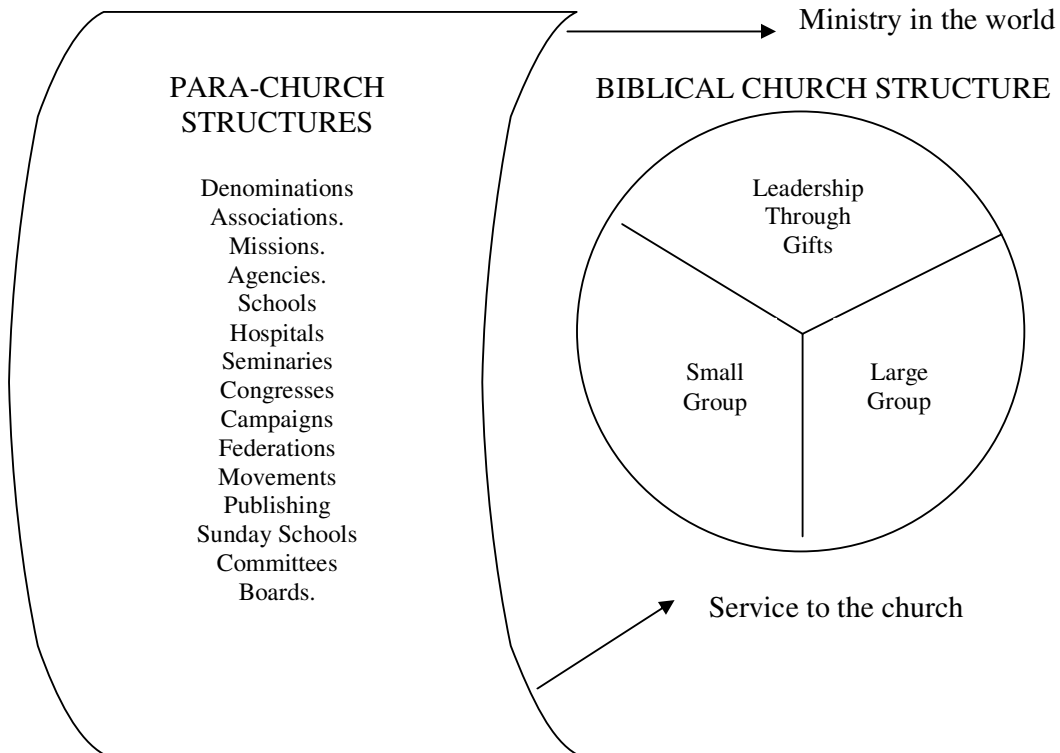
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<sup>3</sup> Further discussion around this relationship can be obtained from the records of the All-Asia Mission Consultation in Seoul, Korea, August 1973 in an article entitled *The Two Structures of God’s Redemptive Mission* [www.uscwm.org/mobilization\\_division/resources/web\\_articles\\_11-20](http://www.uscwm.org/mobilization_division/resources/web_articles_11-20).

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

The following diagram has value in this discussion.

DIAGRAM E. A Model for Church Structures



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

### 3.2. EVANGELISM TO CITIES.

#### 3.2.1. The Calling to a City.

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

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

### 3.2.2. African Enterprise Strategy for Urban Mission.

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

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

#### The Western Model.

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

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

#### Evangelism as experiment.

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

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

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

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

### The Birth of Stratified Evangelism.

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

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

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

### Multiplying teams.

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

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

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

## Understanding evangelism in Africa.

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

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

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

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

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

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

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

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

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

### **3.2.3.Perspectives on Urbanisation.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

#### Two effective models.

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

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



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

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

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

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

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

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

### 3.3. THE CHRISTOLOGICAL DETERMINANT.

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

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

Senior and Struhmueller make this comment:

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

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

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

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

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

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

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

## CHAPTER FOUR

# THE MARK OF GLORY.

### The Gospel and proclamation

*Father, the hour has come. Glorify your Son, that the Son may glorify you (John 17:1).*

*I have glorified You on earth; I have finished the work which you have given me to do. And now O Father glorify Me together with Yourself, with the glory which I had with You before the world was (John 17:4,5).*

*And all Mine are Yours, and yours are mine, and I am glorified in them (John 17:10).*

*And the glory which you gave me I have given them (John 17:22).*

*Father I desire that they also whom You gave Me may be with Me where I am, that they may behold my glory which you have given Me; for you loved Me before the foundation of the world (John 17:4).*

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Dr Calvin Cook, in a recent discussion suggested that glory as it relates to the John 17 prayer of Jesus, could be understood as repetitious conformity. The Son's glory is found in the reiteration of the Father in the Son. This could be better described as the gift of the true likeness of Jesus as the ultimate act of grace developing and being formed in the believer.

Jesus came to demonstrate within himself a likeness to the Father so that "anyone who has seen me has seen the Father". He is also able to say "I and the father are One," implying a seamless continuity of expression in which there is no divergence or even contrast between Father and Son.

The mark of mission, which is to go in the likeness of the Son's sending, is to be followed by conformity with the likeness of Christ himself. Mission has as its purpose therefore a sacramental outcome. The Christian in the world is also Christ in the world - not just in a weak presentation but in an actual mode.

It is sanctification in the believer that makes the missionary encounter more approximate, in the missionary's obedience, to the potential glory of this prospect, but not necessarily more worthy. Paul after all could not ever get over the grace that permitted him as a murderous persecutor of the faithful to become the foremost Christian ambassador. It was this understanding of grace that became the theological foundation for the very essence of the Gospel. Christ's continuing mission through us is a cause for wonder.

But it is in proclamation that God comes to the world alienated from Him. The Good News is pregnant with the imminence of God. God's Word is the place where God is revealed and where union with Father, Son and Holy Spirit becomes possible. Evangelism is the portal to glory because it fosters a new creation and sonship. In Romans 8:18 Paul expresses the hope of glory in the appearing of sonship: "*For I consider that the sufferings of the present time are not worthy to be compared to the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God*" (Rom 8:18-19).

#### 4.1. THE GLORY AS THE APPEARING OF CHRISTLIKENESS.

It is important to pause here and clarify and discuss this mark of mission as it applies to the ministry of Cassidy. This could have importance in the further development of a theology of mission and especially evangelism for Cassidy and his ministry. Evangelism is represented by the idea of sowing or of a herald proclaiming. The message is represented as a seed of the Kingdom of God that impregnates the human being, uniting with his spirit to produce a new creature.

This new creature is in mission. The revealing of the Christ in us represents the coming again of the person of Christ in each person's life in history. This surely encourages the idea of the believer as a sacrament or a means of grace. The end of evangelism must surely then be the continuity of the Christ mission in and through each believer. Mission is not just ecclesial it is latent in the believer in Christ. Christ is represented in the believer. In us there is a recapitulation of his life and ministry. Evangelism therefore precedes the regeneration and new birth of the believer. *He saved us not because of deeds done in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit which he poured out upon us richly through Jesus Christ our Saviour, so that we might be justified by his Grace and become heirs in hope of eternal life* (Titus 3:5-7). The believer becomes a new man in Christ. *For whom he foreknew he also predestined to be conformed to the image of his Son that he might be the firstborn among many brethren* (Romans 8:29).

Sanctification suggests a final state already assumed yet also a becoming into that state. The Holy Spirit works through the word of truth and by prayer to verify and enhance the resurrection life of Christ in the believer (Gal 5:26) and also 2 Cor 4:18): *“But we are all, with unveiled faces, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.”*

The above are all nuances of the idea of “repetitious conformity” mentioned by Cook, which is the glory that the prayer of Jesus implies. The beginning of this glory and the way it is introduced is surely evangelism. The way it is initiated is through conversion and its development through discipleship. The glory begins with us being converted and it concludes at the end of a process of following in which we discover that we are like him when we finally meet Him face to face.

With this preface about Christian formation and its relation to Evangelism let us turn to a more detailed look at Evangelism as this touched Proclamation and the Gospel as a further extension that supplements the former chapter on Mission.

#### 4.2. EVANGELISM

Evangelism is the beginning of the revelation of the glory. It prepares the way for the coming of Christ to the hearer. Evangelism is not just an optional ministry of the church. It is life saving and world changing. David Watson points out in his book *I believe in Evangelism* that evangelism is a matter of urgency.

The population growth puts 8000 babies an hour into our world so demographics press it. The decline of Christian faith in Europe requires it as spiritual apathy and decline in church attendance call for new initiative

and vision and outreach. The need of the world with its descent into moral decline, violence and secularism dictates it (Watson 1976:1-14).

#### 4.2.1. But what is Evangelism?

##### The Bosch analysis.

I would like to begin this section with a review of the perspectives on evangelism appearing on pages 409 to 420 of *Transforming Mission*, written by a former mentor, David Bosch. Bosch begins by pointing out that the word 'evangelism' had moments during the Middle Ages when it disappeared completely and was replaced by the active description of 'preaching the Gospel'. It was in the 70s that it became universally accepted in Catholic, evangelical and ecumenical circles.

The understanding of evangelism has developed with some of the following nuances.

Firstly, that it has to do with persons in the West who are no longer Christians. Mission on the other hand has to do, especially in the Third World with those who are not yet Christians.

Bosch quotes Margull as saying:

The distinctive feature of the foreign mission is to proclaim the gospel where no church as yet exists, where the Lordship of Christ has never yet – historically - been proclaimed. Where pagans are the object of concern.... Evangelism distinguishes sharply from the regular church's preaching to its members, as the proclamation of the gospel among those who have left the church or those living in a post-Christian milieu, such as Eastern Europe (Bosch:410).

Secondly, there is a tendency to define 'evangelism' more narrowly than 'mission'. The tensions developing between evangelicals and the WCC were strained by the extent of the ecumenical definition of mission in an ever widening range of ecclesial activities. The word mission became discarded in the light of this to be redefined as evangelism. Mission as McGavran wrote was evangelism by every means possible (Ibid. 410).

Thirdly, in Catholic and Ecumenical circles over the last four decades 'mission', 'evangelism' and 'witness' have become interchangeable concepts. Evangelism is seen as an umbrella concept embracing the whole church.

Fourthly, in more recent times the word 'evangelization' has become the all-defining verb for what was formerly called mission. An example of this could be demonstrated in the Lausanne covenant in which the former dimensions of mission are being incorporated or strongly bound to the process of evangelism (Ibid:411).

In seeking to arrive at a constructive understanding of evangelism Bosch draws these conclusions:

**Mission is to be wider than evangelism.**

Mission is not merely evangelization. Mission denotes the total task the church is sent into the world to do for its salvation, but it always relates to a specific context of evil, despair and lostness as defined in Jesus' own ministry according to Luke 4:18.

**Evangelism should not be equated to mission.**

We have to hold the distinctive within the wider mission of the church but we cannot disassociate evangelism from it. Evangelism is integral but distinct. Authentic evangelism is imbedded in the total mission of the church.

**Evangelism may be regarded as an 'essential dimension of the total activity of the church'.**

If we accept this, says Bosch, then the Lausanne movement's definition propounded by Stott that evangelism is one of two segments of mission, the other being social action, means that evangelism may never be given a life of its own.

I would have liked to have discussed this with David Bosch. I was a member of the Lausanne Committee for World Evangelisation and I always understood Stott's distinction as a demolition of the false dichotomy and duality that existed in discussion about evangelism that suggested that social action was subversive to evangelism and that too much dabbling in it would lead to a surrender to liberalism or capitulation to 'revolutionaries' in the WCC. Evangelism had to be depoliticized according to many, and sanitized. The whole prospect of a rapprochement between the agendas of the WCC, other church confessions and evangelicals turned on this issue and the furtherance of a full understanding of contextualization depended on this.

**Evangelism as always contextual.**

People cannot be separated from their context, as this sees the world as a hindrance which devalues history and has eyes for the 'spiritual' or 'non-material' aspects of life. The same is true of evangelism that couches conversion only in micro-ethical terms, such as regular church attendance, abstinence from alcohol and tobacco, and the daily reading of the prayer. Much of evangelism is commercially driven in a surrender to culture, having more to do with the chamber of commerce and the entertainment world. So evangelism cannot be divorced from the preaching and practice of justice.

**Evangelism involves witnessing to what God has done, is doing, and will do.**

Evangelism is connected to the coming reign of God. It announces that God, Creator and Lord of the universe, has personally intervened in human history and has done so supremely through the person and ministry of Jesus of Nazareth who is Lord of history, Saviour and Liberator. In this Jesus, incarnate, crucified and risen, the reign of God has been inaugurated. So evangelism cannot be defined in terms of effectiveness. It is a response to what God has put into effect, is doing and will do.

**Even so evangelism does aim at a response.**

It is on the basis of the reality of the fullness of time and the irruption of God's reign that Jesus summons his listeners to 'repent and believe the gospel'. This summons us to make



specific changes and renounce evidence of the domination by sin and to accept responsibility to love our neighbor. Conversion or matanoia involves the total transformation of our attitudes and style of life. Conversion becomes a life-long process.

**Evangelism is always an invitation.**

Evangelism is not a cure-all nor should it foster coaxing or descend into threat. People should be drawn by the kindness and grace of God as displayed in his Son. The offer of new life is transforming and the eternal hope this offers us begins in the present moment transacted through faith.

**The one who evangelises is a witness and not a judge.**

This quote by Newbigin expresses the idea of our own limitedness and unworthiness.

I can never be so confident of the purity and authenticity of my witness that I can know that the person who rejects my witness has rejected Jesus. I am witness to Him who is both utterly holy and utterly gracious. His holiness and grace are as far above my comprehension as they are above that of my heart.

There is a rich elaboration which could not be accommodated here. Bosch finally defines evangelism as follows.

As that dimension and activity of the church's mission which by word and deed and in the light of particular conditions and a particular context, offers every person and community, everywhere, a valid opportunity to be directly challenged to a radical reorientation of their lives, a reorientation which involves such things as deliverance from slavery to the world and its powers; embracing Christ as Saviour and Lord; becoming a member of his community, the church; being enlisted into his service of reconciliation, peace and justice on the earth; and being committed to God's purpose of placing all things under the rule of Christ.(Ibid.:420)

These insights all have a very real bearing on the conduct and understanding of Cassidy and the many evangelists in African Enterprise. They are mentioned here as a spur to further reading in *Transforming Mission* and a critique of the ministry.

The writer was privileged to be on the Lausanne Committee for World Evangelism in the 70s and 80s and was present in Lausanne in 1994. The covenant, as Bosch suggests, could be seen to move toward the convergence between the ideas of mission and evangelism. All of the clauses in the covenant though tend to support and elaborate Clause 4. That is, it suggests that certain relationships should surround evangelism and support it but not assume that evangelism is becoming mission.

The Lausanne Congress on Evangelization defined evangelism in the following terms in Clause 4 of the Lausanne Covenant:

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and

believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.

(I Cor. 15:3,4; Acts 2: 32-39; John 20:21; I Cor. 1:23; II Cor. 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

Bosch does not always agree with the Lausanne Covenant and its programmes and strategies. This is evident in his critique of the church growth motif of mission in which church growth is often divorced from evangelism, and mission becomes church extension. The use of management and the gnosis of human sciences of anthropology and sociology and not the Gospel itself as motivation need great care. The power of technique and strategic goals that are triumphalistic is also often somewhat arbitrary and not reminiscent of the Man in journeys of simplicity on the way to the Cross.

#### **4.2.2. Evangelism communicates a truth.**

Man has an incurable preoccupation with defining and formulating truth. Often this quest has been subjective in suggesting that persons can arrive at better and more exact approximations to truth than others have from their own inner illumination. Philosophers have sought through cognition, logic, reason and thought to arrive at the best penetration, definition and content of truth. Diviners and seers pursued truth by making a sacrifice or looking at bones or animal entrails or natural affirming signs to satisfy a client's request to know or receive a revelation. In the East the Guru was honoured as someone who had unique realisation of truth and thereby was often elevated to an approximation of a god. Watson writes:

The very idea of the Gospel is that it is an objective external truth that is unchangeable and it is given with the express purpose to convey to others that it is found to be good news... It is a Gospel of God which is of and about Him. It is the Gospel of Jesus Christ because it was brought by Him into the world and is embodied in Him (Watson:33).

The evangelist is a *Keryx* or herald and he is commissioned to convey a message that he may not tamper with or neglect to share. This message therefore is communicated essentially through proclamation. This fixed deposit is the *Kerygma* or circumscribed message that the herald brings. Cassidy in a recent conference on preaching held at the African Enterprise Leadership training centre makes this distinction:

*Kerygma* is in distinct contrast to another body of truth known as didache which is ethical, moral, spiritual and devotional teaching given to Christian converts so they may grow in faith, commitment, discipleship and obedience to their Lord. Grasping this distinction is extremely important because in many churches people endlessly hear *didache*, but have never heard, properly understood or have fully responded to the

*kerygma*. Pastors and ministers often preach the doctrinal superstructure before the doctrinal foundation has been laid. Not surprisingly, many churches in consequence are filled with nominal though sincere people who have never experienced true conversion or spiritual new birth. I was exhibit A of this myself.

#### 4.2.3. What is the Gospel?

The core message can be summarised in different ways. At the Durban Congress on Mission and Evangelism held in 1973, Douglas Webster delivered a paper on evangelism. In this he offered five statements in answer to the question: What is the Gospel? (Cassidy 1974:94).

1. The Gospel is God's message to mankind, the good news.
2. It arises out of an event, the life, death and resurrection of Jesus Christ.
3. It demands a decision of the yes or no type.
4. It admits those who respond into a new experience.
5. Its application is universal and for all time.

At the Durban Congress Cassidy further elaborated on the biblical message in a quote from C.H.Dodd:

- The age of fulfilment has dawned.
- This has taken place through the life, death and resurrection of Jesus Christ.
- By virtue of the resurrection, Jesus has been exalted to the right hand of God as the Messianic head of the new Israel.
- The Holy Spirit in the Church is the sign of Christ's present power and glory.
- The Messianic age will shortly reach its consummation in the return of Christ.
- The Kerygma always closes with an appeal for repentance, the offer of forgiveness, the gift of the Holy Spirit and the promise of salvation.

Cassidy points out that there are always a historical proclamation, a theological explanation and an ethical challenge (Cassidy 1974:19).

In the booklet *Making an Impact* Cassidy comments that although our evangelism needs to be contextual and flexible in the face of great changes in the circumstances and environment of individual members of the audience, there is always a core content or fixed deposit of truth which is communicated to the seeking person (Cassidy 2006:37). His outline of the Gospel would be:

##### 1. One event.

The Jesus event (Acts 8:35) His life, death, resurrection and return

##### 2. Two offers.

The forgiveness of sins (Act 2:38a)

The gift of the Holy Spirit (Acts 2:38)

##### 3. Three demands.

Repent. (Mark 1:15)

Believe (Mark 1:15)

Follow (John 1:43)

#### **4. Four new relationships.**

With God (Eph 2:4-6: 1Peter 2:9-6)

With oneself (Matt 22:39)

With the church (Acts 2:49)

With the world (Mark 16:15)

There is something theophanic about preaching and reading Scripture as Christ appears and is experienced in relation to the Word of God as though it were a chariot in which He travelled to meet us. When the Bible uses the words ‘the Word of the Lord came’, it frequently implies that God is profoundly present in the message of the messenger. So Evangelism is in itself a representation of Christ who inhabits the Word that is proclaimed.

#### **4.2.4. Christ is the message.**

David Watson makes this observation:

Perhaps the difficulty in summarising the apostolic message stems from the fact that in proclaiming the word the apostles were not so much, declaring Bible words or a Gospel formula as proclaiming Jesus Christ Himself. “*We preach Jesus Christ as Lord.*” (2 Cor. 4:5) (Watson:37).

What does this mean? In Bethlehem the Gospel was first proclaimed. The core of the angels’ message too was rooted in the person of Christ who was being given as a gift. We are offered more than good news - we are offered the source and substance of the good news itself. It is helpful, in my view, to look at the offices of the person the angels identified at Saviour, Christ and Lord. And to this view of the personhood of Jesus, Cassidy deeply subscribes. He has constantly taught along these lines over the years.

In the appearing of the heraldic angels in the field near Bethlehem came a defining revelation and explanation of the coming of God’s Son. The passage begins with the assurances that grace and not judgement is the purpose of the theophany. This great event is about a gift of love. Something is to be given to one and to all. It is for the individual shepherd but it is also universal in its destination to all. The essential aspect of that gift is in the descent of the divine into the human in a person. The angels announce that the core of this benevolence of God is found in a baby with three offices:

#### A Saviour. A priestly office. Redemption by faith through the cross

The use of the word ‘Saviour’ reminds one of the history of alienation between God and man and man’s corruption and fall as presented in the temptation in the Garden of Eden. It is reminiscent of the fact that man was made good and without imperfections but that he was debased and became enslaved to principalities and powers of wickedness through his own pride and the temptation of Satan. Man’s depravity is deepened and widened after the fall as sin affects marriage, family, society and ecology - as the narrative from Genesis 3 to 12 unfolds.

The law and the cultus were in the first instance, as Paul suggests, given as a schoolmaster. The extent of sinfulness was so great that sinfulness itself could not be defined or determined

or acknowledged. The law was given to set boundaries to sin but also to illuminate evil and sinfulness.

The sacrificial system was given to restore fellowship between man and God, which had been created by the realisation of sinfulness created by the law. The vast gulf between the holiness of God and the wickedness of man could be bridged only by a mediatory process of intercessions and sacrifices which gave temporary reconciliation and payment for sin.

This system administered by priests used symbols and forms that cast their function and form both backward to the past redemptive history of Israel in Egypt and forward to a time when the sacrificial system would be redundant and the law be written on the human heart. *“Then I will give one heart and I will put a new Spirit within them and take the stony heart out of their flesh and give them a heart of flesh, that they may walk in my statutes and keep my judgements and do them and they shall be my People and I will be their God”* (Ezekiel 11:19).

Jesus came as the means whereby the enmity and impossible distances between man and God could be reconciled through the saving work on the cross. There he became the sin-bearer of the world in order that those who wished to avail themselves of the propitiation that was made for them could have this saving power released to them by faith. The efficacy of the sacrifice is a once only permanent offering to God for the forgiveness of sins and restoration of fellowship with God.

This saving work is unique and is the only God-ordained path to redemption and peace with God. Peter declares in a sermon to the Sanhedrin whose entire purpose is the execution of the priestly duties of reconciliation with God, that something better and greater has been provided by the one they have just killed. *“Nor is there salvation in any other, for there is no other name under heaven given whereby we must be saved”* (Acts 4: 12).

In defining the message of evangelism, Watson says that the work of salvation on the cross had a threefold effect. It provided for:

**Justification.** This is a judicial idea in which all men are guilty. None is righteous, no not one, no one understands, no one seeks for God. All have turned aside, together they have gone wrong. No one does good, no not one. The justification is found through grace by faith. Romans 3 :10-12 says: *“In Christ we are justified or pronounced to be righteous since Christ has taken our place and received the judgement of the law on our behalf.”*

**Reconciliation.** Christ’s death has bridged the irreconcilable gap between God and man and brought people to sonship from enmity. *“Now all things are of God who has reconciled us Himself through Jesus Christ, and has given us the ministry of reconciliation, that is that God was in Christ reconciling the world to himself, not imputing their trespasses to them ( 2 Cor.18-19).*

**Redemption.** Redemption implies a purchase from bondage to freedom. Hence the price paid by Christ in his dying on the cross. *“The Son of Man came to give his life a ransom for many”* (Matthew 20:28). We are free to enjoy the glorious liberty of the sons of God, free from the power of guilt and sin and free from the righteous

judgement of God. Liberated from our self-centred existence we are to live for Christ against the culture of sin (Watson: 72-75).

### The Christ. The kingly office. Love of God in the incarnation

In the development of Christology the idea of the Messiah is quite complex because it links with the prophecies in Daniel about the Son of Man and with Isaiah with the notion of the Suffering Servant as well as passages in the Psalms and elsewhere that suggest the triumph of a coming Ruler over the oppression and rejection of other nations.

All of this presents a kind of polarity in its conception between the anointed one as human and divine, as conqueror yet an oppressed servant. These disparate ideas are met in the revelation of Jesus as divinity (New Bible Dictionary: 818).

In this name there is a promise of solidarity and care and it gives to his life a special significance that has great power to bring comfort and solace. Christ was a man among men. He entered the human condition and suffered in all points like us. It demonstrates the meaning of humanisation. This includes what it means to manage and endure suffering and privation and rejection and pain.

It demonstrates the true nature of compassion and how individuals can link themselves to other lives to give honour and compassion and love.

While the Jewish people invested the idea of Messiah with the hope of a coming King who would establish the freedom of Israel from oppression and its elevation into prominence among the nations, the Christian Church stressed Christ as the advocate before the Father, and Christ as the incarnate God. John, writing in his epistles, especially attached the name Christ to Jesus as a name implying the incarnation, in which he affirms that this name expresses the immanence of God and his closeness to humanity.

This closeness is further amplified in the way in which Christ makes his home within the believer. Paul holds strongly to the idea of Christ in us. *“I have been crucified with Christ; it is no longer I that live, but Christ lives in me and the life that I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me”* (Gal 2:20).

So the home of Christ is among and in man. Here is the beginning of truth, of repetitious conformity.

### The Lord. The transcendence of God that calls for obedience, justice and hope

There was a progression in the disciples' understanding of this person who had called them. He was first understood to be an **ordinary man** and the child of Joseph and Mary. This was the contention of those who heard him claim for himself the fulfilment of the passage in Isaiah 61 which He read in the Synagogue.

The disciples initially saw Him as someone with authority when they called him master. Then they defined him as teacher with themselves as his learners or followers. As a **rabbi**.

Eventually He emerged for some as a **prophet**, even the re-presentation of Elijah.



In a burst of illumination Peter answered the question asked by Jesus, *'Who do you say that I am?'* by saying, *'You are the Christ, the Son of the Living God'* (Matt 16:16). This one is the consummation of prophecy and is the Jewish hope and the **Messiah**.

Upon the crucifixion and resurrection of Jesus the disciples were suddenly faced with new realisations of their leader and teacher. He was even more than the Messiah. He was **Saviour and Lord**. This was attested to by Mary Magdalene and Thomas. This took root.

In Peter's sermon after Pentecost he said, *'Let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ'* (Acts:2:36).

The Greek word Kyrios is ascribed to Jesus particularly in his risen ascended state. The term signifies divinity when it is applied to Jesus. In the use of the word the apostles intended to give Jesus the title Lord in its highest sense (Baker 1983: 690).

The conception of Lordship was further broadened and deepened in the book of Colossians which presents Jesus as the creator Christ. *"He is the image of the Invisible God, the first born of all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities and powers. All things were created through Him and for Him. And He is before all things and in Him all things consist"* (Col. 2:15-17).

In the early church the evangel came with different emphasis. The message emphasised in a prominent way that Jesus was Lord. That declaration caused individuals to come under submission and to live with a posture dominated by obedience and servanthood. This portrayed Christ as, above and over all, the creator and the lord of history and the conqueror and ruler over principalities and powers. This brings hope to all who believe in his power to triumph and be sovereign. It also affirms, as Mary summarises in her peon of praise, that the Christ Child is for the poor and the oppressed and that the lordship of Christ gives us grounds both to work for the salvation of the world and to hope in the ultimate triumph of the consummation. We live between the times, engaging in the privilege of mission.

These three expressions of the ministry of Christ were presented in a unified form when the angel announced to the shepherds at Nazareth, *"Behold I bring you tidings of great joy. For unto you is born this day, in the City of David a Saviour who is Christ the Lord"* (Luke 2:11).

Evangelism has to express a comprehensive view of Christ. If it does not, it will imperil the way in which believers follow. Only a holistic Christology will lead to a fullness of witness.

Cassidy discusses the metaphors of atonement in relation to the reconciliation of a Holy God with persons who are alienated through their sinfulness. He explores the following ideas:

#### Lamb of God

This concept finds its origin in the momentous initiation of the Jewish nation at the Passover. The Israelites came to experience deliverance in the very midst of judgement against Pharaoh and the Egyptians. The idea of a lamb bearing judgement took its roots here. This is further reinforced in Isaiah 53:6: *"All we like sheep have gone astray and the Lord has laid on him the iniquity of us all."* This illuminates the sacrificial system of the temple.



### Jesus as sin-bearer

This metaphor was taken from the courts. The penalty decreed by God is assumed by the judge himself. Love and justice are thus reconciled.

### Jesus as ransom-payer.

Cassidy refers to Galatians 4:4-7: *‘When the time has fully come God sent forth his Son... to redeem those who were under the law so that we might receive adoption as sons. And because you are sons, God sent the Spirit of the Son into our hearts crying, ‘Abba! Father! So through God you are no longer a slave but a son, and if a son an heir.’* There are two key notions here:

Redemption and adoption flow from this office of Jesus. We are ransomed from our sins and then adopted into the family of God. On the final day we will face Him not as judge but as Father.

### Jesus as Testator.

In Hebrews 9:15 the writer speaks about our having through Christ an ‘eternal inheritance’ bequeathed to us. Through the death of our Lord Jesus Christ the benefits of an eternal inheritance of forgiveness is made available to us as heirs.

Peter says in his epistle (1 Peter 1:3-4): *“By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead and to an inheritance which is imperishable, undefiled, unfading kept in heaven for you”* (Cassidy 2005:87-93).

The many offices and functions of Jesus are richly expressed in the definition of Jesus. Those discussed above are all part of the Good News.

## **4.2.5. Evangelism, Church and kingdom.**

The priority of evangelism is often asserted. In an article on the dangers of reductionism in mission in the edited volume of *Good News of the Kingdom*, Paul Hiebert discusses the flawed priority given to Evangelism, Church and the Kingdom. He draws on the emphases of the great conferences of the IMC and the WCC during the 20<sup>th</sup> Century to clarify his views (Van Engen et al: 153-162). Below is an overview of his article:

### Evangelism as prior

Evangelism cannot stand on its own. It is pointless to stress in evangelism that persons are to be born anew or become believers without acknowledging the need for incorporation and growth into discipleship. It is also quite a common occurrence to have persons with gifts and callings to evangelism exercising this ministry in isolation of the church. An evangelist might come into a town or village and preach the gospel and then pass on to another region without taking responsibility for those who have responded and come to allegiance to Christ.

Hiebert points to John Mott in the Student Volunteer Movement, which had the motto 'The evangelisation of the World in this Generation'. This endeavour, whilst stimulating outreach, negated the importance of incorporation and spiritual formation.

African Christianity has been badly damaged by laying excessive stress on conversion at the expense of discipleship. Missionaries used to tour villages, holding one or two-day evangelistic services in each and then turning converts over to 'native' itinerant pastors who often had ten or twenty villages to superintend. Many had superficial training only. Numbers of converts consequently turned back to their old faith. The result was a shallow Christianity plagued by syncretism. Furthermore, a personal relationship with God has often been stressed over justice and other social concerns (Van Engen et al 1993:154).

#### The Church as prior.

Hiebert goes on to deplore a second reductionism which places the priority on the church. In this the task of mission is to build the church. The result is that the local church becomes ingrown and self-serving. This shift to church-centred mission is seen in the relationship between the International Missionary Council and the World Council of Churches. The Edinburgh Conference of 1910 marked the highpoint of the modern western mission movement. Its very success produced young churches that wanted to join the global Christian Community. The result was the formation of the World Council of Churches in Amsterdam in 1948. The presence of these young churches in largely un-evangelised countries raised the question of who would do missions in these lands...foreigners or nationals? Given the growing anti-colonial ethos around the world the answer increasingly was nationals. Missions became inter-church fellowship and inter-church aid. The World Council of Churches absorbed the International Missionary Council in New Delhi in 1961. Lessley Newbiggin, the then Secretary of this body, warned that the merger could lead to a loss of missionary vision.

This happened. Missionary vision became diffuse. In former sending countries evangelicals continued to define evangelism as preaching but many of them became church-centred by institutionalisation. Churches, schools and hospitals were built. Many retained the rhetoric of evangelism but in practice assigned their responses and personnel to minister to the church.

#### The Kingdom as prior.

At the Melbourne conference in 1980 with as its theme 'Thy Kingdom come', the motive for mission was advocated to be proclaiming justice and peace in a world full of oppression and wars. This paradigm has great strength in its concern for righteousness on earth. The weakness of this view is that it loses sight of the lostness of human beings without Christ as the church becomes a political player in world politics. In this Christians are no longer part of a countercultural community. Christianity can become a vanguard in the promotion of political correctness or a civil religion.

In taking up this matter raised by Hiebert, Bosch demonstrates a similar concern:

In many cases, especially in matters of social change, the means of social change were replaced as good news. So, political liberation came to replace traditional understanding of the Gospel leading to redemption and salvation within the framework of orthodox belief. To counter this, powerful resurgences of concerns about evangelism arose and great

conferences have been convened and schools of Mission erected. So evangelism was prioritised as a remedy for corruption or transformation into something else. Mission and evangelism is an expression of opposition to the world as God's 'No' to the world. If Christianity blends with social and political movements to the point that it becomes completely identified with them, then as Moltman says, 'the church will again become what is called a religion of society .... But can the church of the crucified man from Nazareth ever become a political religion, without forgetting him and losing its identity?' (Bosch: 11).

Cassidy believed that evangelism could not be divorced from the church. Evangelism was an irreplaceable gift of ministry to be used in association with the church, which was first to provide a unity in the Kerygma and its proclamation, but secondly to evolve into ongoing united and local church initiatives toward wider mission. This wider mission would include a belief that the Kingdom of God and its reign were manifested in justice and righteousness in social structures. He also urged that evangelism could not be effective without reference to injustice in context.

We must cry out to the modern Church that evangelism must yet retain pride of place in our witness if we would be true to our Lord and his great commission. On the other side we call on more conservative Christians who are strong on Evangelism to embrace a biblical socio-political concern and compassionate action as part of a holistic ministry and witness (Cassidy 2006:33).

#### 4.2.6. Response and persuasion in evangelism.

It was Peter Wagner, a professor at the School of World Mission, who attached to evangelism two other associations. He spoke about the need for evangelism to be preceded by **presence** and followed by **persuasion**. He suggested that the witness of the gospel is verified and authenticated by identification, solidarity and care for the recipient of the message. The story of the Marianhill Mission near Durban supports this with an interesting account of its early days. The mission was originally a community of Trappist monks devoted to silence. As time went by the gracious and loving service by the monks produced a frustration. What lay behind this care? Why could they not articulate the source of their missionary purpose? A delegation of Zulus to Germany persuaded the authorities of the order to change this rule. At last the Zulus could hear the good news: the witness of community had been a preparation for evangelism.

Cassidy tells how he grew to understand the need to seek a response to the message. He quotes Canon Bryan Green as saying "You tell the story, you explain the story and you secure a response to the story." John Stott makes the comment too that 'true evangelism seeks a response. It expects results. It is preaching for a verdict.' Cassidy says,

I accepted that calling for a verdict would become part of my ministry. The method would be inconsequential and could vary from situation to situation. But people must not be allowed to remain indifferent. (Cassidy 2006:26).

In his book *Transforming Mission*, David Bosch warns against the idea that evangelism is defined by its consequence. Response does not verify that evangelism has taken place.

It is essentially not a call to put something into effect as if God's reign would be inaugurated by our response or thwarted by the absence of that response. In light of this, evangelism cannot be defined in terms of its results or its effectiveness, as though evangelism has only occurred where there are "converts". Rather evangelism should be perceived in terms of its nature, as mediating the good news of God's love in Christ that transforms life, proclaiming by word and action that Christ has set us free (Bosch:412).

The Church Growth Movement pioneered a new facet of missionary outreach in the strategy of church growth. This makes use of sociological and anthropological influences to encourage conversion to Christ. This was pioneered and extended in its application by Alan Tippett, Donald MacGavran, Peter Wagner and Charles Kraft who used the ideas of People Movements and the Homogenous Unit strategically to foster growth. This movement came to suggest that people, individually and collectively, respond to the Gospel through a number of impulses. These may be:

1. Spiritual reasons. A sense of sinfulness and spiritual hunger.
2. Rational reasons. The resolution of intellectual difficulty.
3. Practical reasons. The benefit of schooling, health care, money or housing.
4. Social reasons. The influence of others, peers, leaders, collectives and traditional culture.

Research into the latter reason demonstrated a considerable sociological persuasion potential exerted by others. Conversion and social change became bedfellows in the Church Growth Movement. This produced in turn the idea of the Homogenous Unit principle. This suggested that persons came to Christ more readily in their own cultural groupings and context. Evangelism was best to segregated communities.

In the South African historical context this was a dangerous message. The writer, while at Fuller, invited Professor Carel Boshoff, who was later to become a founder of Orania, to dinner at his residence. Boshoff had discovered in this assumption a resonance that suited his ideological proclivities. He was drawn to a missiological understanding around the idea that people came to Christ most effectively where there was a shared cultural commonality. Apartheid could be justified.

Alan Tippett, the anthologist and theologian, writes as follows:

Without a verdict theology no true church can emerge at all. If a clear-cut break is made the true nature of Christian formation reveals itself in its power to transform the value system of a given culture (Tippett:179).

Persuasion is part of the process of evangelism. Persuasion requires the rational process or reorientation in thinking about reality. This has been covered especially in Cassidy's commitment to apologetics. Cassidy adheres to Paul's guidance:

*Since, then, we know what it is to fear the Lord, we try to persuade men. What we are is plain to God, and I hope it is also plain to your conscience (2 Cor. 5:11).*

Evangelism requires choice and decision and allegiance. It sets up a crossroads, a point of divergence and new opportunity. So this central motif has also impacted the approach employed by Cassidy. There is at the heart of proclamation a summons and a fulcrum. This quite expectedly creates a viewpoint that is not heavily graded with many options and room for fence-sitting. It produces strong alternatives and contrasting options. These pervade the assumptions and understanding that Cassidy brings.

Cassidy was constantly calling for others to follow and surrender and choose and turn. His calling was directed to the idea that men and women could choose in an instant to serve God or serve themselves. Decision and choice and the appropriation of grace by faith were central to his message. In large meetings or in discussions in public transport he would challenge the will of individuals. His message kept echoing the call Moses gave to those who followed, 'Choose ye this day whom ye will serve.' An appeal to the mind was always followed by a call to faith and allegiance and the surrender of the will. All men were the same under the cross, all men were equal through the creator Spirit. No one was too high or too low for fellowship.

#### 4.3. CONVERSION.

##### 4.3.1. Clarity on conversion.

Cassidy writes;

Conversion comes in many shapes and sizes - gradual as in the apostle John, a crisis as in the apostle Peter – and no one pattern may be declared normative for all. Nevertheless it remains true that without a definite and clear personal knowledge of Christ as saviour and Lord, no one will have an effective ministry in the biblical sense. Indeed it is just this lack which presents us worldwide with the pitiful spectacle of certain clergy, and even some theologians, trying to ply their trade and reproducing in others the barren spiritual confusions and wastelands which characterise their own lives (Cassidy 2006:5).

David Bosch discusses the issue of conversion and asks if this is just changing religion. Is it born out of a sense of guilt-riddenness which drives one to look for peace out of an introspective conscience? Bosch examines the conversion of Paul and makes the suggestion supported by other authorities that Paul was responding to an experience of the revealing of Jesus to him, accompanied by a calling. 'What is often referred to as his conversion experience is absorbed by the greater reality of his apostolic calling,' says Bosch.

It was the revelation of Jesus that caused Paul to undergo a radical change in values, self-definition and commitments. This reorientation and change of perception and value initiated a transformation or change of direction. Paul experienced a fundamental revision of his perception of Jesus and the saving nature of Grace in contradistinction to the law.

Bosch quotes Gaventa in saying.

It was indeed a primordial experience and one that Paul understood to be paradigmatic of that of every Christian (Bosch :126).

Grant, quoted by Bosch says:

Conversion brings the converts from the realm of death and unreality to the realm of the life and reality of God (Ibid.:134).

Malherbe, also quoted on the same page, writes:

This is a metamorphosis far more fundamental than anything the philosophers envisage (Ibid:135).

For Paul, says Bosch,

The goal is not achievement of one's natural potential but the formation of Christ in the believer. Paul's preoccupation was that conversion was to be consummated. In Galatians 4:19 Paul writes this to young believers: 'My little children for whom I labour in birth again until Christ be formed in you...' (Bosch :134).

Evangelism is the good news of the coming of the Son in a way that exemplifies and demonstrates the Father and offers the benefits of the Father's grace to human creatures. This offer, when it is received, brings to birth the person of Christ within the believer at conversion. Conversion is the beginning of the glory in the believer as the son is demonstrated in him and discovered in the same way that the Father is revealed in the Son. This is surely why Christian believers are called sons of God.

#### **4.3.2. Conversion is not baptismal regeneration.**

Conversion presupposes repentance, faith and commitment as we have already shown. Cassidy raises a critical question about baptismal regeneration precisely because these dimensions of response are not present.

This kind of phenomenon is not uncommon in certain denominations where the disastrous, mistaken and non-biblical notion of 'baptismal regeneration' is taught. This teaches that when a baby, or adult for that matter, is baptised, they are automatically born again and regenerated. Such teaching cuts the nerve of evangelism and kerygmatic proclamation and gives people the false idea that by external ceremony, ritual or sacrament they are born again into the Kingdom of God.

In fact baptism, especially infant, like circumcision in the Old Testament, simply indicates the person is brought into the privileged place of being in the visible 'household of God'. The new birth has yet to happen (in the case of Christened infants) and should already have happened in the case of adults coming to be baptised by immersion. Whatever mode is followed, the Apostle is clear *that 'in Christ Jesus neither circumcision is of any avail, but faith working through love'* (Gal 5:6).



He repeats this in the next chapter: '*For neither circumcision counts for anything, nor uncircumcision but a new creation*' (Gal 6:15) – that is, being regenerated by the Holy Spirit into newness of life by new birth. (See also Titus 3:5-7.)

In other words, the external whether circumcision or baptism (as its New Testament counterpart as Paul links them in Col 2:11-12), is not so much the critical thing as the internal. The Apostle therefore not surprisingly declares his priority activity and commitment in these terms: 'For Christ did not send me to baptise but to *preach the gospel*' (1Cor 1:17). The Greek word used here is *evangelisthai*, i.e. 'evangelise' (Cassidy 2006 :16-17)

#### 4.4. DISCIPLESHIP

Jesus' use of the word 'disciple' is consistent with the idea of re-presentation. The purpose of conversion is to take the new creature so formed from a union of the human soul / personhood / spirit and the Holy Spirit to produce a new man. The formation of Christ within the believer is the purpose of discipleship which has its consummation at the appearing of Christ when believers will be formed into the likeness of Christ. '*Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him for we shall see Him as he is*' (1John 3:2).

This new personhood in Christ cannot be formed in any way but through an initiation of new birth through water and Spirit as Jesus informs Nicodemus (John 3:5). Water represents the earthly act of cleansing, renunciation and repentance often signified in baptism. Spirit represents the divine act of grace that gives eternal life and sonship in a process of sanctification. Discipleship is the nurture and bringing to term of this new creature of the kingdom that is being formed into Christ. The glory of the Christian is the formation of Christ within. We sometimes refer to this as spiritual formation or discipleship. The idea suggests something that progressively takes place, sometimes consciously through deliberate intent but often in hiddenness and without knowledge. The word 'disciple' means follower or apprentice, a role that is consummated in the emulation of the teacher or model.

##### 4.4.1. Sanctification.

Cassidy has a chapter on sanctification in his book *Getting to the heart of things*. Below in summary is the content:

Sanctification is the name of the process that begins at conversion and is made possible by justification. It is the process whereby the continuous operation of the Holy Spirit, by which the holy disposition is in regeneration, is maintained and strengthened.

It is not our hope for salvation but it follows conversion as an essential outcome and consequence.

##### Separating justification and sanctification.



Justification ensures that our acceptance by God is complete, perfect and final. Righteousness is **imputed** to us. In sanctification righteousness is **imparted** to us. It concerns state of being and our spiritual fellowship. It shows the progress in our morality and holiness before God and in our efforts to attain Christian character. Justification is a single act of the father coming to us by grace through faith. Sanctification is the gradual process of the Holy Spirit dealing with the old nature over our whole lifetime.

### Practice

The means by which we can grow in Christ are discovered in the following practice:

- We should read our Bibles.
- We should pray daily.
- We should be constantly engaged in Christian fellowship. We should share our faith with others.
- There is our regular involvement with the sacrament of the Lord's Supper.
- We must be willing to allow Jesus Christ to attain lordship.

### Being separated and set apart.

The idea of separation for holy use is an ancient one. Aaron and his sons were 'sanctified' to minister to God in the priest's office and Israel as a nation was 'set apart' as God's chosen people. Indeed those who are set apart by God are required to sanctify themselves, or to separate themselves from all that defiles. So, apart from the practical steps we take toward sanctification, we should avoid evil and base influences. It is the Lord, not us who is the primary actor in the universe. It is through the blood of Christ and the empowerment of the Holy Spirit that we become clean vessels.

### Spiritual gifts.

Spiritual gifts or gifts of the Holy Spirit are supernatural endowments that enable us to do what we otherwise could not do. Every believer is so endowed. Paul confirms that *'To each is given the manifestation of the Spirit for the common good'* (1 Corinthians 12:7). But to a certain extent it is up to us to develop the gifts that have been given. We are likewise instructed to *'Make love your aim and earnestly desire the spiritual gifts'* (1 Corinthians 14:1).

According to scripture, various spiritual gifts enable and equip us to do a variety of things. These include, among others, the ability to teach, preach, prophesy, speak in tongues, administer, counsel, heal, help and lead. Wisdom, faith and knowledge are also regarded as gifts of the Spirit (1 Corinthians 12:8-10).

Every one of these gifts is vital to healthy congregational life and the strengthening of faith. Without love our gifts will be fleshly and empty and of little benefit.

### Faith and sanctification.

Sanctification is the deepening of the Christian's faith, which allows us to walk more and more in step with the Lord and to glorify him more fully.

The eleventh chapter of Hebrews provides a clear picture of what faith can accomplish. The sixth verse says that ‘*without faith it is impossible to please Him. For whoever would draw near to God must believe that He exists and that He rewards those who seek Him.*’”

Faith obeys and follows when it hears the voice of God. Faith will make sacrifices. Faith does not balk at obstacles, it perseveres. Faith calls us to journey and pilgrimage and a transcendent yet relevant and caring life in real circumstances.

In his splendid booklet *Making an Impact* Cassidy tells how, during his period of mentorship under Stephen Neill from 1971 to 1980, Bishop Neill’s guidance and review of his life and ministry made a crucial impact. First on Bishop Neill’s list of priorities was **devotion**. Neill deplored the idea of anyone in ministry not having his service born out of the daily nourishment of the Bible, prayer and the enabling power of the Holy Spirit (Cassidy 2006:21).

Cassidy himself makes use of Robert Murray McChayne’s *Classic Daily Reading Plan*. This has been published by African Enterprise with a helpful introduction about reading principles and how the believer should claim the promises of Scripture and hold to the Bible’s authority and inspiration.

#### Stephen Neill and others

Cassidy strongly affirms that effectiveness in ministry, and indeed in living, is profoundly linked to prayer and he cites examples of this in literature and in his own experience. Neill further required from Cassidy that he demonstrate a **diligence** in his application to tasks and responsibilities and cautioned that there was no place for laziness and slackness. Neill maintained that effective ministry came forth from those who would work while others frittered, pray while other played, and study while others slept (Ibid.:23).

**Study** too is important, and should be wide and comprehensive. Cassidy cites a conversation with Dr Billy Graham in which he said, ‘If I had my life over again, I would study more.’ John Stottis is one of the truly great examples of assiduous reading and study. Cassidy quotes the following paragraph from Stottis’s book *I believe in preaching* in his own booklet:

To withdraw from the world into the Bible (which is escapism), or from the Bible into the world (which is conformity) will be fatal to our preaching ministry. Either mistake makes bridge-building impossible and non-communication inevitable. Instead it is our responsibility to explore the territories on both sides of the ravine until we become thoroughly familiar with them. Only then shall we discern the connections between them and be able to speak the divine Word to the human situation with any degree of sensitivity and accuracy. Such exploration means study.

This insight is especially apposite to the practice of church Bible study groups that meet in ways that produce withdrawn colonies of believers who become more and more isolated from the world around them as they get deeper and deeper into the study of Bible. The Bible cannot be read without the world peeping over your shoulder and saying, ‘What does it say about good news for me?’ Cassidy quotes Spurgeon as saying, ‘He who no longer sows in the study will no more reap in the pulpit.’

In *African Harvest* Cassidy also affirms that discipleship is related to scripture by quoting the following lines from Dietrich Bonhoeffer:

It is not our judgement of the situation which shows us what is wise, but only the truth of the Word of God. Here alone lies the promise of God's faithfulness and help. It will always be true that the wisest course for the disciple is always to abide solely by the Word of God in all simplicity (Coomes: 536).

Stephen Neill also pressed on Cassidy the need for a properly ordered life with a carefully synchronised balance between the demands of one's God-given calling and the importance of having all of life's basic relationships working properly.

Cassidy's personal experience of the Holy Spirit.

Cassidy's book *Bursting the Wineskins* draws on his reflection on the work of the Holy Spirit. In it he shares his own journey toward an understanding of the baptism and fullness of the Holy Spirit.

He tells how, at the Berlin Congress, he received a warning from an Evangelical leader not to touch the Charismatic Renewal which was just becoming a worldwide movement at that time. Cassidy maintained an open mind on this matter. His experience at a Kathryn Kuhlman healing service opened his mind to the clear evidence of supernaturalism in Christian faith. Cassidy writes.

Keep in mind that my mood was that of sniffing out the phoney. My spirit was sceptical. Testimony upon testimony was given of healings right there in the service – often accompanied by manifestly authentic amazement and astonishment at the happenings. ....there and then I came to believe not just academically but deeply and truly that God still heals today (Cassidy 1983: 42 - 44).

Cassidy's openness brought other influences and events. The witness of friends widened his perspective. He began to wonder why more of the working of God in power could not be discerned. He mused about the fact that a church so conditioned by 20<sup>th</sup> Century naturalistic presupposition presumably sees very little of the overtly miraculous because it believes in the supernatural so little. Dr Rodman Williams, a Presbyterian writer, confirmed Cassidy's view:

We have to learn much in matters of the Spirit. We now know that the world of extraordinary healing, mighty works of deliverance and so on, ought never to have become alien to us. It surely was not thus to the primitive Christians. We now realise that we have been blinded by a modern world view that intellectually and empirically views all that happens as belonging to the realms of natural forces (Ibid.:48).

Cassidy began increasingly to feel that this missing dimension needed to be included in the life of the church and the work of African Enterprise. Others were thinking the same. Dr Henry van Dusen, one-time President of Union Theological Seminary in New York, said this:

I have come to feel that the Pentecostal movement, with its emphasis on the Holy Spirit, is more than just another revival. It is a revolution in our day. It is a revolution comparable in importance with the establishment of the original Apostolic Church and with the Protestant Reformation (Ibid.:50).

Cassidy struggled with certain issues in relation to the Pentecostal Movement and the Charismatic Renewal. One of these was the preoccupation with power as though the receiving of power referred to by Jesus in the first book of Acts turned Christians into supermen. He consulted other evangelical leaders. Michael Griffiths was able to say:

God's power is not intended to make men powerful, but rather to display God's transcendent power in the scruffy earthenware of dedicated but frail human vessels.

Michael Green noted that the Corinthian Christians were always out for power and always seeking shortcuts to it. Yet Paul's reply was to boast not of his power but his weakness through which alone the power of Christ could shine (Cassidy:105). Cassidy decided that the Spirit's power will always just be the Spirit's power.

At the Durban Congress in 1973 Cassidy arranged for two well-known South Africans to speak on the subject of the Holy Spirit. These were the then Bishop Bill Burnett (later to become Archbishop of the Church of the Province of South Africa) and Dr David Du Plessis, a leader in the Apostolic Faith Mission in South Africa. Burnett was to speak on his experience of receiving 'the Baptism of the Holy Spirit', an event that transformed his understanding of church and ministry. David Du Plessis was one of the key middlemen that encouraged Protestant and Catholic denominations to embrace the Charismatic renewal through top-level contact with their leaders all over the world, including contact with the Vatican.

The effect of their messages was to open up South African churches to a fresh consideration of the Holy Spirit's work. But it was another conference that pressed Cassidy to a new day. This was the Renewal Congress held at Milner Park in Johannesburg in 1977. Cassidy had been invited to share a message which he later summarised as follows: 'It seemed I was to remind evangelicals of Pentecost and remind Pentecostals of politics.' It was a hard message to bring. Cassidy shared something of the deeply painful reality of South Africa and called for reconciliation and an acknowledgement of the oppressed.

Cassidy describes how that night he experienced an extraordinary fresh touch as a spirit of praise came upon him.

Hour after hour I praised my God in unrestrained and unrestrainable doxology and song. In words of men and angels I rejoiced. No fatigue visited me that night. All my senses were vibrantly alive to God. The Holy Spirit was blessing me. Wave after wave, it seemed. Flow upon flow. He seemed to be bubbling up from within, surrounding from without, ascending from below and descending from above. Somewhere in the early hours of the morning I said to myself, 'I don't know the correct biblical name for this but this is the experience I have heard others talk of' (Ibid:122).

In the hours that followed, Cassidy recalls, a special word appearing in Colossians and Ephesians kept coming to mind. The phrase ‘in Him’ appeared with renewed impetus and meaning in an illumination of all that is in Him and all that we have in Him ( Eph 1:3). This confirms that the purpose of the giving of the Spirit is not only to secure our new birth but to begin to bring to completion within us that which is in Him.

In Christ, says Cassidy, every spiritual blessing is already ours. It is all reckoned to our account. We have come to fullness of life in Him (Col 2:10). ‘We must,’ says Cassidy, ‘possess our possession’ (Ibid:148).

In *Bursting the Wineskins* Cassidy seeks to theologically identify the experience. He wondered ‘whether it was part of and a continuation of the Holy Spirit’s work at conversion or if it was part of the more classical Protestant or evangelical description of “being filled by the Spirit” or something of a special effusion or immersion into a crisis or irruptive type of experience one could call “the Baptism in the Spirit”.’

It is worth commenting that this and related experiences of the Holy Spirit have the unifying and common effect of stirring up the life and work of Jesus Christ more deeply and profoundly and effectively. All of this empowers the believer more truly to serve others in blessing, deliverance, wisdom and healing in an emulation or repetition of Christ’s ministry, in association with new capacities to worship and give praise to God. In other words it is about the repetitive conformity to Christ.

The effect of this on the evangelistic strategy of African Enterprise was to allow much more openness for the Spirit, and to enable more supernaturalism in the missions - especially focussed around prayer for healing and release from human afflictions founded in relationships, the body, and spiritual oppression.

#### **4.4.2. Suffering servanthood and costly grace**

Other aspects of spiritual formation would include suffering, testing and hardship. There is an inescapable requirement in discipleship for the dying to self. The passage in Philippians 2:2-9 demonstrates the Jesus way of self-emptying, servanthood, and suffering in graphic terms. This profoundly ties in with the suffering-servant passages in the book of Isaiah.

Jesus links discipleship or Christ formation within as directly consequential to taking a cross and bearing a cross (Matt 10:38, 27:32). Paul writes about being like Christ in the fellowship of his suffering, implying that this is an inescapable aspect of life in Christ.

In the book of Isaiah and in other prophets the hope of Israel began to settle on the coming Messiah (or Christ). The Jews in their historical perception believed that this human person with a likeness to God would take David’s throne and lead Israel to the establishment of a new commonwealth, even empire, in which he would overcome Israel’s enemies and receive the adoration and allegiance of nations. In reading the prophetic literature the Jews failed then as they fail now to recognise that the person they were anticipating would come in a humility that preferred the company of sinners; and in suffering which would choose the cross rather than a crown.

Suffering seems to be the obverse of good news. Pain, rejection, persecution and trials are bad news. Yet it is possible to say that while the good news summons a response - belief in God in the face of his grace and goodness and the offer of sonship - then the prospect of difficulty and self-denial also has redemptive potential, even in the face of the seeming absence and disassociation from God. Suffering produces the 'why' and that 'why' reflects on matters of faith. If I lose a loved one or contract an incurable disease or lose my savings in a market crash then immediately questions are raised about the love and power of God. Does He love me and does He really have the capacity to prevent bad things happening to good people? Is He capable of intervention on my behalf?

The story of Job demonstrates how monumental loss and affliction carried with it the choice to curse God and die or love Him even if He seemed responsible for Job's calamities. Bad news demands a response of choice.

Likewise the way in which God does not despise the smoking flax or a bent reed (similes of impotence) demonstrates how his strength is made perfect in weakness. Paul says that he glories in his infirmities '*that the power of Christ may rest on me*' (2 Cor.12:9).

Hebrews 2:10 makes an extraordinary suggestion - that Jesus Himself attained perfection through suffering. Jesus could say 'It is finished' from the cross. Until that moment He had not completed that which was the expression of his love. So suffering had the action of completion and fulfilment. But this also demonstrates the potential of suffering to further our own growth and to fill out the range and expression of our discipleship.

So suffering operates to test and toughen faith and give it a consistent endurance. We are to endure suffering as part of our service. So Christians must also enter the obverse witness of Christ to know Him and shine with his light by enduring suffering and choosing hidden and lowly paths like Christ. This means giving up the allurements of human elevation and advantage so that He can be recognised in them as the treasure in earthen vessels.

This position is powerfully exemplified through the writings of Dietrich Bonhoeffer that suggest that we cannot demonstrate or proclaim the grace of God in ways that devalue the cost of discipleship. If we do this then we present a cheap grace to the world that subverts the true expression of the divine. Christians sometimes look to enjoy the consolation of grace rather than following Christ. This is cheap grace.

True grace is costly. It calls us to follow, and it is grace because it calls us to follow *Jesus Christ*. It is costly because it costs a man his life, and grace because it justifies the sinner. The only man who has the right to say he is justified by grace is the man who has left all to follow Christ. (Bonhoeffer: 36, 43).

The Christ likeness we strive for is in the end that of a suffering, serving and dying Christ. We are to be '*like him in his suffering and death as well as in his resurrection*' (Romans 6:5). Suffering and trial yields humility and obedience in the disciple. We are mirrors of the one we follow.

#### **4.4.3. Mentorship**



One cannot separate discipleship from the idea of apprenticeship. We consider teaching as a major factor in creating disciples. The enormous energy and time put into confirmation classes has as their focus the model of a teacher instructing a class with a strong reliance on the cerebral imprint of truth. Understanding and rational explanation are part of our cultural understanding of how we get educated in schooling systems.

Jesus demonstrated ministry by bringing twelve disciples along with him to show them how to do ministry. The actual content or truth around the mentorship of Jesus was often hidden in stories and parables and demonstrated in example. Indeed most of the time the disciples proceeded with degrees of mystery which were gradually illuminated with truth. To follow Jesus would lead you to the Way and the Truth and the Life in an unfolding revelation.

It was Paul who began to give content to faith and who in his letters gave an explanatory context to ministry and set up systematic understanding of truth.

Mentorship has been an important aspect of Cassidy's style of ministry. Cassidy has always been able to associate with promising and able young Christian men and women whom he met in his ministry. He has engaged several of these to help him as interns in the work, such as preparing his books for publication. In the early days of the ministry interns from other parts of the world were especially sought to assist with the city missions. These were sent from congregations in many parts of the world.

So while discipleship can be actualised by cognitive enhancement or reinforcement, it is the contention of the writer that much, much more attention needs to be given to the idea of **mentorship**. This means attaching learners to exemplary men and women who are exercising discipleship in such a way that the prayer of Jesus is exemplified, namely that the Father appears in the Son and that the Son appears in the disciples and the disciples press what they have learned and are learning onto others. A vast network on this subject exists. One of the links is: <http://www.mentors.ca/mentorlinks.html>.

We have tended to encourage the more monastic paradigm of **spiritual directors** and **spiritual friends** who deal with the progress of our inner lives. The model of Jesus and of Paul is far more extroverted and dynamic. They continue with the ancient models of apprenticeship exemplified in the **schools of prophets**. These gathered initiates into collectives that sat at the feet of men of wisdom and renown. In the case of Jesus and Paul a model was created which we have largely overlooked. The **apostolic bands** did not just continue the teaching of Jesus and Paul, they continued the life and ministry in a practical expression and overflow of that truth so that it also became a Way and a Life.

In the ministry of African Enterprise this would lead us to consider much more development around the idea of using our missions as places of learning ministry as well as winning people to Christ. It also points to an expanded programme of mentorship with interns associated with the work. Finally it suggests that direct exposure and links be created with practitioners who are exemplary models of ministry. The notion of finding or recruiting a 'faculty' of mentors and have these mentors have periods of accessibility to young men and women in the formative stages of their Christian development could have great effect. Are we, in equipping today's saints, being diverted by the idea of scholarship as a dispersed collection of cerebral references from a more ancient and valid understanding of nurture and teaching by association and example?



There is no doubt that the most powerful organ for influencing young people today in South Africa is the **African cultural initiation school**. In this an almost irreversible imprint is registered on the social, spiritual and cultural understanding of young people that tie them uncritically to an immutable world view. The attempts by the Christian Church to offer effective Christian alternatives to this, still need to be redefined.

Youth ministries like Scripture Union and YFC have broadened and widened their input to young people in high schools in cities by offering courses in life skills that have a strong focus on a Christian worldview.

Yet a further model which would have great potential for emulation when it comes to interaction with other faiths is the **Ashram** model pioneered by E. Stanley Jones. In a relaxed dialogical and respectful environment the gospel can be propagated through the establishment of trust relationships to encourage truths about faiths in one-on-one conversations. This model could be re-interpreted as a means to find faith in community.

Links with the International Christian Ashram movement are available through the web page <http://www.christianashram.org/site/Templates/template4.aspx?tabindex=3&tabid=66>

#### 4.5. HOPE

The idea of evangelism, conversion and discipleship all cohering around the idea of glory in Jesus' prayer also leads us to the anticipation of fullness – the completion of Christian fullness in hope.

I return at the end of this chapter to the idea of glory. I have mentioned that evangelism begins something wonderful and miraculous. It establishes sonship. The old Adam gives way to the new (even though he may not be fully dead in our experience). The blessings of heaven must surely be consummated in this prospect.

We are incomplete. We cannot be triumphalistic, for what we achieve is provisional and marked still by aspects of fallenness and penultimacy. We are not yet what we may be. We have not actualised what we have been given. The Kingdom, while being here, is yet to come in finality and fullness. What we will be is caught up in the hope of becoming like Him. And despite ourselves and unable to discern it for ourselves, Christ is being formed in us. This hope is also fortified by Jesus' prayer. His request to his father will not fall on deaf ears. We are being sent like Him.

## CHAPTER FIVE

### THE MARK OF UNITY

#### Gathering the saints

*Now I am no longer in the world, but these are in the world, and I come to you. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are one. (John 17: 11)*

*I do not pray for these alone , but also for those who will believe in Me through their word; that the all may be one as you Father are in Me and I in you ; that they also may be one in Us, that the world may believe you have sent me. (John 17: 21)*

*And the glory I have which You gave Me I have given them that they may be one just as we are one I in them and You in Me that they may be made perfect , and that the world may know You have sent Me, and have loved them as You have loved me.(John 17:22-23)*

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In Church art and architecture the theme of unity of the Godhead is often expressed in a variety of forms and designs including overlapping rings and triangles, the Fleur de Lys, the clover. In the town of Franschoek the French Huguenot memorial committee have erected a grand monument with three high arches that link together representing Father Son and Holy Spirit in union.

Jesus constantly looked back toward the Father and forward to the Spirit and confirmed their interrelatedness and commonality. The Three persons of the Godhead were both One and disparate. That Oneness was facilitated and made possible through union. This is mystery but it is also found in practical reality. The Trinity is not so much a theological but an experiential construct. It is existential as well as ontological thus it has to be expressed.

Jesus not only talks about the similarity or likeness being represented in believers as we saw in Chapter 3, but he also prays for an ontological and essential communal likeness in the relationship between Father and Son being present in the Church. The Father/Son relationship sets a precedent. It sets the agenda and it defines the nature, in perpetuity, of the community of faith. The measure to which this prayer for the church is realised is also the measure to which the world will come to believe. Unity should be missionary in its effect.

The unity celebrates and honours the diversity. Indeed there is respect and humility and submission in the Son toward the Father and obeisance toward the Father's will. The Spirit hides or obscures itself in its attempt to reveal the Son and its purpose is to foster the Son's purpose and service. Diversity is never seen as competitive or threatening but rather as the diverse other is exalted so the union is fostered. The diversity is the engine of unity not the cause of its destruction.

Paul applies the idea of diversity toward unity in his Corinthian letter in which he uses the idea of the Body as a metaphor. Here again the disparities are the ground for common life with the same humility, submission and affirmation toward others in 1 Corinthians 12. In Ephesians 4:4-7 there is a "one" and an "each". Paul instructs the Galatians to "*Keep the unity of the Body in the bond of peace. There is one body and one Spirit , just as you were called in one hope of your calling, one Lord, one faith, one baptism; one God and Father of*

*all who is above all , and through all and in you all. But to each one is given Grace according the measure of Christ's gift."*

There is a powerful cohesive relationship that binds the church because it is built essentially on foundations that are singular and common to all in word and sacrament and the Divine nature. This oneness fosters a rich division of grace to individuals. But these gifts are to be expressed to a corporate advantage as Paul discusses these further in the chapter.

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## 5.1. UNITY IN EVANGELISM.

This Chapter explores the not inconsiderable role that Michael Cassidy played in cultivating Christian unity in cities, in the nation and on the continent and its consequent effects.

In practice evangelism is often exercised in relation to parochial anxieties about power, resources and jealousies that are common among churches in most communities. There are often divisions and confusions in the ecclesial community about truth and confessional backgrounds, tradition and culture. Quite often the ever intrusive political structures of tradition and institution are not sure of the consequences of letting God loose. This might threaten conventions and the policies of human control and policy.

### Unity around evangelism.

In his early contact with the Billy Graham Association (BGA) Cassidy took his cue from the powerful commitment to and strategy of co-opting and partnering with local churches in the Billy Graham Rallies. These were run in such a way that enormous numbers of individuals from participating congregations could share in considerable ways in the evangelistic rallies such as; organising, funding, and training for counselling and follow up, ushering, transport, prayer and in the wonderful united choirs.

These were grand celebrations of unity and community in large cities. The co-operation between the church and BGA frequently enriched local churches with new life, new abilities, gifts and ministry and new vision. Unity around evangelism verified this prayer as the world came to believe. This was not without opposition. The evangelical constituency which agreed with Graham's theology disagreed with his friendship and openness to include Catholics and "liberals" in the Graham rallies.

Cassidy came across some of these anxieties and prejudices as he began to set up evangelistic missions in South Africa in a similar vein. He tells how the Johannesburg Evangelical Association was partly outraged that he could go to discuss a Mission to Johannesburg with the Witwatersrand Council of Churches. On reporting back to the brethren about his visit he was asked to explain what dreadful compromise or vital aspect of faith he had surrendered. In a disarming way and with a twinkle in his eye he informed the meeting that he had simply invited them in a spirit of friendship to join the endeavour.

But added to these theological complications were hand wringing and resistance to the principle adopted by Cassidy and his team that absolutely no compromise was to be made to the fact that in Christ there is no Jew or Greek, male or female, rich or poor.

Apartheid was to be banned from rallies. In the Mission '70 outreach involving 300 churches in Johannesburg not a single white Dutch Reformed church was willing to participate. The team was told that the denomination had all of the structures, functions and ministries to do its own evangelism. The DRC was self-sufficient behind a wall which could not threaten its sanctification of Apartheid.

Deep suspicions and doubts about this inter-racial stance were stirred in the intelligence circles of the South African government and the team was constantly under scrutiny with tapping of phones and investigations into its ministry, message and methods. This became common knowledge.

### Unity in relation to Apartheid.

The team was constructed in due course entirely with South Africans. A Zulu, (Ebenezer Sikakane) a Mosotho (Abiel Thipanyane) and an Indian (David Peters) were invited onto the team as was John Tooke (the writer of this Thesis) a convert from the first mission. In time a larger community would grow around the vision of Africa Enterprise representing the diversity of the Church of Jesus Christ denominationally, racially and nationally. One thing has marked this community; its continuity. It is a rare thing indeed to have disassociations and conflicts emerging around differences and distinctions in the annals of the team. Indeed many of the original team are still in harness.

In those early days the team extended its fellowship to churches and individuals as a result of its missions to the towns and cities of South Africa. A core of support began to grow as it established its integrity and parts of the large Christian community (black and white) that resisted or was in disagreement with Apartheid began to be drawn into associations with the fledgling ministry. But from the ranks of those segments of the church that saw the ministry as politically engaged or a threat to security, there also emerged individuals from Apartheid supportive churches who were drawn to the openhearted and warm spirit of Cassidy.

These diverse men and women were often also opponents of the system and the link with Cassidy created powerful bonds of deep Christian friendship and fellowship. Indeed much of what was to transpire in the events to be discussed in this thesis was to be initiated from this growing band of brothers and sisters. Their witness was to become subversive to Apartheid in its effect and spirit.

Shortly after the first mission Cassidy had an opportunity to meet with Albert Luthuli the banned leader of the South African National Congress up the North Coast. "The answer for South Africa" Luthuli told the young team "is the way of the Master."(Coomes:2002:103.)

A.E. was beginning to walk in the Master's way especially in the spirit of inclusiveness, openness and fellowship that became a spring for new prospects of unity.

### 5.2. GATHERING THE CHURCH.

If Apartheid was built on and produced division, heresy and disunity then Cassidy began to believe that the opposite was true. The enemy of Apartheid was true ecumenism and Christian fellowship.

It seemed that a way forward in South Africa in “walking in the Master’s Way” as Luthuli had suggested could be to gather Christian believers together and through mutual togetherness and reflection to discover the meaning of a common life in Christ as a precedent for the South African society.

### **5.2.1. Cottesloe.**

In 1960 the World Council of Churches set up a consultation at Cottesloe near Johannesburg. This was held in the shadow of the Sharpeville tragedy nine months previously in March 1960.

This gathering profoundly challenged all of the assumptions and the massive corpus of apologetic literature on Apartheid. The Cottesloe statement stemming from the consultation tore apartheid to shreds. Unjust discrimination was to be rejected. All racial groups of South Africa were part of South Africa and should have an equal right to make their contribution toward the enrichment of the life of their country and to share in the ensuing responsibilities. Said Cottesloe:

No one who believes in Jesus Christ may be excluded from any church on the grounds of his colour and race. The spiritual unity among all men who are in Christ must find visible expression in acts of common worship and witness, and in fellowship and consultations of common concern. (Cassidy:1989:145)

Other resolutions called for inter-racial consultations, the removal of job reservation and migratory labour and discriminatory wage structures. Realising that this disaffection by the church threatened to destabilise and collapse the metaphysical and moral basis for Apartheid and bring the whole thing tumbling down (it had after all been conceived and buttressed by theologians) the state acted swiftly with damage control. The theologians from the Afrikaans Reformed churches retracted under a heavy handed intervention by Verwoerd and other Apartheid guardians. But a core of irreconcilable opposition remained. Dr Beyers Naude and Dr Albert Geyser refused to come to heel. Their resistance was strengthened and deepened in the creation of the Christian Institute. ( Ibid:148.)

Naude was ostracised and even defrocked in the process of this refusal to be silenced. His deepening despair about the intransigence of the Church he loved was to lead him to more powerful identifications with the ANC and its liberation movement and even to the support of the armed struggle. For this he was both demonised by his own at that time but conversely, declared a hero in the new South Africa by the liberation fraternity and finally and eventually a true son of the Nederduitse Gereformeerde Kerk who reinstated him and apologised at the end of a 15year period of rejection.

A score of other people were encouraged and emboldened in their witness against Apartheid. Among these were people like Nico Smith who was a leader in the Missionary fellowship of the NGK and a former professor of Mission, felt he could no longer be part of the ideological captivity of the white Church and so, having accepted an appointment to minister in a black congregation in Mamelodi, he moved to live in this township with his flock. Smith’s bitter resistance to the DRC church’s collusion was long and profound. Others like Eddie Bruwer, Johan Kritzinger, Dons Kritzinger, Willem Nicol, Willem Saayman and Piet Meiring sought for means to bring change within the structures they were relating to. One of the leaders of

this group was Professor David Bosch of the University of South Africa who was to play a significant role in concert with Michael and others to bring considerable pressure against Apartheid and add to the pressures that would free the NGK from its bondage and the captivity to this ideology.

The fact was that if the bad news was separation and segregation then the good news was togetherness and community.

Sadly the news from Cottesloe was too indigestible. The NGK now kept its distance from all ecumenical initiatives and organisations closing it off from their pernicious influences. Nevertheless some movement toward ecumenism did flow from Cottesloe. It gave birth to the ideal of a Christian Council of South African Churches. This suggestion came originally from a Dutch Reformed Church Synod (Saayman:77.)

But even as the South African Council of Churches came into being it was in a climate of extreme tension with the White Afrikaans Reformed churches.

This became more antagonistic as the World Council of Churches stepped up its action against Racism in South Africa on the world stage. While formal ecumenical contact became impossible some of Cassidy's initiatives would begin to mobilise informal contacts and a growth toward an organic unity of individuals rather than churches. Many "unofficial" forerunners of a new Christian community in the Afrikaans churches were to be drawn into friendships and given encouragement and hope through the fellowship potentials of Cassidy's and his friends unconditional acts of friendship.

### **5.2.2. The Durban Congress on Mission and Evangelism.**

Following on Cassidy's attendance at the Berlin Congress he and others in the ministry began to plan the South African Congress on Mission and Evangelism in Durban. This created an opportunity for this nascent "new ecumenism" to be expressed. Many ministers from mainline churches heard of the plans and jumped at the opportunity to participate. The gathering was underrepresented by blacks but numbers were adequate given the circumstances in the country. In the words of Bishop Alpheus Zulu, Chairman of the African enterprise board quoted in the preface he wrote to the book published on the gathering called *Prisoners of Hope*.

We were all "brethren in prison". None of us were free because of Apartheid but we were together drawn by a twofold commitment of belief in grace and (perhaps hesitantly) justice".

Later Calvin Cook was to urge the congress to see that those who follow Christ are not prisoners of history but prisoners of Hope.

In March 1973 the Congress took place in the Durban Methodist Church in down town Durban. Along with the 700 local Christian Leaders who had come largely from Protestant churches were a vanguard of some who had come somewhat covertly from Baptist and Pentecostal churches whose denominational leaders were hesitant about 'political interference'. These churches, like the Dutch Reformed church, had federal systems of government with black, white, Indian and white churches formed into satellite denominations defined along racial lines.



Friendships with some of the leadership in the South African Council of Churches had also born fruit. Dr John de Gruchy, Secretary of the Council, was a delightful and valuable member of the organising committee. John Rees who was to become a later General Secretary of the S.A.C.C. was the chairman of the Congress. (He was another “layman” of note.)

There was an extraordinary addition to this mix. The world church was also informally present. Cassidy’s former links to the Billy Graham Association had meant that invitations had been accepted from Dr. Leighton Ford and Dr Billy Graham and his team who were coming to share especially in a rally at the Kings Park Rugby Stadium. Other evangelical leaders in the form of Michael Green and Dr. Don Jacobs followed suit. There was even a Director of Biblical Studies from the World Council of Churches Dr. Fans-Rudi Weber. Black Church leaders from “independent Africa” were represented chiefly by John Gatu an eminent East African Presbyterian.

As the delegates began to think about the meaning of the Christian Community in South Africa, two Cooks added spice to the diversity of the mix. Jack Cook of the Methodist church reminded participants of Paul Tillich’s statement that when we turn from another person he is only a stranger in disguise and in fact he is really the estranged part of ourselves. He also quoted the story loved by Seth Mokitimi an ex-president of the Methodist Church.

“One day there were 2 men on a pavement. The one pointed to the man on the other side of the street and said I don’t like that man. His companion said to him. I didn’t know you knew him. Back came the reply. No, I don’t know him; that’s why I don’t like him. (Cassidy: 1974:50)

Professor Calvin Cook, the distinguished Presbyterian minister and academic, had been asked to be the resident “prophet” or listening ear to discern the voice of the Spirit. He tells how a word representing a metaphor began to repeat itself again and again as he struggled to find a relevant word. The word was “Platypus” He was tickled by the appropriateness of this image describing the strange amalgam of people that make up the Christian Church. He commented further:

I discovered that one of the first scientists who came across this animal called it *paradoxus*

Here is the paradox of an egg laying mammal with an extraordinary range of unlikely features. The Platypus defies classification. Imagine the confusion when it came up the ark. To which group were they to be assigned?” The extraordinary paradoxical nature of the church requires and acceptance of its different parts, identity and paradoxes. (Ibid.:45.)

But everywhere bridges were being crossed and incipient relationships were being initiated. While the congress venue provided opportunities for worship, workshops, meals and discussions the real breakthrough had come at the Athlone Hotel at the mouth of the Umgeni River in Durban.



The idea of living together had been seen as an essential witness. The laws of the country forbade other than whites staying in hotels especially because they would have to share the same toilet facilities in the bars! The congress committee held out like a bulldog petitioning the cabinet repeatedly for a positive decision to waive its rules and allow the hotel to open its doors to all. Eventually, at the last cabinet meeting of the year in 1972 approvals were given. This gave the congress the green light to proceed. This was later to have a domino effect in opening all hotels in the future.

Imagine the euphoria for South Africans to actually participate in this temporary and limited moment of equalisation. Breakfasts and suppers were filled with excitement and hilarity and the wonderful Athlone Hotel swimming pool gave a new meaning to the idea of being baptised into the community of the faith as delegates, some of who had never learned to swim, were plunged and immersed into its blue chlorinated waters.

Much began to happen in the congress and many truths surrounding evangelism and its relation to its context were discussed. One of the chief of these is that evangelism is the overflow of fellowship and vice versa. The imposition of Apartheid was therefore in effect being counter-productive to the spreading and proclamation of the Gospel. The Gospel could not be spiritualised and partially applied, it was relevant to the whole man. Salvation related to the whole of life and to the whole world.

Present at the Congress was one of several new faces and voices. One of these was that of Professor David Bosch who had joined the Organising Committee at a late hour. He was a professor of Missiology at the University of South Africa. He was one of a very limited number of self appointed participants from the white Dutch Reformed Church who had come under his own recognisances. His paper on Evangelism and Special Needs demonstrated his sensitivity and ability. His connection to the now growing yeast of fellowship and community was to be crucial in future.

De Gruchy, who became historian and theologian at Cape Town University wrote afterwards.

I have never experienced or imagined possible what occurred in Durban. 800 people of virtually every racial, theological and ecclesiastical variety found in Southern Africa along with those from East Africa, Europe and North America confronted one another and ended up by discovering one another as members of one body called into fellowship for the sake of the Gospel in the life of the world. This does not mean that all is now well and that the kingdom has finally arrived in our midst. It does not mean that everyone ended up in agreement, that tensions are no more, that theological differences have been overcome and rendered obsolete. No. It means that the Body of Christ is greater than any of its constituent parts, and that the healing power of the gospel is more potent for personal and social change than anyone of our own unavoidably partial interpretations of it. All I know is that some black brother has offered me his eyes and ears so that I might see and hear things to which I have hitherto been blind and deaf. (Coomes:389-390)

In similar vein the writer of this thesis was asked by a member of the press to make a comment. I drew an analogy with the blind man who Jesus healed. At the first touch only the

beginning of sight began to dawn as he saw men as trees walking. So too the congress had just begun to lift the veils of myopia.

In assessing the Congress Dr Calvin Cook was to say

In the 30s there were conferences of mission societies. In the 50s there were conferences of church leaders. But this conference brought together the whole people of God. That is its unique importance.  
(Cassidy:183.)

The whole people of God had partially come together. There was a wholeness in the range but the whole, was still provisional and limited. Nevertheless the closing meeting of the congress was a rally at Rugby stadium that was addressed by Dr Billy Graham. This was truly unprecedented in its representivity of all.

### **5.2.3. The Pan-African Christian Leadership Assembly.**

John Gatu, the Presbyterian leader in Kenya took the news of the Durban Congress back with him to East Africa and began to share his experience. In a visit to Nairobi in 1973 the Bible translator John Mpaayei had a meeting with Cassidy. They were talking about Africa and its challenge to the church and how a gathering of Christian Leaders could take a cue from the Durban Congress. Ideas about something similar in Kenya began to percolate.

In 1969 the door had been opened for an unlikely partnership. Festo Kivengere, a world renowned lay preacher, leader of the East African Revival Movement and soon to be made Bishop of the Anglican Church in Uganda, agreed to become a partner with Cassidy and take on the leadership of the East African Team. This was a difficult thing to do and many were the suspicions aroused and the rebukes received by Kivengere in agreeing to being yoked in this way.

In 1974 the momentous Lausanne Congress was convened in Switzerland. African Enterprise decided to have the East African and South African teams attend this and to hold the first ever joint and combined meeting between the two teams. This was partially effective as the new alliance could only be introductory and initiatory. But the relationship began to progress toward a partnership when at the Congress the idea of a Pan African Christian Leadership Assembly was mooted among the 600 African delegates to the Lausanne Congress. The suggestion drew great interest and in due course Michael Cassidy a South African, Festo Kivengere, a Ugandan and Gottfried Osei-Mensah, a Ghanaian ( who was later to be the General Secretary of the Lausanne Movement) were charged with setting this up.

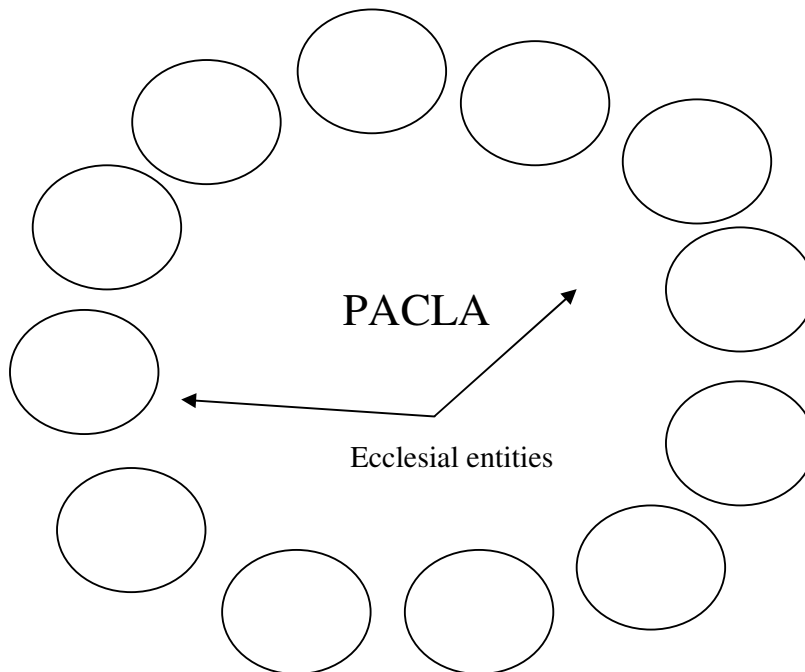
The conference gradually drew interest and engagement. The World Council of Churches African affiliate the All Africa Council Churches were also committed to help and support.

There was no prospect of setting up a suitable office or organisation to get this going and so eventually the organisational muscle of African Enterprise was co-opted to work at this assignment. The teams began to cohere and unify around the monumental task before them. Plans for the housing of the Assembly in the Kenyatta Conference Centre began to be formulated.

The assembly was astonishing in its range and impact. The book “*Facing the New Challenges*” containing the addresses exceeds 650 pages. It is a mine of information about mission and evangelism in Africa. The conference had to offer proficiency in French and interpreters had long hot days.

In defining its identity the organisers did not want this to be seen exclusively as an extension of the Evangelical Association of Africa and Madagascar. Nor would the congress benefit if it were seen as an arm of the All Africa Council of Churches. Although the Assembly had been initiated at Lausanne, some of the people coming would know nothing of this and be suspicious of a foreign tag. Eventually it was decided that Pan African Leadership Assembly would draw from all groups, churches and agencies and the identity would be defined from the final collective of who participated.

DIAGRAM G. SACLA Ecclesial identity.



In assessing PACLA Cassidy was to say.

The next vital issue was to face who we were and whom we were going to aim at. Were we an exclusive group of evangelicals? Or were we an exclusive group of ecumenicals? Were we an unofficial arm of the All Africa Council of Churches (AACC) or were we an extension of the associations of Evangelicals of Africa and Madagascar (AEAM)? The problem was that many of us felt we were both evangelical and ecumenical. Not only that, but as a group, our ties were with both AACC and AEAM. More than that we had a sense that there were strengths and weaknesses in both agencies and each could bring useful correctives to the other. The AACC was admirably strong in its horizontal concerns for the

socio-political needs of man. On the other hand AEAM had splendid biblical and doctrinal commitments and a deep evangelistic concern,

If we were not exclusively AACC or AEAM, were we an official and formal follow-up to the Lausanne Congress of 1974. Certainly all our sympathies were with the rounded and comprehensive Lausanne wrap up of both evangelism and social action exhibited in its Clause 5.

So perhaps then we were really “Lausanne” follow-up, especially as Osei Mensah, Kivengere and Cassidy were all on the Lausanne Consultation Committee. Certainly Lausanne’s theological stance was our own. Yet, on the other hand, some of the group had not been at Lausanne. Not only that, but some brothers felt that any ‘outside’ or ‘foreign’ tag, whether Lausanne, Geneva or whatever, could prevent certain important leaders from being able to identify. They would feel PACLA was something foreign and alien to Africa. So we renounced all tags. PACLA would draw from all groups, churches and agencies like this: (Cassidy & Verlingen.1978: 22& 23)

Calvin Cook makes the comment that this attempt to transcend existing structures was truly significant although some would ask “Is this neo-colonialism or a truly new creation?”

PACLA was a blessing to the church of Africa. Cassidy was to say:

Overall, PACLA provided God’s people across Africa with a tremendous opportunity to see what God was doing elsewhere in the continent. It was also a time of deep spiritual renewal for the delegates. Hundreds recommitted their hearts to the Lord, and thus refreshed, then gathered to pray and plan for the evangelisation of Africa. (Coomes:401.)

In respect of the South African participation a delegation was drawn up which continued to some extent with the impetus and relationships from the Durban Congress but more work was done on getting representivity. Here the missionaries and missiologists of the NGK were helpful. David Bosch’s influence produced a great surge of interest.

The number of NGK missionaries and theologians seeking an opportunity to break from the captivities of Apartheid mindsets into the freedom of relationships with other Africans began to grow. Numbers of young black people linked to evangelical and protestant churches also showed a keen interest. This gave them the prospect at last of a journey into freedom from discrimination into the promised land of an emancipated and independent Africa, even though many African countries were still under repressive yokes.

Some 60 persons eventually took their seats in the Jumbo Jet that glided off the runway on December 9<sup>th</sup> 1976 en route to Nairobi. The delegation was reasonably balanced in its racial make-up but, even as the plane swung northward voices of concern and doubt were being expressed as the seat belt lights winked out. These arose primarily from many of the black delegates.

The problem was that the South African group had never had any opportunity to appraise its membership. This group especially had not had the benefit of contact at Durban. The seeds of suspicion began to flourish. Why were there so many Dutch Reformed dominees on board?

Before long the suspicion began to surface that they were most likely to be agents of BOSS. (The intelligence organ of the South African State). By the time the plane had touched down at Kenyatta airport this suspicion had grown to a certainty and all of the anguishes, hostilities and alienations of South Africa were roosting among the members. Indeed no sooner had delegates registered at the Congress venue than some black delegates asked that the Nairobi City Newspaper 'The Daily Nation' carry the story that the South African group was compromised. Fortunately this impulse was diverted. In fact this concern was unfounded.

On the first day of the Conference an extended time was given for national groups to meet, elect a chairman and get to know one another and assess the potentials of the group and their interests and preference for participation in the seminars and workshops.

The South African group met. The election of a chairman proved impossible. None of the black delegates would countenance the thought of a white (and possibly an apartheid stooge) giving leadership. What a travesty of dignity to come to independent Africa at last and have 'white dominion' again. Whites were offended by the rejection of blacks and dug their heels in. For hours the group struggled to find a way that seemed appropriate and Christian with emotions running high. No person nominated seemed suitable. No consensus could be achieved.

Eventually John Wilson the black Ugandan member of the organising committee came to find a way forward with the group. Dr Frank Mdlalose a doctor from Zululand was voted in just at the moment when the time ran out. The news of the upset and turbulence experienced by the South African group spread to all members of the congress.

The Conference programmers had made a courageous decision. The evening plenary meetings had become popular and central with key addresses and wonderful worship. Admission to the Assembly of Christians from Nairobi had been open to those who would wish to come and share in the excitement of the event as well.

At one of those evenings, at the centre point of the programme, an impossible event was to take place. Prof David Bosch was to give an address entitled. "*The Renewal of Christian Community in Africa Today*". There was something close to outrage. How could a white Afrikaner representing a people who were most responsible for the destruction of and oppression of community in Africa actually have the temerity to come to independent Africa and to Nairobi and speak on such a topic. Intrigue, anger and wonder jostled for prominence in the response to the news. The atmosphere was electric as South Africa's most distinguished missionary thinker made his way to the podium to be and introduced by Gottfried Osei Mensah the PACLA Chairman.

The paper *Renewal of Christian community in Africa Today* delivered by David Bosch was a passionate synthesis of mind, heart and soul that rendered deep insights into the truth about the Alternative Community that the church should be in, order to meet the deepest needs of Africa. This paper had a marked impact on the PACLA conference and the subsequent events that were to follow in South Africa. The record appears in *Facing the new challenges* Edited by Cassidy and Verlingen. (see bibliography). On Bosch's return many in the Reformed

Afrikaans Church community sought to water down and divert the truth of what Bosch had declared that challenges all attempts to divide and particularise the church.

At the close of the address Bosch narrated an account of a meeting he and his wife Annemie had had.

One evening about a year ago, my wife and I had a visit from some black ministers of our church. Our discussion inevitably was on what it means to be Christians in South Africa today. The attitude of the blacks was: 'In spite of everything you two whites say tonight, you will belong to the group of the oppressors. You benefit from the system we don't. You are privileged we are not, you remain white and we black. Your feet remain on our necks'. We talked until the early morning hours and it seemed as though we would never be able to find one another.

We were not people but blacks and whites. We were not people but categories. Eventually, when the blacks were preparing to leave, my wife broke down and wept, pleading for understanding and acceptance. And so they left. But the next day one of them returned on behalf of the others. He said 'your wife's tears made all the difference. If it can still happen in South Africa that a white woman weeps because of a desire for real, human fellowship with black men, then this is something that cannot be explained logically. It must be of God'.

Are we prepared to follow the way of the cross for the sake of real Christian Community in Africa; we who are today gathered here from all over our continent. It is such a temptation to reply with a show of bravado. 'Of course I will follow where he leads, even to the cross'. I myself am less confident. I know myself and my repeated failures too well. And I know my fears and my prejudices. But I also know our Lord Jesus Christ and what He expects of us in form of real community. I know him as the Lord of Compassion. I know He will have compassion upon me. And upon you. Kyrie eleison! Lord, have mercy upon us!

At that moment David Bosch himself broke down in tears. Here was a deeply touching witness of the profound search of Annemie and David, two Afrikaners consumed by their longing for authentic Christian Community with their brethren in Christ weeping before the Church of Africa who themselves had reason to remember their own causes in other histories to withhold fellowship. Those tears had the remarkable effect of washing the stain of deep historical hurts and also convicting the church and its members in other places for its failures of unity and fellowship.

There was a silence. And then from one place and another Christians from Africa began to respond. Here a man from Angola, there a woman from Kenya, someone from Egypt, a representative of a congregation in Accra a theologian from the Ivory Coast. Stepping from their seats they began to gather in the aisle leading up to the dais and make their way up to embrace David Bosch as only Africans can and say to him. "You are my brother." Hundreds came in handshakes and embraces of forgiveness and confession being reconciled and all experiencing the gift of unity in answer to the prayer of Jesus. "That they may be one!"



Cassidy makes a comment on this moment. (Cassidy & Osei Mensah :1978:130.)

PACLA was now at Calvary. All were at the foot of the cross because here was a man at the foot of the Cross. Healing and reconciliation were happening. Fractured and divided members of the body of Christ were coming together. The cost of ministering truly to Africa's wounds was now being glimpsed. For there was Bosch the in-between person and the symbol of so many Africa's in-between people- crushed.

The conference organisers simply suspended all other aspects of the evening. Some delegations convened their national groups again. The matter of alienation and division was common everywhere in the continent in different ways.

The South African delegation met again but with a profoundly different spirit. A delegate who had confessed to hating every white person took the hand of an Afrikaans minister. New eyes seemed to have been given to the group to see one another beyond the blame and accusations and culpabilities. Right there deep friendships were born and reconciliation discovered. Indeed it was from this remarkable "Baptism of Unity" given by the Holy Spirit that the future initiative would stem that became called the South African Christian Leadership Assembly. This event in turn carried its own seeds of transformation.

Coming home on the plane from Nairobi the South Africans found a joy and freedom with one another that was marked with joy. One of the other passengers, mistaking the group for a delegation from another country, gently suggested that they watch their behaviour when they land at Johannesburg.

Bishop Stephen Neill quoted by John Stott has this to say.

Within the fellowship of those who are bound together by personal loyalty to Jesus Christ, the relationship of love reaches an intimacy and intensity unknown elsewhere. Friendship between the friends of Jesus of Nazareth is unlike any other friendship. This ought to be normal experience within the Christian community. That it is so rare in existing Christian congregations is a measure of the failures of the church as a whole to live up to the purpose of its founder for it. Where it is experienced, especially across barriers of race, nationality and language it is one of the most convincing evidences of the continuity of Jesus among men.  
(Stott:1992:237.)

#### **5.2.4. The South African Christian Leadership Assembly**

The gestation of the South African Christian Leadership Assembly took some time. Cassidy quailed at the thought. PACLA had demanded a huge price of energy and administration. Depression and exhaustion had come as an aftermath from this mountain top.

But as in so many of the initiatives that were to drive Cassidy, the reading of scripture and prayer began to open an insight into the purposes of God. On February the 2<sup>nd</sup> 1977 he read again the story of the 12 spies who had been sent to the promised lands to test the prospect of its acquisition according to the promise of God. Ten came back with fearful tales of obstacles and



difficulties. Two came back with supreme confidence. Michael felt a challenge from the Spirit. “Are you with the ten or with the two?” (Coomes:402.)

David Bosch too was getting encouragement. Writing to Cassidy he said this. “As I have travelled around South Africa I have found people saying, “Well, if it could happen in Nairobi why not in South Africa?” And thus was born the willingness to take preliminary steps. At the Holiday Inn at the Johannesburg airport a process of consultation began. More and more encouragements came. Eventually a council of 200 was formed and in due course an executive committee.

The executive had extraordinary individuals in it. Vusi Khanyile who was later to become a force in management at the highest level in the country assented to participate. He combined a passion for liberation with capacities for accepting and listening to whites while Caesar Molebatsi revealed and propagated his legendary spirit of forgiveness. He had had his leg amputated through the witless behaviour of white drunken driver. It was this great striving for freedom combining with a spirit of forgiveness that created the arena for change that the organisers hoped to foster. A variety of people nominated by the Council took up membership in the executive.

#### Five conferences in One.

SACLA, convened in July 1979 was to have five conferences all in one. There was a sub conference for Church Leaders. This was the largest group. Two other conferences were organised for Youth and University students respectively. A fourth conference was to focus on Political, business and community leaders. These 4 Conferences would all be united and cohere in a combined 5<sup>th</sup> conference which began and ended the day. The Pretoria Show grounds were chosen as the venue, It was a perfect choice. Amongst the persons engaged in the setup of the conference were the writer and the now well known missiologist Dr Willem Saayman.

#### Fellowship design.

Two wonderful provisions were made in the programme design as a requirement. The first was the formation of cross conference groups in which delegates from the different conferences were given fellow travellers or dialogical partners in the period after tea and before supper. These groups of 10 or 12 shared their lives and insights in extraordinary bridge crossing encounters between race, class, generation, gender, economic background and Christian experience.

The second provision was that individuals coming to SACLA would not go to hostels or hotels or friends. Rather the homes of Christians in Pretoria whether in the suburbs or the townships would be opened to offer Christian hospitality in cross racial housing. Of the 6000 delegates more than half experienced this precedent setting and barrier breaking opportunity to live together. Pat Withey, David Bosch’s Secretary and Annemie his wife had a crucial part in enabling this to happen. Every morning delegates had to depend on the kindness of others to get to the venue. Every night an appeal was made to ensure that every delegate had a lift to their home. Every night a miracle happened and no one was left.

In a very real sense these two strategies simply shattered and demythologised Apartheid. For those leaving the conference Apartheid was over and finished. Profound diversities became the road to Unity. And this disaffection began to spread everywhere.

### Fear and Opposition.

Opposition there was aplenty. The NGK resisted as much as it could seeking to restrain involvement. Dr Piet Koornhof was drawn in to negotiate miscellaneous obstacles. The City of Pretoria tried to block the use of facilities and meeting places. The radical right Afrikaner Weerstandsbeweging (AWB) sent its shock troops to do what it could stabbing and deflating the tires of cars parked outside the conference venue. But the dismay of persons so affected was soon swallowed up by the support and help and care that were lavished on those with no functioning wheels and they were assisted and upheld by the rise of deep Christian community.

### The Biblical Basis.

The Assembly was designed around the theme of Acts Chapter 1:1-8. This was the sending of the disciples to all nations to witness in the power of the Spirit and under the authority of the Kingdom.

A crucial moment included the contribution made by Bishop Tutu. Many of the delegates had ambivalences about Tutu who was the General Secretary of the South African Council of Churches. His capacity to combine an anti-Apartheid political or pro-ANC agenda with a deep spirituality had many partly confused or alienated.

The conference was agog on the evening he came. Tutu's kindness, lack of bitterness and wonderful spirit of fun and humanity completely disarmed everyone and had them roaring with laughter and singing Tutu's favourite choruses. Others like M. Stanley Magoba and Caesar Molebatsi further produced the glue of unity. All of this was consummated in the most extraordinary and memorable communion service celebrated by Bishop Michael Nuttall with the backing of the marvellous multi-racial orchestra provided by Christ Church Kenilworth in Cape Town.

Michael Cassidy as the SACLA programme director provided the tone and direction to the conference in the programme events in the Plenary. Bosch became a symbol in his chairmanship, of the new face of the Afrikaner for the new day. His opening address around the distinctive of church traditions emerging from a diverse Christology laid foundations for acceptance and openness.

Pretoria, the Apartheid Capital, had knowingly or unknowingly had its core value overturned. Apartheid was still standing but it had been undermined. It was no longer possible to produce any valid justification for it. Bosch, Willie Jonker and other Dutch reformed Church brothers would get it in the neck from the establishment but too many people were giving them approval. Piet Meiring, one of SACLA group was to be honoured later in being selected by Tutu as a commissioner of the Truth and Reconciliation Commission as was Dr Khoza Mgojo a close ally of A.Es ministry and former board member.

In only a few years Apartheid would lie dying and discredited at the Rustenburg Consultation of Churches.

### 5.2.5. The Rustenburg Consultation

In December 1989, ten years after SACLA, President F.W.de Klerk in a timely moment appealed to the church in South Africa to formulate a strategy conducive to negotiation, reconciliation and change. While this might have been an astute move to involve the church that represented 75% of the country's population it did present an opportunity for the church to be the church and find a common voice.

In all of the former gatherings including to some extent the National Initiative for Reconciliation that we will look at in a later chapter the official nominated representation of congregations was absent. In the Rustenburg Conference every known denomination in whatever demographic grouping was hunted down and formerly invited. While Cassidy was present in all the discussions and arrangements it became very much a conference with two agendas. The one an opportunity for all the elected heads of churches to gather and declare their past and future roles and agendas regarding the transition of power into a new democratic society and to find a place in the ecclesial community.

Secondly it was the place to gather at the funeral of Apartheid and to cleanse the church of the mistakes and failures of the past.

While Cassidy took his place in sharing his vast experience and knowledge of Conferences there were two primary figures Dr Louw Alberts and Frank Chikane. The one was the General Secretary of the South African Council of Churches and a pastor of the Apostolic Faith Mission and the other a Physicist and a man with a brilliant ability to teach and preach. But he was also a powerful figure in the Afrikaner establishment and at the same time an immensely valuable patron and guide to Youth for Christ. He informally represented the government.

Also present was Barney Pityana a former Anglican Priest who had returned from exile. His very great interest and friendship with Steve Biko meant that a very key member of the Black Consciousness movement was present with impeccable credentials. Pityana, after the acquisition of a doctorate from Cape Town University, was to become first, the first Chairman of the Human Rights Commission and after that Vice Chancellor of the University of South Africa where a primary interest of displacing white influence and power was given an outlet. Frank Chikane too became right hand man to President Thabo Mbeki playing a new and important role in the new dispensation

The actual setup and administration of the Rustenburg Consultation was handled by YFC, which was to do the arrangements for the venue, and African Enterprise which was to get people there and registered and admitted to the conference. The diversity was enormous. Cassidy writes this.

Now we had everything from ultra pietists to radical liberationists. Rustenburg seemed to push out the boundaries of attempted Christian unity to impossible extremes. But it came off somehow. God's Grace I guess. Also Frank Chikane, Louw Alberts and others were terrific. Beyond that the apology and seeking forgiveness from blacks for Apartheid from Dr Willie Jonker of the Dutch Reformed Church paved the way for a great spirit of humility from everyone to everyone else especially when

Archbishop Tutu, responding so movingly for the black side, received the confession and extended the forgiveness.(Coomes: Op cit.463.)

A four page statement of repentance and socio-political intent was born from a committee Cassidy chaired to formulate the statement. It called on political leaders on all sides to work together in new ways for a new day in South Africa. For the first time official and representative leaders from all churches had come together to provide God centred solutions to then problems. (See APPENDIX 3.)

What was of particular interest was the use of a dove as the symbol. Not the New Testament representative of the Holy Spirit in Acts but the Old Testament motive of a dove holding an olive branch. This was not a conference on the ministry or mission of the church. It was about peace and the rescue of the country from the floods of judgement and revenge. The church was given a crucial opportunity to cooperate and assist in the coming transition.

The era of division was at least officially over; the struggle for unity was to now begin. Cassidy had played his part in sometimes overt but often in obscure and serving ways to set examples and precedents of togetherness in expressing unity in the body of Christ through the medium of gathering the saints.

### 5.3. CHURCH/ PARACHURCH UNITY

Before we leave the subject of Unity in the Church it would be useful to note yet another contribution Cassidy made in the cause of Unity. The Lausanne Movement, because it was so strongly linked to parachurch and missionary organisations, and because its ecclesiology was also profoundly married to the local church, wanted to clarify and foster understanding and unity between them. The writer of this and others met in Pattaya Thailand in 1980 in a consultation to look at the issue of 'Co-operating in World Evangelization'. Eventually the meeting initiated the Lausanne Occasional Paper 24. This met ostensibly to flesh out the implications of Clause 7 of the Lausanne Covenant which is entitled "Co-operation in Evangelism." It reads:

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organisational unity may take many forms and does not necessarily forward evangelism.

Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional co-operation for the furtherance of the church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience (Jn. 17:21,23; Eph. 4:3, 4. ; Jn. 13:35; Phil. 1:27; Jn. 17:11-23).

Three relevant points may be made about this paragraph.

*First*, it begins with the theological affirmation that unity in truth is God's purpose, rather than with the pragmatic statement that disunity undermines our gospel and mars our testimony. We endorse this order as a right and biblical emphasis.

*Secondly*, the unity in truth which is God's purpose is described as "visible." Although it is added that "organisational unity may take many forms" (and evangelical Christians are not in full accord with each other about this), we are agreed in our rejection of the two extremes of rigidity and formlessness. For on the one hand "the church is the community of God's people rather than an institution" (Para. 6), that is, its essence is people not forms; and on the other, we refuse to take refuge in a concept of spiritual unity which nobody can see. Some kind of visible structure is indispensable.

*Thirdly*, God's summons to unity is strengthened by his summons to evangelism. The two were closely related in the teaching and intercession of Jesus; he pleaded and prayed for his disciples' love and unity, so that the world might believe (Jn. 13:35; 17:21,23). We cannot preach reconciliation if we do not exhibit it. God is creating through Christ a new community, even a "single new humanity" (Eph. 2:15); it is for the bringing into being of this people that Christ died (Titus 2:14). So the church is an essential part of the Good News, and every church proclaiming it must embody it. The people of God must be seen to be what they claim to be. We have no liberty to duck the challenges to a visible fellowship of love.

Cassidy was asked to assist in making comments and suggestions that could help the committee get to grips with the topic and raise the issues. In his paper he brought the members to the point with a simulated dialogue between a church and a para-church leader in which the tensions are expressed. The writer includes this as an example of Cassidy's deep understanding and commitments to unity co-operation and accord ecclesial relationships. This dialogue became the core around which the work of the committee revolved

This document is also essential reading to further illuminate the discussion on structural organisation in relation to mission structures and the local congregation.

An excerpt from the text appears in the APPENDIX. 4. Where Cassidy begins a fascinating and helpful dialogue between a church leader and a para-church leader.

Following on this input from Cassidy the commission saw that dialogue on this issue should come first. It may well be that lack of communication and understanding is an even more serious problem here; because as Cassidy says in the document.

"While para-church agencies occasionally tip their caps in the direction of seeking church blessing, they do it even more rarely with each other. The need therefore is for contact and togetherness both formally and informally."

This remains a matter for ongoing development Cassidy's understanding of cooperation and the convocation of believers demonstrate his acute understanding of the nature of and the obligation of the search for unity. He undoubtedly verifies the goal of unity as expressed in the prayer of Jesus. That they may be one that the world believe

#### 5.4. CONCLUSION AND A REAPPRAISAL

Henri Blocher, quoted in the Lausanne Congress compendium ( Douglas:380), has some important insights. He strikes a blow at those who believe that unity is essentially lost and it must be found again by the energy of its guardians in church structures. This makes unity an ontological impossibility for how could structural unity ever be achieved by human endeavor in a world where there are 14000 denominations.

Rather, says Blocher,

We should believe that unity is given. Unity is invisible and spiritual. Christian unity is seen as the gift of God rather than the fruit of our works. It is essentially different from the administrative centralisation brought about by in the economic and political realms.... We know our unity when we feel the presence in the other believer of the same spirit that loves in us.

In assessing the impact of Cassidy in advancing this truth it is evident that all of the approaches and search for unity he has employed is predicated on the fact that there is no need for an undue accent on structural continuities to contain or maintain unity in an ecumenical structure. The unity that is already latent is expressed in the contact and shared life between believers. So Mission arises from this recognition of the unity that is already there and mission also then continues to feed and perpetuate further unity which then feeds further mission.

In an interesting sidelight to the SACLA gathering, The South African Council of Churches insisted that their participation in the SACLA Assembly would be agreed to provided that there would be no ongoing other structure developed that would compete or take the ecumenical initiative away from the SACC or damage their programmes. Conciliar organisations by their very nature work at organisational unity as a primary goal.

Certainly the invisible unity of the Church has to be actualized but then the forms this may take may rise and fall and metamorphose in scores of ways. The prayer of Jesus is already a reality. When the Spirit came the Father bound all together who had received the Spirit in a perpetual unity in Christ. When that unity is actualized the world believes.

#### Religious Unity.

Cassidy however was to be placed on the horns of a dilemma. In the process of transitions in 2004 the ANC adopted an approach to religions that sought to co-opt faith constituencies to its political agenda. It had of course benefitted from the deep allegiance to its cause evidenced in the struggle for liberty by Dr. Beyers Naude.

There was another significant minister of religion connected to the movement. Rev Cedric Mason a Methodist Minister also joined the struggle and contributed significantly to the fight against Apartheid. Indeed he was imprisoned for his resistance in Pretoria Central prison for a period. He was to play a part that his position and sacrifice would warrant. In the post 2004 transition Mason exercised influence in two realms.

In an interview with a senior ANC representative in Zimbabwe in the 80s the writer was informed that there was a plan to create a ministry of Religious Affairs in the post liberation



Cabinet in South Africa with this idea in mind. Religion should serve the ideological, social and political cause of the ANC. Social cohesion was a prize that would foster the development of the country and state. Although this particular configuration has yet to be fully implemented Mason became active in this function. He began to be given openings and opportunities within the SABC to mount initiatives, through the broadcaster, to advocate dialogue with other faiths that had the intended effect of uniting them behind the new dispensation. Divergences between religions on faith grounds needed to be prevented and inclusiveness emphasized.

A parliament of religions was proposed and initiated. Mason developed powerful antipathies to any dissonance among religions. This would mitigate against national unity. Mason espoused a universalistic viewpoint which stood against the positions especially of evangelicals. The pre-eminence of Christ was less important than the cause of national unity. Mason was also given the brief of coopting the powerful and influential SACC into partnerships with the government from a close association within the organisation.

While liberation, justice and human rights overlaps the concern for the righteousness of the Kingdom of God, they are nor equivalent. While the partnership of ANC and SACC had obvious advantages for the social life of the new democracy it goes without saying that this close alliance could mute the prophetic and distinctive role that the Church has in relation to state.

In the post apartheid era Cassidy began to feel that his understanding of truth in relation to context began to diverge from the views emerging from the SACC/ANC. This was that the Bible was not equivalent to ANC policy documents. Liberation and human rights was not a higher calling than the pursuit of truth in certain instances. Evangelism could not be emptied of its call for conversion and new birth no matter how much the ANC desired the social glue of religious convergence. The extraordinary consensus wrought in the ministry of Cassidy in evangelism and described in this chapter began to unravel. The SACLA2 gathering in Pretoria still held the fellowship. However, the issue of Gay Marriage was to prove decisive in driving a wedge within the church. When Cassidy and other leaders convened the National Initiative of Reformation in South Africa at the end of the first quarter of 2008 the invitation to the SACC to participate and share was turned down.

The Chapter on Truth examines this issue and the interaction between Cassidy and the SACC in respect of the legislation. This chapter closes with the observation that the generous inclusive and irenic spirit of Cassidy was to become muted or more secondary as the calling he had received from God to be a defender of the faith began to grow in his being. The interaction between truth and the ideological fruit of secularisation and the interests of political power began to give a new focus

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## CHAPTER SIX

# THE MARK OF LOVE.

### The social witness of the Gospel

(John 17: 24) *For you loved me before the foundation of the world. And I have declared to them your name and will declare it that the love with which You loved me may be in them and I in them.*

Love precedes creation. It is surely love that is the goal of existence and its substance. The human life is to be a receptacle for a profound benediction. The name and the love of God are tightly bound. The being of God is love's source. Love is God's nature.

The ultimacy and mystery of God's love is not beyond human expression but its expectant possibility. The mission of God is to be accompanied not by fractions of or the stretching of and pressing of human love in variegated self motivations and attempts to rise to love from within. Rather the love of God Himself, which is the quality by which He is defined, can be realised in the missionary enterprise. The prayer makes this impossibility possible in Mission.

This love is not sought after as an acquisition or a fruit of human discipline and design. The love of God comes distinctly into human creatures as receptacles fostered for this purpose. That love is also then related to the living presence of Christ which may also abide in the heart of the believer as Love's fount.

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John Stott writing in the *Contemporary Christian* records Paul's high view of love as the hallmark of genuine discipleship.

“knowledge is vital, faith indispensable, religious experience necessary and service essential but Paul gives pre-eminence to love. Love is the greatest thing in all the world for God is Love in His innermost being. Father, Son and Holy Spirit are eternally united to each other in self-giving love Love is the principal, the paramount the pre-eminent, the distinguishing feature of the people of God. (Stott:199:148)

If there was one distinguishable feature about Michael Cassidy that rises easily and naturally into view it is this mark. He preaches and illustrates it.

#### 6.1 LOVE IN PERSONAL PERSPECTIVE.

Those who have partnered with Cassidy have enduring memories of their relationships with him. Cassidy is someone you simply can't leave or walk away from. African Enterprise reveals a fair amount of grey hair simply because the team has proved to be largely indivisible and the rewards of mutual Christian love a blessing. The founder maintains strong enduring friendship links even with those who have left the work for another calling. They serve on related boards all over the world or they become part of a correspondence network where each person gets individual care and contact.

Some did leave Cassidy as people do, drawn by other prospects and callings. Some left, no doubt, with causes and grievances and thwarted ambition; but who can obviate that in any organisation? They too were kept in hope of a shared journey in other ways.

### **6.1.1. Luthando Charlie.**

This love was not only expressed in collegueship. During a mission to Kimberley African Enterprise came into contact with Luthando Charlie. He was a political heavyweight among young blacks in Kimberley. He and a group of several others were drawn into the mission and were invited to come to the African Enterprise Centre. On their return he and 19 others were taken into custody by the police in relation to riotous and destructive behaviour and the burning of school classrooms and text books. They were arrested as witnesses not as the accused. Cassidy and local church leaders acted to try and do something about these detentions, Hel went to the authorities in Pretoria on behalf of the Kimberley churches but to no avail.

For 19 months six of these young men were in solitary confinement and tortured to get information to damn their peers. When they came out Michael and Carol Cassidy had a conversation. “We can’t be held responsible to care for all South Africa’s detainees but we can take responsibility for one we know.”

Luthando became a temporary foster son to the Cassidy couple and a scholarship was secured for him at Hilton College, one of the country’s most prestigious schools. He became the first black boy to play rugby for the school and secured his matriculation. Later scholarships were obtained for university and technikon education. The link still functions and his witness to Christ is firm. He is the director of the alumni for the technikon from whom he received his higher education. (COOMES: 247)

### **6.1.2. Forgiving slander.**

In another story Cassidy performed an unusual act of forgiveness. In the run up to the SACLA conference in Pretoria there had been a softening of attitude in the white Dutch Reformed Church. While the church would not approve any official involvement there was a hesitant openness to allow individual ministers and laypeople to attend behind the back of the church. Nevertheless some strong reservation to this softening persisted.

But this became threatened by an unexpected event a few weeks before the assembly in July 1979.

Cassidy’s many friends in the DRC alerted him to a rumour circulating that would be guaranteed to precipitate the withdrawal of the NGK completely. The rumour touched the very core of Afrikaner fears and raised the spectre of Cottesloe as never before. The rumour had two assertions.

1. Michael Cassidy was being investigated by the special branch and he was to have charges of treason levelled against him.
2. Cassidy had been involved in marital infidelity. He had left his wife and was living in sin with an African woman.

The source of this slander and misinformation was the headquarters of the Dutch Reformed Church in Windhoek. The person circulating the information was Ds. Piet Strauss a leader on the NGK in Namibia. Cassidy did not wait a moment. He boarded the first plane to Windhoek and confronted Strauss in an unannounced and surprise visit. They sat down together and Straus admitted that the man before him was not the man he and others had maligned. They were reconciled in a spirit of grace and friendship. Nevertheless Strauss did not revoke his slanderous comments publicly when Cassidy left and he stood by his own interpretation. In spite of this Strauss was not able to unduly discredit SACLA or dissuade engagement from his peers in the DRC.

On the 22<sup>nd</sup> of June 1979, barely days before the SACLA conference Cassidy read this passage of scripture as the consequences of the misinformation had its impact nevertheless.

*(Is 54:17). “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn: This is the heritage of the servants of the Lord.”*

Strauss and others were right in their assessment that SACLA could produce an ecumenical encounter that could undermine Apartheid. It did profoundly and Apartheid was discredited and could no longer prosper. But it was finished and doomed anyway as the world ( and heaven) rose against it. The NGK was thereby relieved of an impossible and heretical burden and a new journey began to restoration and faithfulness from the ashes.

But behind SACLA stood the lives and witness of Dutch Reformed Afrikaner men and women of faith whose resistances had already been established, whose anguishes were already a deep travail. There were many who had worked for its destruction and especially the missionaries who had given all to live and work in black communities. Dr Nico Smith accepted an invitation to move to Mamelodi to lead a ‘gemeente’. Afrikaner theologians were crossing rubicons and declaring their souls. This thesis honours the names of many who are mentioned in this work. Fresh life-giving water for the transformation of the Dutch Reformed Church was rising from their witness and obedience.

Cassidy provided an impetus, he never acted in judgment or condemnation but like his grandfather, he sought grounds for deep friendship. He set up an ecumenical opportunity and the spirit of Christian fellowship that was fostered was a fruit of the Spirit and it washed out part of the error and hatred in those heady SACLA days.

It is quite true to say that the bonds of friendship nurtured with so many in the ministry of African Enterprise have often made it possible to describe all of the initiatives that have grown from the faithfulness of Michael Cassidy as acts of obedience by him and his friends.

But Cassidy has also always, in the process of sharing the Gospel been moved with compassion at the perplexities and anguishes of human life that the evangelistic contact gives in African Enterprise missions. He manages to carry with him at any one time numbers of ongoing pastoral concerns and caring agendas with others. It is significant that the very first published work “The Relationship Tangle” is about right relationships and the maximising of loving relationships.

The writer has a vivid memory of Cassidy on the roof of a mud hut with a hammer in hand seeking to secure and hammer in the corrugated sheeting that had been torn through a settlement close to his home in Hilton.

This chapter also examines the application of love in a wider social field of its impact on others. Cassidy was a man for others and understood the wider application of the Gospel in this.

In looking at the following aspects of love in Politics it is important to emphasise that in the transition process toward a new South Africa was often believed, by whites, that the steps toward the resolution of the conflict could be achieved by the following.

**Firstly** an absence of the conflict (or peace) had first to be achieved. One could not proceed in a climate of violence. (This posture is classically represented in the present day conflict in Israel) **Secondly**, reconciliation to arrive at agreement was to follow and then **finally** justice could be legislatively arranged.

In fact the NIR Theology group (mentioned in this chapter) were in profound agreement that the **opposite** needed to be applied. Justice would lead to Reconciliation which would slowly work its way out toward the establishment of peace .

Those in the liberation movements insisted on this order in any events. This Chapter follows this precedent.

## 6.2. LOVE AS JUSTICE.

Cassidy had been led through his early contact with members of the Liberal party to understand the injustices of the country. He grew up with a sense of stark rejection of the lot of indigenous people down through history prior to Apartheid South Africa. Shortly after leaving school and at Cambridge he participated in protest action in London and marched against South Africa House in company with Michael Nuttall and Alasdair Macaulay.

He summarises in his book *The Passing Summer*. some of the details and experiences of the legal structures of injustice and analyses the offence against his fellow South Africans. He advocates a righteousness in human affairs that is the fount of justice. This sense of justice had its origins in political thought and the obvious outcomes of the politics of the day. So it was bred from the conviction that justice was righteousness fostered by love. Perhaps this was idealistic in the early Cassidy but he later, in his own reorientation around faith came to believe that the Love of god shed abroad in the believers heart could enlighten and modify political outcomes. The Gospel could save society.

Cassidy often referred to the idea of Christian patriotism as a political posture in opposition to nationalism. Cassidy never had discontinuities between individual and personal understandings and the place of love in society or in politics. Love was the stuff of every link between individuals. You could not shut love off or put it on hold. The line between love and justice was a continuum, not broken into two separate parts.

Perhaps the most persistent and powerful impulse that drove Cassidy was to believe that love could be substantial and be a manifest influence in macrocosm. This was a conviction that

drove the gatherings and conferences that were convened as Cassidy's response to South Africa's anguished and unjust situation.

### **6.2.1. Love as a political virtue.**

One of the early chairmen of the South African Board of African Enterprise was Dr. Edgar Brookes. He was a former Senator in the South African parliament and famous fighter and champion of black rights in South Africa. He trained as a Historian in political theory. He was one of the leaders of the Liberal Party when it was first formed and a writer and commentator and a historian at the University of Natal. After retirement from the university he was ordained and became a canon of the Anglican Church. He often wrote about the challenging theme of bringing Christian faith and politics together. Brookes had an influence on Cassidy who was challenged by his philosophy about love. Brookes wrote that

Love is a political virtue... the world languishes because love is being tried so little. It is imperative that it should be admitted into the field of political thought. (CASSIDY 1989:23.)

Other Chairmen reflected a similar posture. Bishop Alpheus Zulu was retired from his diocese in Zululand and Rev. Dr. Mmutlanyane (Stanley) Magoba were men who had every reason to be bitter and vengeful but they too were unremitting in their belief in "The Master's Way" referred to by Albert Luthuli the renowned but banned leader of the ANC. Luthuli, who was a minister of the Gospel, persistently refused to throw his weight behind a change in strategy in the fight against Apartheid.

He and others opted, in concert with other of history's "struggle" heroes like Gandhi and Martin Luther King, to search for non-violent means. Eventually the change in strategy toward armed resistance left the Christian stance of ANC weakened and other secularist, humanist and socialist/communist ideological influences gained some ascendancy.

Interestingly Magoba had been involved in the armed struggle and was a hero to those in the Pan African Congress. He served his term on Robben Island. But his conversion experience led him also to begin to march to the sound of a different drum.

### **6.2.2. The failure of Violence to create an ethos of peace.**

One of the abiding tragedies of post Apartheid South Africa is the hagiographic elevation of the violent aspect of the struggle against Apartheid. One thinks of heroes like Peter Mokaba and Jacob Zuma whose fame is linked to their public use of struggle songs. The former with his cry "Kill the farmers kill the Boers" the latter, "Bring me my machine gun." Of course these are reminiscent of hard days being consummated in victory but they affirm violence as the best way to bring social change even though they are increasingly being regarded as themes of history that is needed to stimulate memory. The new president of the ANC Youth League has as his inspiration a large portrait of Mandela in battle fatigues. Militancy is his chosen posture.

This militaristic spirit is still profoundly present and it has had consequences in relation to inter party violence and even warfare. South Africa has the highest murder rate. Hijacking and cash in transit robberies are all aggravated by military style action and the ubiquitous presence of AK 47s. Even worse, the fabric of South African society is being battered and

bruised by violence in the home, guns and knives in schools, brutality in worker strikes, and the rise of gangs as the doctrine that violence is the way of redemption remains imbedded in national consciousness. Strike action particularly by COSATU uses the threat of violence and often offered lame excuses rather than condemning violence amongst its members. This is hardly distinguishable at times from the anti-apartheid action of the 1980s. Considering that COSATU is a partner with the government as part of the alliance it is even more puzzling that such animosity in wage negotiation takes place.

In a very real sense Nelson Mandela and others like Oliver Tambo were unique in that they did not allow the deeply corrupting power of violence to take them captive and overflow into post Apartheid South Africa in new forms of oppression and revenge. They were able, with Mandela as the chief exponent, to exercise love in political contexts.

### **6.2.3. Two books on Love.**

In his book *The Passing Summer* and later *The Politics of Love* Cassidy makes his own case for political love. Cassidy had some influence despite his peripheral relationship to the engine of revolution in Robben Island and across the border. He was invited to join the UDF and be one of its leaders in Pietermaritzburg. But his influence was with Christians everywhere and he gave leadership to the church. His words and deeds also found their way as yeast into the Afrikaner constituency and contributed in its own way as one of many influences that fostered a search for reconciliation and a negotiated settlement. All he did and said was predicated on the truth that Christ, rather than the ideologies of man, would be the best foundation and provide the surest way. He was for the politics of love. Justice was love in social structures.

In 1989, Cassidy, like many others saw the slow approach of the doom Alan Paton foretold in his great work, *Cry the beloved Country*.

Alan Paton seemed right in his assessment that Apartheid would produce such hatred and impossible polarities that South Africa would descend into a maelstrom of social catastrophe as blacks would run out of suffering endurance and “turn to hating as whites finally turned to loving”.

In this situation Cassidy picked up his pen and wrote the influential book *The Passing Summer*. The book gave a sympathetic and fair and understanding look at the history of South Africa in which no groups were spared and some of the myths of the past debunked. The book called on compatriots to recognise that the opportunity to resolve the impasse caused by the collision of black and white nationalisms was slipping by and that it needed to be resolved. Cassidy painted a canvas in which the threads of our tangled history were traced in its colourful potentials and its dark and desperate injustices.

In Chapter 20 of this work he wrote this.

Love is the most neglected yet the most necessary political virtue, especially in South Africa, where every other form of politics has been tried and found wanting. In fact to labour for such love in the social arena is to labour for the Kingdom of God. My deepest conviction is that on this path and along this way lies the answer for South Africa



The book was written in 6 parts. Most importantly Cassidy set aside one of the 6 parts of the book to reflect specifically on the politics of love. In this he drew on his roots with the traditions he admired in the Liberal Party and exemplified through Brookes, Paton and Brown. Social justice is love. This residue fixed in his consciousness from childhood days was still there. He argued in the first instance that from the perspective of constituency and demography that Christians had the duty to initiate change because;

- **Constitutionally** the country was self-confessedly and self-consciously Christian by definition in its placing the nation under God. (This is no longer the case with the new constitution)
- **Statistically** in broad terms the confession of most its citizens (78%) was Christian, So South Africa would be blatantly hypocritical if it could be nationally content with the despicable expedient of professing one thing and doing another.
- **Inspirationally** the challenge that a country could actually live out its faith would be an exemplary witness while saving itself.
- **Practically** in the midst of enormous divergences and polarity there could be a common ground of the golden rule around which to unite.

The book encouraged basis and method for negotiating a different outcome than revolution and catastrophe.

In suggesting this approach Cassidy turned to the scriptures and the precedents and philosophy of many Christians who were struggling to find a way to make faith count in political context. (Summary at APPENDIX 5)

So profuse is the material in these his two books on love that it is almost impossible to present it coherently in this overview. This articulation of love and its meaning in history is Cassidy's dominant heartfelt and passionate word above all other words to South Africa. It was expressed in a moment of transition and at the moment after the release of Nelson Mandela when the future hung in the balance.

There is a strange reserve in the church regarding political action for just causes. The church is told to stick to "spiritual" service to the nation by the state. It colludes in this often by its confusion about its function in a fallen world. It sees itself too often as a lifeboat giving refuge. Sometimes the church becomes absorbed in the interior difficulties of individuals and their immediate difficulties.

Christopher Sugden writes;

We cannot reduce all problems to the micro-problems of individuals. It means that the church as the church, and not just as Christian citizens, must be involved in politics. Charles Elliot's essay in Christian faith and political hopes, defines politics as choosing between possible human relationships. A political act is one whereby there is an effort to preserve or change what exists in social structures. The church cannot be neutral in politics, however hard it tries. Its business is human relationships. Even by its non-involvement it



supports the status quo of between those with and those without power.  
(Sugden:1981:67)

I conclude with this comment from Cassidy.

“Suffice it for the moment to register the necessity in this nation of attempting to fix things by love’s resources and not any other. Indeed who knows what power might be released if we could rise to walk the more excellent way.” (Cassidy.1990:119)

### 6.3.LOVE AS RECONCILIATION

SACLA had played its part in subterranean ways. All sorts of initiatives were taken some hidden some obvious, The famous SACLA Clinic on the Cape Flats was stimulated by Dr. Ivan Thoms. A creative disturbance had begun among the 500 white delegates from the Dutch Reformed Church in their denomination. A process was started especially under the leadership of Professor Johan Heyns to declare Apartheid a sin. It was to be the end of Johan Heyns who died at the hands of an assassin’s bullet. This was not a party game. This was about power and it was deadly serious. History was taking South Africa to the brink. Polarities were increasing.

In other quarters the place of Christian faith and theology in change continued through the Institute for Contextual Theology which fostered the strengthening and growth of black theology. It is likely that much of the movement led by Cassidy was seen as not sufficiently representative of exponents of the liberation struggle. It could appear as weak and irrelevant to the freedom fighters.

Black theology was wrestling with the demons as well. Their analysis of the South African situation was full of suspicion and despair of white Christian initiatives. Black theology had its origins in the Black Conscious Movement that stemmed from Steve Biko and the student organisations UCM (University Christian Movement) and SASO (South African Student Organisation). This suggested that black people could find in their blackness an awareness that could be affirming and empowering.

In their view the oppression of South African blacks had a long history. Lebamang Sebidi defined these as a **Koisan phase** in which the first permanent European settlement was established and the victims of that encounter were the Khoi and the San.

This was followed by the **Tribalistic phase** in the Eastern frontier with the earliest skirmishes between Bantu and Boer in 1792. **The nationalist Phase** was the delineation of the republic ( without reference or input from blacks) into four provinces with strong linkages to two Boer republics at the beginning of the 20<sup>th</sup> Century. This gave way to the **Black Consciousness** phase of struggle with its almost total break with white liberal tutelage. Black consciousness was an attitude of mind and a way of life. This outline of history overturned the perspectives of a liberal interpretation of history. South Africa’s history was the history of struggle. Its theology a theology of liberation.

There was recognition that black theology had an ideological content informed by historical, cultural roots and the experience and thinking of North American and South American exponents of liberation as well as Socialist and Marxist analysis and the history and culture of

Africa. The content drawn from ideology was seen as positive in the way that the construction of new social realities could be served and guided by its ideas and feed off the lessons of history. (MOSALA:1986:1-13.)

Nevertheless ideologies inevitably are exclusive. Scratch an ideology and you find a group interest. Ideology also provides a system of self-justification that makes self-criticism extremely difficult (Apartheid proved this). In critiquing its own stance as a specifically black movement its exponents countered the concern about its own racial composition and overtones of exclusion as temporary and strategic. Exclusivity is not a goal but a strategy. (Ibid 34.)

Black theology carried deep suspicion and despair in relation to the kind of exercise that Cassidy was mounting. Because Cassidy was white it suggested that he could not bring a relevant or universal word. The Gospel in white hands had not delivered. Indeed it had sown tares.

Black theology rejects most of white theology's interpretation of the Gospel as self-serving. Through its unfaithfulness to the Gospel it had implicitly declared the death of God just as in the Exodus story the children of Israel had apostatized during Moses absence and created for themselves a golden calf. Black theologians saw as part of their agenda the discovery of the original teaching, the message behind the distorting tendencies of white theology. (Mosala.Op Cit. 47)

Divergences were growing and there was increasing estrangement about what to think about the situation and how to respond.

In late 1985 Cassidy and others convened a gathering to think about a way forward. It was decided to convene an emergency gathering of church and parachurch leaders at three week's notice with 400 delegates. In September 1985 this conclave met in the hall of the Metropolitan Methodist church in Pietermaritzburg. At one end of the spectrum were a group of angry AZAPO ( Azanian Peoples Organisation) young people, also present were a 56 person largely official contingent from the Dutch Reformed Church.

Alan Paton opened the proceedings and this was followed by Desmond Tutu who once again played a major role as a bridge from the past into the future. He said to the black representatives.

In spite of everything we are nevertheless called to the business of forgiveness and reconciliation. To whites he said. "How can you ask forgiveness from someone when you still have your foot firmly planted on his neck. True reconciliation my brothers and sisters is costly. It involves confrontation because the cross was confrontation with evil. The cross showed the evil of evil. Are we ready even to die? Are we ready to die physically, to die to our popularity, to die to our security? Are we ready to be made fools for Christ's sake? ( Cassidy:1989:451-452).

Many others spoke. David Bosch, Khoza Mgojo, Peter Storey, Professor Bonganjalo Goba and Professor Klaus Nurnberger. This was a 5 day conference and in most evenings the

conversations and dialogue would go on to midnight and beyond. One of these was an earnest and fascinating engagement between Tutu and key thinkers of the Dutch Reformed Church.

At the end of the conference a National Initiative for Reconciliation statement was drawn up. But the conference also initiated an extraordinary follow-up to the conference. Christians in the country were to be called to a national day of prayer which would also be a “Pray Away”. Christians would demonstrate the urgency of the country’s crisis by staying away from work. This was called for October 9<sup>th</sup> and in most cases this initiative emptied the streets of South Africa’s cities. On October 10<sup>th</sup> the Johannesburg Star showed one of the busiest roads in South Africa between Soweto and the city to be empty except for a solitary bicycle.

A delegation was to go to President Botha on 8th October and the stay away was to be on the following day. The delegation would take the following demands.

- 1) The end to the state of emergency
- 2) Remove the SADF and the emergency police forces from the townships
- 3) Release all detainees and political prisoners, withdraw charges against the treason trialists and allow exiles to return home.
- 4) Begin talks immediately with authentic leadership of the various population groups with a view to equitable power sharing in South Africa.
- 5) Begin the process of introducing a common system of education in South Africa.
- 6) Take the necessary steps toward the elimination of all forms of legislated discrimination.

The NIR however had been trumped by the appearance of the Kairos Document which had been released in the interim between the end of the NIR and the visit to the president. In the end, Michael went along to the President’s office to try to pave a way for the NIR delegation. But it was a very tough and seemingly fruitless encounter with the President. Botha seemed quite incapable of seeing the difference in posture between that initiative and the NIR.

The prospect of the stay away planned for the next day further soured the meeting. The encounter closed with bluster and threats from the president. Cassidy as Chairman of NIR and the person chosen to address the nation on T.V. that night was told by Botha that if he did not on T.V. personally denounce the Kairos document he would be personally “fixed” by the President. Cassidy wondered if this means elimination, imprisonment, harassment or what? Before the T.V. programme he phoned his wife, Carol to say that if he disappeared next day, she should know it was the president who was responsible.

The Kairos Document issued in this climate of crisis critiqued what it called “state theology” and “church theology”. Churches were in captivity to oppression. It advocated a “prophetic theology”. It also criticised the theological statement about God in the preamble to the constitution. This God was an idol said Kairos. He was exclusively on the side of white settlers. The worship of this God entrenched oppression.

Kairos saw the government as tyrannical and against the common good of the populace. The regime is therefore illegitimate. The document insisted that the unity of Christians is found in catholic solidarity or in a common praxis toward liberation. Saayman suggests that Kairos, in its understanding, was reacting to narrower more traditional understandings of mission that were outdated. Contemporary Missiology could affirm the need for liberation and humanisation. (Saayman:1191:90&91

Stung by this critique of church theology a group of church leaders calling itself “Concerned Evangelicals” got together to add their bit to the strong critique of the Kairos document. Many of their churches were guilty of collusion or silence. These were churches with federal structures that were apartheid reminiscent or who had overseas mission control, or were evangelical and Pentecostal churches that were uncritical of Apartheid. This initiative was long overdue but at least they entered the lists and sent forth a much delayed voice for engagement in the pursuit of a just resolution which was welcomed.

But in the period after NIR a group of thinkers and theologians who had been part of the journey with SACLA and NIR began to see the necessity for further reflection on 2 counts. The one was to state categorically what Reconciliation was all about for those who were resisting the move to create an environment to foster this. The other was, in the face of the polarisation brought about by Black Consciousness and black theology with its suspicion of white theology to provide for reflection on the South African situation that would provide grounds for rapprochement and dialogue among NIR theologians and those who were in Kairos.

Many of those in the NIR had been co-signers of the Kairos document in its intent but differed in its understanding of salvation and Christian community and in their hope that the situation was still fluid and a new day attainable.

The writer took the initiative to convene a group of laymen and theologians and later to arrange for the publication and distribution of the three books that were produced. These were: *The Cost of reconciliation*, *Violence and the quest for Justice* and *A democratic Vision for South Africa*.

The group called itself ‘The NIR analysis and theology group’. The chief thinker and exponent of the content of these books was the Lutheran theologian and ethicist Professor Klaus Nurnberger.

In a preface to the first, Nurnberger stressed the need for reconciliation. The Kairos document had hardened the positions and amplified the divide between contending parties.

There are Christians in this country who are less concerned about a free and just society. They are increasingly lured into a holy war mentality. Whether they support a totalitarian revolution or an authoritarian backlash, their motive is victory not reconciliation. Can we allow this trend to develop unchallenged? Even if violence can no longer be avoided does this mean that we must capitulate before its escalation? Can we allow it to be legitimated in the name of Christ? Conflict implies suffering, but reconciliation also implies suffering, the suffering of the cross. There can be no reconciliation without the cross. In a nutshell the cross means willingness to sacrifice for the sake of fellowship.  
( Nurnberger & Tooke 1989:7)

Nurnberger spelled this out more succinctly.

I have defined Reconciliation as the formerly declared readiness of both parties in a conflict to suffer each other and to suffer the consequences of

the conflict after the cause of the conflict has been removed or while it is still being removed.(Ibid1:15.)

Cassidy quotes Nurnberger again in Chapter 15 of his book, *The Passing Summer*. Nurnberger points to 2 Corinthians 8:9 “*For you know the Grace of our Lord Jesus Christ, that though he was rich , yet for your sakes he became poor , so that you, through your poverty might become rich.*” Nurnberger applies this.

“Christ lets us into the secret of horizontalising our relationships. We can easily substitute “powerful” for “rich” and “weak” for “poor”and the sentence still applies. He who is at the top moves down to enable the others to come up. The idea is that that the latter move up so that they too can move down with Christ so that others can move up. Only when you have, can you give; only when you are up can you move down. Those who can afford to carry the burden at any point in time are invited to do so. God himself set the example.”

There is no real peace among brothers until the fault is dealt with. The pressures from below for the structures to change are to be met with the dismantling of unjust structures. Just having goodwill is not enough. Reconciliation can be seen by those below as a trick to get acquiescence to legitimate the continuation of the injustice. Injustice causes conflict that produces rage and violence. The solution to this is to begin with justice and then to peace and finally to reconciliation.

Reconciliation could mean for many an easy transition without costs or conflict or a way to make the problem go away. The cause of the conflict had to be tackled

Cassidy also gave his own view on reconciliation in *The Passing Summer*.(Pages 262-286). This summarised in APPENDIX 6.

All of this reflection and talk about process and the content of reconciliation were offered informally in books and conferences by word and mouth. Cassidy was a little like John the Baptist, a singular man with a group of friends and disciples speaking from outside structures and with no real constituency beyond those who opted to become fellow travellers and companions on the way. It is a remarkable fact that much of what Cassidy expressed in spirit was already shared by many and it grew through Cassidy’s reminders and promptings to show that Christian faith could interact meaningfully with its environment, the society the church and the political contenders.

It is most likely that many were encouraged and their political stances strengthened, confirmed and affirmed by his lead. It would seem that God had quickened in the early Cassidy a special empathy and spirit of rapprochement and friendship toward the Afrikaner. Nowhere, in any of Cassidy’s writing or utterances was there anything but a hope for light and illumination, realisation and renunciation of that which cast such a slur on this people and threw their own greatness and special place in Africa into shadow.

In all Cassidy’s dealing with black church leaders at that time he met with nothing but encouragement. Here was an ally. In all the invitations for dialogue and insight with theologians, church leaders, and the South African Council of Churches there had been grace and help guidance and encouragement.

In the Lusaka Evangelistic Mission it was the ANC in that city that opened the doors for the ministry to get visas for all the missionaries from South Africa. Indeed the team were met by ANC representatives and shepherded through passport control and housed with SWAPO and ANC cadres in suitable accommodation in the city. All over Africa Cassidy's stance against Apartheid was honoured and celebrated within the Christian community. The writer was once told that one of the NIR books *A Democratic vision for South Africa* was being widely read by black leaders and was considered helpful in the shaping of a new democratic order.

The facts are that negotiations were conducted, forgiveness was put into the mix, and whites climbed down and gave up. Just structures were created or changed to accommodate all. Honour was maintained. The way to justice was opened, reconciliation was entered into.

Cassidy might not have been a key in the actual bargaining and negotiating process in Lusaka and South Africa. But he had got it right. He did define the way. He did set the tone. He might have been peripheral to the power negotiations and of no great consequence to any political grouping's clout but he was primary in articulating the hope of which he was a prisoner. He did in the end map out the "Master's Way."

#### 6.4. LOVE AS PEACE

Peace is the gift of love. Love brings alienation to an end in friendship. But peace journeys beyond the moment of reconciliation. Acts of enmity can be forgiven but memories replay our history on the screen of consciousness and emotion, stimulated by hurts and anguishes that don't meekly follow our wilful acts of social forgiveness and surrender.

This was to be powerfully revealed in the Truth Commission chaired by Archbishop Desmond Tutu. Getting at the truth of the anti-human effects of Apartheid state violence and other violations of human rights might have brought extraordinary acts of forgiveness and in many instances closure to its trauma but memory is often a recording on a loop that does not still the accusation and apportioning of blame that reverberates within and presses for the conflict to rise again.

##### 6.4.1. The refusal to use violence.

Some refuse to participate in deeds that hurt and alienate. They forestall enmity by withholding participation in acts of violence and war against others. They are peacemakers who often suffer the consequences of their refusal to share in these activities. Conscientious objection is regarded often as a simplistic reductionism that does not take into account all the reasons for conflict that are linked to the national or group interest and the fundamentals of self preservation or the heroic good of removing injustice.

Cassidy, as has already been mentioned, had seen in the history of his family and his friend the awful consequences of being caught up in the agenda of war and violence. His Grandmother as a war nurse at the siege of Mafeking and later a nurse in concentration camps had to try to deal with the catastrophic consequences on the brutal end of war that gave the lie to its trumped up glory. His friend had been destroyed by his despair about Apartheid when he had turned from democratic strategies to seeking violent means. This caused his subsequent flight into exile and unrelieved anguish about the beloved country.



His own nephew Charlie Bester stood in the tradition of abhorring violence. He resisted a call up to the army and endured several years in prison for refusing to become a violent instrument not only because he did not identify with this strategy but largely because he could not participate in an unjust cause. Charlie's reason for abstaining is quoted in the *Passing Summer* in this testimony (Ibid:461)

“Evil is manifesting itself in a political system and the government of the day is using the army and people of my age to uphold and defend that system.... I believe that in order for me to follow a path that will best demonstrate my love for God, my country and my fellow South Africans; I must pursue the way of reconciliation and non-violence. I will therefore refuse to serve in the SADF, and take the consequences”

There is a heroism linked to war which is affirmed by its participants as valour against the enemy. Our country's towns and roads and schools still have the names of Afrikaner heroes who fought well against English oppressors. The ANC too has a memory of heroes of the struggle that inform the name changing impulse that must follow the historical realignments.

Peacemakers often stand alone against the zeitgeists of the day and suffer the dismissal and collective amnesia of victors and vanquished alike. They too were victors in their pursuits of righteousness but often it is only their own hearts that give them applause and their memories resound in loneliness. Heaven remembers and smiles on these heroes.

#### **6.4.2. Shalom.**

Cassidy did not shrink from the dynamics of violence. He objected to violence but he proactively sought to do something about the causes. In this Cassidy reflected the Old Testament understanding of peace as Shalom. Etienne de Villiers writing in the NIR reader *Conflict and the Quest for Justice* writes as follows (Ibid:121)

Shalom is more than the absence of war. Formulated negatively, it includes the absence of alienation, material need and oppression in society. Formulated positively, it indicates a state of comprehensive social harmony and national wellbeing in society. The Old Testament emphasises that peace and justice are indissolubly linked to each other; it is also not possible to talk of peace in the absence of true worship to God. (Ez. 13: 10, 16.) Shalom finally includes also harmony between humanity and nature as well as harmony in nature itself. (Is. 11:6-9) The Old Testament teaches us that peace is multi-dimensional and comprehensive. One can only speak of complete peace if there is harmony in nature and human beings have the right relationship with God, themselves, and their fellow human beings (in both personal relationships and in different institutions of society.)

In the New Testament peace is profoundly related to the fact that Jesus ushers in a rule of God whose currency is peace. Christ was peace's Prince in that he has reconciled man to God. The difference between the Old Testament and the New is God's rule in Jesus and not a change in its basic character. So the question is how can unbelievers constitute a righteous society?



The cause of man's breach with God is sin that is the cause of the lack of harmony in the whole world. De Villiers goes on to say.

By eradicating enmity with God Jesus Christ initiated a comprehensive renewal of human existence (2 Cor. 5:17) which includes among others, the liberation from fear and the conversion from self-destructive behaviour. His work of reconciliation also led to the foundation of a completely new community, the church, in which people that differed greatly in social status, and cultural background coexisted. (Ibid: 122)

Cassidy pressed for both of these understandings of peace. He painstakingly revealed the causes of the conflict and insisted that peace could not be achieved without their redress. His books on the politics of love are filled with social and political and historical analysis. He stood to alert the nation to doom and suggest a way forward. He later provided a significant input, whether decisive or not, to the negotiation process and encouraged redress and restoration and a recovery of justice.

#### **6.4.3. Conversion.**

Cassidy also has as a core concern the summons to reconciliation with God as a very important aspect of reconstituting the nature of man in conversion. True conversion would lead to social peace. (Wallis:1981:5,6.)

Conversion in the Bible is always firmly grounded in history; it is always addressed to the actual situation in which people find themselves. In other words biblical conversion is historically specific. People are never called to conversion in an historical vacuum. They turn to God in the midst of concrete historical events, dilemmas and choices. That turning is always deeply personal, but it is never private. It is never an abstract or theoretical concern; conversion is always a practical issue. Any idea of conversion that is removed from the social and political realities of the day is simply not biblical.... We are called to respond to God always in the particulars of our own personal, social and political circumstances.

This quote raises real questions about the kind of conversion that happens at evangelistic rallies and their follow-up.

This quote probably lays bare Cassidy's dual hope for peace in South Africa. Political love and the creation of new social possibilities, through the change of heart wrought by evangelism and conversion. In Cassidy's mind the most relevant thing in the world was preaching the Gospel as it would begin such change.

#### **6.4.4. Analysing Violence.**

Cassidy discusses the analysis on violence by Nurnberger (Cassidy.1991:181)

The **structural violence** of the South African political dispensation was having a direct impact on individuals in the way that humanity, dignity and equality were affected. This was maintained through **institutional violence** or the laws and legislation and coercive force that maintained discrimination and the violation of rights. This had now spawned **reactive**

**violence** from grass roots and this was orchestrated by the ANC. This in turn generated **repressive violence** which was the state's response to reactive violence in seeking to contain and suppress this involving more policing, co-option of the army into townships and the subterranean rise of secret policing. All of this producing in the end **destructive violence** in which fury and anger boiled over into an often mindless and unruly search to eliminate opponents through rumour, retaliation and revenge.

Cassidy also turned to the sociologist Jacques Ellul who maintained that violence was dictated by several laws (Cassidy 1991:182.) This is a summary of these laws.

- i) **The Law of Continuity.** Once you start using violence, you cannot get away from it. Once a man has started using violence he will never stop using it for it is so much easier and more practical than any other method.
- ii) **The Law or reciprocity.** Violence begets and procreates violence. Nor does victory bring any kind of freedom. Always the victorious side splits up into clans which perpetuate violence.
- iii) **The Law of sameness.** It is impossible to distinguish between justified and unjustified violence. Between the violence that liberates and the violence that enslaves. Every violence is identical with every other violence. Once we consent to use violence ourselves we have to consent to our adversary using it too.
- iv) **The Nothing Else law.** Violence begets violence and nothing else. It is par excellence the method of falsehood. We might have in mind admirable end objectives. Unfortunately to attain them we have to use a bit of violence. Revolutionaries say they will use just a little violence to achieve a just end. Then you will see the reign of justice, liberty and equality. The end does not justify the means. On the contrary evil means corrupt good ends. Violence will never establish a just society. It might be used as revenge but then let us not confuse hate with justice.
- v) **The Law of Justification.** Every user of violence will seek to justify both it and himself. The plain fact is that violence is never 'pure'. Always violence and hatred go together.

Cassidy made an addition to these laws from his own observation and contact with the endemic violence that was beginning to flare in townships in KwaZulu Natal as black on black violence escalated. The ANC and Inkatha engaged in a struggle for the hearts and minds of the Zulus.

- vi) **Violence is basically uncontrollable and will degenerate from the purposeful to the mindless.** It is as unrealistic to moralise against tornadoes as it is to legislate against tornadoes. Violence will hive off to other targets often taking shape from personal vindictiveness of its perpetrators.
- vii) **Violence silences the voice of love.** Che Guevera once said. "a people without hatred cannot win over a brutal enemy". To which Martin Luther King replied. "Through violence you may murder the hater, but you do not murder the hate." The only winners are the devil and his minions.

- viii) **Violence treats people as things.** Violence dehumanises its victims before it demolishes them. It also dehumanises its agent. Che Guevara said ‘Hatred transforms a man into an effective, violent, selective and cold mechanism of death’. Martin Luther King observed, ‘violence as a way of achieving racial justice is both impractical and immoral. It is impractical because it is a descending spiral leading to the destruction of all. It is immoral because it seeks to humiliate the opponent rather than win his understanding; it seeks to annihilate rather than convert. Violence is immoral because it thrives on hatred rather than love. It destroys communities and makes brotherhood impossible. It leaves societies in monologue rather than dialogue. Violence ends up by defeating itself and it creates bitterness in the survivors and brutality in the destroyers. (Ibid:186)

#### **6.4.5. Reviewing the history**

As I write this there are revisionists of history at work. The fact of the matter was that violence and non-violent strategies have ambivalences. In the end wisdom and a better way prevailed as it was that no one could overcome its enemy or contender because of a balance of power that had caused a stalemate. The liberation struggle was won but it was not won by the liberation war in the it was also won by the liberation peacemakers.

There a growing rhetoric and reworking of history that is obscuring this reality and that is glorifying the military aspects of the struggle as though they subjugated and overthrew their opponents. Cassidy represents and joins with a very large number of Christians who stood against Apartheid with their limitations and sometimes in obscurity in different ways in their opposition. Some of this might have been naive, some might have been from conscience, some from fear. Cassidy was one of many who rose and withstood as they could, in God’s name, and in the scheme of things weight was added to the balances of history.

.Nelson Mandela is a symbol of this transition and indeed its byword he forgave and with a magnanimity of heart that gave us all new eyes to see that we all had the possibility to be compatriots, fellow travellers and even friends. We salute this heroism.

There is also heroism with those who stepped down. What of the “minority regime” or “the previously disadvantaged.” Is it harder to assume power or give it up, is it more difficult to confess a sin than to show someone wrong? This kenosis has been for South Africa an obscured gift that is priceless. A self emptying that serves the nation every day in its enjoyment of peace.

#### **6.4.6. Other Peace Initiatives.**

When the 1991 a national Peace Accord was signed Cassidy was there as one of the participants. The ministry took a number of initiatives. One of these one of these was the “From Africa with love” tour in 1992. Teamlets from the ministry visited major political groupings to pray with them and seek to relate to pastoral needs. And needs there were.

On one occasion Harry Gwala the fiery and tough representative of the ANC in Pietermaritzburg and who believed in the efficacy of violence, once approached A.E. team members for prayer. He was facing the onset of a serious illness which seemed beyond the

reach of medical care. He like others needed to find a transcendent reality. Politics although it offered power could not really bring other forms of liberation and salvation.

Out of this 1992 tour came the Kolobe Lodge Dialogue weekends. The basic agenda was to provide a neutral agenda in which people met on the basis of their humanity first. People were asked to share three things.

1. One's life story.
2. One's vision for the new South Africa.
3. One's notion of the steps to be taken to achieve that new South Africa.

The plan was to invite an assortment of politicians from far left to far right. An upmarket game lodge called Kolobe North of Pretoria was selected. African Enterprise as host raised the finance from overseas friends and contacts. Some 96 politicians from all sectors of the political spectrum went through 6 dialogue meetings promoted by A.E. as "The meeting of a life time". For many it proved to be so.

Many who were political enemies became friends. A couple of AZAPO leaders came with AK 47s in their car. The word began to spread there is another way. Philip Mlambo, deputy leader of the PAC whose slogan was one settler one bullet had been on Robben Island and had lost an eye there. He had once been forced by white warders to dig a six foot deep hole. He was forced to climb into it and have it filled until only his neck was sticking out.

When white people in these meetings heard this story it was like scales falling from their eyes. Mlambo was moved by the experience and he became in many places an exponent of reconciliation. Cassidy bumped into him again in Coventry Cathedral where he was a participant in a conference set up by the Cathedral called "Reconciliation 98" where he shared his testimony. (Ibid. 467)

But in KwaZulu Natal the conflagration grew. The Inkatha Movement in KwaZulu Natal began as a cultural organisation to give Zulus a cultural identity. Into Natal came the United Democratic Front which was a legal front for the then banned ANC. It drew considerable interest especially from the youth. Inkatha rose to contest this intrusion. This clash grew in violence. A vendetta spirit took hold. Areas were cordoned off as 'no go' areas and different geographical areas in rural and urban areas became partisan conclaves often led by warlords. There were raids, retaliations and targeted killings.

Several initiatives were taken to curb the violence by church leaders and IDASA. In Pietermaritzburg PACSA (Pietermaritzburg Association for Christian Action) took a major part in monitoring what was happening through the involvement of Monika Wittenberg the wife of a theologian at the Lutheran Theological training centre. A.E. sought to link with this in some limited way.

Graeme and Darlene Swan from Canada arrived at that time at Africa Enterprise as interns. They joined this initiative and took amazing risks to limit and arrest the violence. The bombing and torching of homes was often part of the strategy of intimidation by the contending parties. The Swans would deliberately go and stay overnight in homes (on both sides of the conflict) that were rumoured to be on the hit list. Graeme's bullet ridden car, later gutted by a petrol bomb, testified to the courage of this group. (Cassidy:1991:185.)

Cassidy's strategy is all of this was to be part of the ongoing inspection of murders and burnings to demonstrate that the consequences of the deeds of violence were being noted and recorded and kept out in the open for all to see. Many were the anguished, bitter heart rending moments encountered through solidarities, consultations, negotiations and the prayers that resulted from these painful investigations..

By 1994 the country had completed a process of negotiated settlement and an election was on the horizon. But the war atmosphere continued unabated and out of control. Buthelezi, Mandela and de Klerk put out a plea for an international team of mediators led by Henry Kissinger to come and help.

#### **6.4.7. God in politics?**

Before this happened an event occurred that gave new substance to Cassidy's belief that Christian leaders in high places could manifestly affect a country. Cassidy had got to know Dr Washington Okumu, a Kenyan economist and political scientist through the Jubilee Institute and its founder Michael Schluter who had had former contact with Cassidy around South Africa and its issues.

Okumu knew de Klerk and Mandela and he agreed to come to South Africa at Cassidy's invitation and in late March and early April 1994, had rounds of contacts and meetings with many of the key political players. Okumu acted as a consultant to the Kissinger group whose attempt as mediation on Wednesday 13<sup>th</sup> April fell flat in its face. The Kissinger group and Okumu prepared to leave with South Africa facing the prospect of a violent showdown and unravelling of hopes and dreams. Cassidy urged Okumu to stay and continue to mediate between the ANC and Inkatha and bring understanding on a variety of issues. Tensions climbed; muscles were being flexed.

From 15-17 April mediators moved in a series of encounters and conversations all the time working on a draft document proposal that could bridge the differences and bring agreement. The story of this whole saga is found in Cassidy's book, *A Witness for Ever* in pages 141-214

By Sunday 17<sup>th</sup> April Okumu was ready to bring this document to a giant prayer rally convened by Cassidy and African Enterprise at King Park Rugby Stadium to share it with other leaders who would also be there. Some 25000 people turned out for what was to be an extraordinary event. Just before the prayer meeting Nelson Mandela phoned from Cape Town to call for Okumu to fly down by charter plane to Cape Town. Meanwhile Buthelezi had shown the document to Minister Danie Schutte (representing de Klerk) and Jacob Zuma (representing Mandela.) In the midst of the intercessions of thousands around them they began to feel that the Okumu proposal might just work.

Buthelezi called for the Inkatha Freedom party to convene while de Klerk convened his cabinet. Meanwhile Okumu was discussing the document with Mandela. On Monday 18<sup>th</sup> of April the Okumu document was fine tuned and the parties signed for peace. On Tuesday 19<sup>th</sup> of April with the election a week away Mandela, de Klerk and Buthelezi announced on radio and television that the election was on track with the crucial involvement of the IFP.

One of the local papers carried headlines. "The day God stepped in to save South Africa". The BBC in London reported that the Jesus Prayer Rally that tipped the scales. Time

Magazine reported. “History has thrown up an authentic miracle.” The Wall street Journal carried a full scale article entitled “God in politics.” (Ibid. 467-470)

That last headline captures the abiding belief that Cassidy had had from the beginning of his ministry. God is sovereign and those who stand for Him in leadership in this world can profoundly influence for good the politics of the day. Cassidy was to say.

“I believe in the last analysis we have to acknowledge that God intervened in history and gave South Africa the miracle for which multitudes in South Africa and the world have prayed.”

## 6.5. LOVE AND SOCIAL REFORMATION.

The Poet Breytenbach was to say ‘Beyond the dismantling of Apartheid the real problems loom’.

Ktitzinger says in his book *Christian Mission in South Africa* (from an insight by Villa-Vicencio.) that the church has always contained a prophetic minority that rejected and struggled against the conservative nature of the church.

There seems to be two processes at work; a dominant one striving to retain the status quo and a subordinate one striving to bring about change. The church has to continue to be a site of struggle and the production of meaning that empowers people.

True spirituality exists not in withdrawing from people and their historical processes such as politics this result is alienation not holiness. (Ibid 118-120) pg.

The challenge now facing the church is different. The complex options for a new South Africa require more than just resistance. The church is obliged to begin the difficult task of saying yes to the unfolding risk of what could culminate in a democratic just and kinder social order. (Villa-Vicencio.1992:6).

In preparation for the future the National Initiative for Reconciliation had provided an excellent 600 page reader on the Democratic vision for South Africa, in this Nurnberger was to urge the use of this as a resource

South Africa is on the verge of great new possibilities after decades of Apartheid. In this situation we are balancing on a tightrope between freedom and coercion, democracy and authoritarianism of various kinds and constitutional means to resolve the immense conflicts imbedded on the population and the law of the jungle. We need to make up our minds as to where we want to go and to do that pretty fast, because we may miss out historical chance. (Nurnberger:1991:38.)

Apartheid had obscured the social reality of its effect. It obscured the harsh life of profound misery, deprivation and disadvantage of populations hidden at the fringes of the “white way of life”; suddenly the huge social challenges of South Africa began to emerge. Cassidy saw



these as giants or “Goliaths” and began immediately to try to identify these. From struggling with the demands of love in Justice, Reconciliation and Peace a new chapter was opened. How can love directly transform social problems and modify structures. He was to say this at the end of his chapter on the social challenge,

My firm conviction stands that we can indeed dent, if not defeat , out  
Goliaths as we obey the words of John on the Scripture, “ *Let us not love  
in word or speech but in deed and in truth*” ( 1 John 3:18)

To take up the challenge of social reform Cassidy began once again to lay down the gauntlet to the church. He took a new initiative. In 2002 he and others convened the second SACLA conference. SACLAII. The conference would have several sub-conferences. In most of these conferences the Giants of social dysfunction and calamity were to be identified and programmes initiated to mobilise the church to deeds of change and transformation that would seek to bring the love of Christ into the warp and woof of South Africa’s process of reconstruction and nation building. Co-Chairing the conference was the board Chairman and President of the Methodist Church in Southern Africa Mvume Dandala.

This time 4500 people gathered again, in several sub-conferences, as at SACLA1. But although much was gained in new togetherness and in the light of the coming of a new day in a new nation the voice of the giants were heard repeatedly in all convocations and discussions. The new South Africa had enormous challenges. SACLA closed with a resolve to turn to the church to seek to raise Davids everywhere to bring down the social giants. These were identified as.

HIV/AIDS  
CRIME AND CORRUPTION  
VIOLENCE  
THE CRISIS IN THE FAMILY  
SEXISM  
POVERTY & UNEMPLOYMENT  
RACISM

Cassidy and the executive later conflated Crime, corruption and violence has added another to the list.

#### 6.6.LOVE AND MARRIAGE.

In the first few years of ministry up to 1969, when he married Carol Bam, Cassidy was teased by his team colleagues about his passion for marriage and the oddity of a bachelor giving himself, especially in personal contact, so seriously and devotedly to marriage counselling.

Cassidy had imbibed from his own parents and his own reading and study a passionate belief and interest in the subject and he fostered a high and holy view of it. His very first printed publication was a smallish book called “The Relationship Tangle” in which he ventures to broach this subject. The relationship of Jesus to the Church is described metaphorically as that of a husband to bride. This makes marriage all the more holy and given Cassidy deep commitment to Christ as the Way it re-inforces his perspectives on marriage which were so challenged and resistant to the same sex marriage legislation. It is important for us to understand Cassidy’s philosophy of marriage.

Later in his ministry a correspondence blossomed around this subject as persons committed their anguishes and difficulties to him for guidance. Marriage has Christological implication. Some of this correspondence is now as a series of letters in a book called *So you want to get married*. This takes the form of letters to Donovan Adams and Tracey Fox (Now married as Mr and Mrs Adams)

They are in fact real 12 pastoral letters sent by Cassidy in an ongoing contact with this couple over a period of time. Excellent work should be a must for persons preparing for a life together. These letters are very important for an understanding of Cassidy's views on marriage and the should be read by any who contest his stance against the Gay Marriage debate in South Africa.

A summary of letter 3 is given APPENDIX 7.

Cassidy insists that Christian marriage indeed is very far from being outdated. It is the best and most up to the minute arrangement that our God has put in place from the beginning of time. It is indeed the only way. But we do have to find God's rules and guidelines for it.

Perhaps a fundamental principle that pervades the thinking of Cassidy is the Christ not only designs man and creates man for marriage but that in following Him through faith in the life marriage is exalted and enabled. Christ provides the design for every social eventuality. Marriage has a missing formula. That formulation is implicit in Christ's own purpose for marriage.

Cassidy's engagement with scripture and experience led him to apply biblical truth not as a legalistic dead instruction and law but as a living joyous and wise source of living in relationship. He worked this out in his life and it blessed him and his own. The fruit from this he conveyed to the hundreds of people who crossed his path with pathology in the marriages.

These 12 letters illustrate Cassidy's passion and his depth of understanding about love in marriage effectively and is a valuable contribution to an institution under huge pressure. They also give an intimate insight into the working of Cassidy's marriage and the family relationship. To read them reveals what a healthy and whole marriage should look like. This witness of love as important in its social consequences is as for the transformation of South Africa of the other dimensions explored in this work. The family is the foundation upon which all else built.

Beyond the ideals of biblical marriage, however lies the desolations of dysfunctionality, the effects of migration and state manipulation in properly settling settlement and resettlement and the vast catastrophe of AIDS. Reflection and strategy on the role of the urban ministry in this regard is a present challenge.

## 6.7. THE RECOVERY OF THE JUDEO CHRISTIAN MORAL ETHICAL BASE

In various instances in this Thesis Cassidy's motivation for mission has been shown to be motivated by compassion. This has appeared in his contact with individuals who come across his path, it is evidenced in his concern for marriage and the family, it rises in his political consciousness it is an emotion driving his preaching.

Care is an overflow of his relationship with his colleagues and it moderates the continuities of relationship in ongoing commitment to maintain and foster relationships. This compassion is marked by availability and accessibility. 1 Thessalonians 2:8 captures this perspective. “*So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but even our own selves.*”

It was Cassidy’s commitment to love that fostered his inclusive spirit. This was true especially with the wooing of the Dutch Reformed Church to fellowship around the initiatives of the Durban Congregation, PACLA and SACLA. His spirit of fellowship and grace were crucial to their participation in these. And these events were crucial to the creation of ecclesial and other bridges that created opportunities for the reappraisal by the DRC of its stance on Apartheid. He always believed that if Apartheid was fostered by apartness then its review and renunciation would come through embracing fellowship and acceptance.

As has been demonstrated in this chapter on the Mark of Love Cassidy was also deeply drawn to the expression of love in Marriage. Much of his pastoral focus was around this important social institution and his own progress and experience with Carol and their children Catherine, Debbie and Martin clarified and informed his passion to perfect and advance the cause of Christian marriage.

It is the compassion for the Lost he is strongly aware in his evangelism of the cost of Christ’s love at the cross which was expressed in His dying. The lostness experienced by man without Christ evokes a deep identification which drives Cassidy at all times and in many ways to share the good news of Christ and summon people to repentance and faith. The sight of the lost moves the soul.

So in common human relationships, socially, politically, spiritually and in marriage relationships, Cassidy strongly expresses the grace of love.

This chapter has demonstrated how Cassidy’s theology and witness is overwhelmingly understood to have social consequences. The convictions that produce an understanding of truth, leading to volitional turning of the will to conversion, transforms not just the individual but through him everything that this new creation encounters. This life is a sacrament that brings Christ into every aspect of human experience with others. This is re-presentation.

William Wilberforce was deeply affected by his relationship with John Newton the former slaver and writer of the Hymn *Amazing Grace*. It was human selfishness that turned Newton into the beast that trafficked in human life. It was the Gospel that enabled him to work to set them free. He was eventually ordained but he played a significant role in the contest against slavery.

This antipathetical relationship began central to Wilberforce. He believed that true faith led to social justice. He wrote a book called ‘Real Christianity.’ In this he pressed the point that;

True Christianity was peculiarly and powerfully adapted to “promote the preservation and health of political communities” which are undone by their Grand Malady” of selfishness. Only with the model and teaching of Jesus Christ could this dreadful disease of selfishness be healed in its different forms in various societies and classes. (Wilberforce: Abridged. 1982 Pg xxv.)



The Judeo Christian worldview, once it re-orientates a man around its paradigm, has an extraordinary capacity to transform. This chapter demonstrates the meaning of true Christianity also in Cassidy's life. It shows the practical and vital effect in every place and every way when the prayer of Jesus is answered in a human life. "That the love with which you loved me may be in them and me in them."

## CHAPTER SEVEN

### THE MARK OF TRUTH.

#### In Defence of the Faith

(John: 6-8.) *For I have revealed you to those you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. Now they know that everything you have given me comes from you. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me.*

(John 17:17) *Sanctify them with the truth; Your word is truth.* (John 17:20) *I pray also for those who will believe in their message that all of them may be one.*

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The mark of those who have been given to Christ by the Father from the world is their obedience to the Word. This Word is truth.

There is nothing more compelling than this statement by Jesus about the veracity, authority and inspiration of Scripture. This is the ground of all our orthodoxy and orthopraxis. He and not any expositor or theologian or interpreter says this.

All of the benefits, explanations, assumptions and truths about Christ in the knowledge of Him that the disciples have arrived at, are originated in God. That knowledge has displaced confusion and doubt about the person of the Lord Jesus Christ. It has provided and produced an absolute certainty of the origination of Jesus and who He is.

This is more than mental assent; it is much more than emotional concord or popular agreement or a doctrinal guideline. It implies volitional adherence to and a life of submission to what God has said. It compels us to a life lived under the authority of the Word. The mission of God is lived with the mark of truth.

In this prayer Jesus powerfully associates God's Word with the assumption of truth. Not as a **truth** but **the truth**. There almost seems to be no truth outside of what God has given in and to His Son and the disciples. Truth is universal in God. This is the reverse of universalism that says that truth is a collection of disparate truths which can be merged and placed into agglomerations that are all acceptable and where no single truth may be absolutized. This does not deny the idea of Logos in which all things that are true beyond the biblical writings are illumined by and cohere in Christ.

It is the truth that sets the believer apart for service and it builds him up into the likeness of Christ. Surely the person who does not believe could not serve nor could they attain to the prospect of a growth toward perfectibility.

The message commuted to the disciples is a truth about Christ which enables and produces a belief, in those that hear it. This precipitates the recipients and respondents, who adhere to it, into the community of the Father, Son and Holy Spirit. Those who do not believe cannot be included. Non belief excludes itself.

## 7.1. SACRAMENTALISM AND EVANGELICAL BELIEF.

Cassidy had always been resistant to the ideas of labels. He has sought independence in arriving at his own assumptions. He has laboured to take and hold his own appreciation of what is true without uncritically, or slavishly following the teaching of others.

He was attracted to the position taken by Bishop Stephen Neill who owed no man anything and refused to be owned. This inclination followed by Cassidy was not born of arrogance but rather a means of making truth his own and not something borrowed from another. So, for decades he retained the openness to search for truth from any quarter and had the freedom to meet anyone he thought might prosper and help his search for truth even if it meant the stigmas of guilt by association.

It is only in later years that he has aligned himself more strongly with the evangelical wing of the church. This occurred as he found himself more and more troubled by what he saw as ecumenical compromises on biblical truth, biblical sexuality, the nature of marriage, the necessity of conversion and new birth and even sometimes on Christology and Missiology with Universalism and interfaith replacing orthodox understandings of evangelisation and Christian Mission. Most of Cassidy's experience of church had been in the Anglican Communion. In his schooling and at university this was his spiritual home. So living in a theologically varied, polarised or nuanced context had become a way of life. But this was not without its difficulties.

The history of persecution of Catholics in England in post reformation England had a strong effect. Remnants of Catholicism were transferred with the redistribution of catholic tradition, culture and belief into the Anglican Church. Some still yearn for the pre-reformation connectivity with Rome.

The homesickness and longing for a former allegiance produced in the end a very broad church with often accentuated differences on the wings between a sacramentalism and love of the authority of the episcopacy on one hand and an Anglicanism which was evangelical and missionary on the other hand and was rooted in proclamation and biblical exposition which honoured its authority.

In order to manage this divergence inclusiveness was achieved through negotiation, compromise and tolerance. To be ecclesiological flexible became politically necessary but sometimes at the expense of suppressing or withholding conviction to avoid damaging the church through dissent. Indeed it soon became true that the stronger your hold to "orthodoxy" the more contentious and threatening to the consensual politics of the church you became.

The Society for the Propagation of Gospel established the Anglican Communion in South Africa. This is now called the Church of the Province in South Africa. Its bias or theological inclination was in the direction of a "Catholic" orientation. This has meant that reservation against evangelicalism has historically been latent and at times quite overt and strong.

In an interesting account in the book *Rabble Rouser for Peace*. John Allen records how the election of Desmond Tutu to be the 6<sup>th</sup> Bishop of Johannesburg unfolded with an initial ascendancy of Peter Lee (a socially caring evangelical) in the preliminary electoral results.

This was later reversed due to a number of factors. Allen makes this statement.



“One participant believed that a speaker who warned the largely Anglo-Catholic Diocese that it was about to elect an evangelical bishop played a particularly persuasive role.”(Allen: 2006:217,218.)

However Lee was, later, elected to be the bishop of another diocese in the southern part of Johannesburg.

Cassidy has himself often felt relegated to the fringe quite possibly because in the ecclesial structures found him a square peg with only the option of round holes. But also because his theological stance, his ministry of evangelism and its call to conversion and new birth ran somewhat counter to the theology and praxis of the church except in pockets and with ministers, and sometimes bishops, who stood in the evangelical tradition or had a favourable bias. The development of some distance between him and some ecumenical leaders or bodies became a painful but sometimes unavoidable consequence. A trauma and dilemma and sense of betrayal was created for Michael when the SACC in 2006 came out in favour of same sex marriage.

Evangelists cohere quite easily to biblical and traditional understandings of faith. To preach the Gospel presupposes a prior conviction as to who Jesus was and is. It also defines the message you preach. No evangelist can preach without a commitment to basics, the calling requires it. In the same way a carpenter needs a saw or a shepherd his sheep, the preacher preaches the word. Hand and head and heart and voice are all filled with a message enshrined in scripture. Jesus declared in the prayer in John 17 “Thy word is truth”

Cassidy makes this comment about the word “Evangelical”.

This comes from *evangel* which in turn comes from the Greek word *euangelion* which describes what the early church preached. He quotes John Stott as saying “We dare to claim that evangelical Christianity is original, Apostolic, New Testament Christianity.”

He further makes the point that such honoured figures of faith as Martin Luther, John Jewel Bishop of Salisbury, John Wesley, Bishop Latimer stand to assert that what an evangelical believes is what Wesley says “ Is the plain old Christianity which I preach”. ( Cassidy 2004.180)

Dr James Packer an Anglican Scholar at Regent College in Vancouver lists 6 tenets of what evangelical faith embrace.

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

Stott condenses this down to “The revealing initiative of God the Father; the redeeming work of God the Son; and the transforming ministry of God the Holy Spirit.”

Mark Noll and Davis Wells in the compendium on *Christian Faith and practice in the Modern World* have difficulty in defining the word. They give 4 insights into the nomenclature.

1. It may designate the protestant Reformation generally or more particularly Lutheran churches that emerged from the sixteenth-century upheavals. This draws attention to the discovery or renewal of “Grace”.
2. In English speaking lands it is often linked to revival movements of the 18<sup>th</sup> century. Wesley and Edwards being examples.
3. More recently it has been regarded as a catchall for theologically conservative Protestants of whatever heritage. So there is a mosaic of participation. The word would even include Pentecostals and Catholics who had common beliefs.
4. George Marsden suggests the idea of an evangelical denomination in the sense that persons describe themselves in this way despite their denominational affiliations.

In North America the word “evangelical” is often linked to a common network of theological seminaries. ( Fuller, Gordon Conwell, Regent College, Asbury etc.) Some associations are also part of this family of likeminded people. (World Vision, The Billy Graham Association and others.) ( Noll/Wells:2-4)

The word “evangelical” has fallen on hard times because of negative associations with some on lunatic fringes or those who attach narrow and limiting attitudes in their political philosophy to their theological positions. Michael Cassidy calls, in his own spirit of fair enquiry and scholarship and social witness, for a re-evaluation what this really means.

Cassidy himself, as we have shown, has had multitudes of influences from within the camp and he could probably connect to all of these as Chapter One demonstrates. Nevertheless, the writer believes that the influence of Carnell and Neill have been very strong. Cassidy would probably define himself as ‘Orthodox’ in the light of his independent stance that seeks to come to an authentic and inner illumination from the available data. We will come to this later. This independence however has a dependency on the authority and inspiration of the Bible that he regards as biblical. In this John Stott’s witness has been significant in his deep scholarly example of faithfulness to exposition. So for him the Bible is the author of biblical faith and it affirmed thereby.

Cassidy had capacities in articulating theology. He turned his attention to writing. First this was by way of a form of popular theology by dealing with theological issues in an addendum to the African Enterprise Newsletter called. *Theologically speaking*. This produced so much interest that he added to and rewrote these into two books. One on Theology and the other on Ethics. This was theology arising from the practice of evangelism.

## 7.2. FAITH PRECEDENTS AND CONTINUITIES AND THEOLOGICAL LIBERALISM.

### 7.2.1. The book *Reflections on Christian Basics*.

In His book *Reflections on Christian Basics*, Cassidy opens his discussion with the Pauline instructions to Timothy to “Guard the truth” and “Guard what has been entrusted to you” (2Tim.1:14 and 1 Tim 6:20). He also quotes Karl Barth’s observation: “We cannot be in the Church without taking as much responsibility for the theology of the past as for the theology of the present.” (Cassidy.2004:2)

A summary of the first Chapter of this work and a discussion on Liberalism from the book by Bishop David Jenkins *The Calling of a Cuckoo* can be found as APPENDIX 8 and 9.

In relation to the importance of truth given in the past Cassidy demonstrated in the first chapter of this book that biblical Christian faith has precedents and continuities.

In the New Testament itself and in the early church holding to what was believed, taught and preached as fundamental was obviously central at that time. Jesus made many corrections to erroneous thought. For example in Matthew 22:29 he declares “*You are wrong because you know neither the scriptures nor the power of God.*”

Then there is the whole corpus of Pauline letters, with their omnipresent concern for understanding the Gospel and correctly guarding its truth and keeping it intact. Next came the Patristic period, the period of the early church fathers (AD 100-451) the key defining and formative time for the development of Christian fundamentals in doctrine thought and practice. In this period the fundamentals of the faith were enshrined in creedal formula (CASSIDY: Ibid.:3)

Helmut Thieliecke, one of Cassidy’s favourite theologians, says about this matter of traditional faith is quoted in *Getting to the Heart of Things*.

Again and again the package of divine truth has been opened and everything which did not suit was laid aside. Over and over, the figure of Jesus has been horribly amputated until He fit what one particular age held to be ‘modern’ concept. Through the whole history of the Church Jesus Christ has suffered a process of repeated crucifixion. He has been scourged and bruised and locked up in the prison of countless philosophies. Treated as a body of thought He has, literally been lowered into conceptual grave and covered with stone slabs so that he might not arise and trouble us anymore. Has not this process rendered him harmless by enrolling Him in the club of human thought? Is not the history of the Church to the present day one vast experiment gone awry, a dreadful victory of the current ‘modern’ over the Nazarene who must bear it all helplessly and silently?”(Cassidy:2005:79.)

### 7.3. CONTEMPORARY PHILOSOPHICAL CHALLENGES.

#### 7.3.1. Modernism and Post Modernism.

With the onset of a modern technological age and the secularisation of authority it became increasingly considered that Christian faith, in its basic and original variety, could not be sustained in the body politic (Perhaps only in suburbs or where society hurts.)

The combination of the banker, the engineer, the manager, the mine owner, the factory manager, the IT specialist, the politician and the scientist would produce a lever that would turn the world. The power of the atom was given into human hands and massive advances in medicine meant that man was indeed a god. Human sciences dismissed spirituality and found its own “ologies” to heal and actualise man. Cassidy shares his reflections on the current development.

Modernism’s primary feature was that it was a flight from authority and particularly the authority of the church. It wanted liberation from authority and especially the authority of the church. Modernism wanted liberation from everything to do with the past and the way it had historically laid down the law as to how people should think and behave. With reason as king mankind could now take full control and do as they saw fit.

James Hunter writes that Modernity posits an understanding and ordering of the world through an autonomous and human rationality. This plays out at two levels. At a philosophical level, rationality assumes the only reality to be that which can be appropriated empirically by the senses. This reality can be explained logically and scientifically in an ordered system of rationally-derived propositions. Such an assumption slams the door on the very idea of transcendence/supernatural. The world of nature, of which humanity is a part, is all there is.

Explanation however is not enough. It is essential to achieve mastery over the world through the practical application of rational controls on all aspects of everyday life, in our solving of the great human dilemmas in our ordering of social relationships in organisations, in our rational management of everything from the day’s activities to the next ten years of career ( Ibid. pg 172 ,173)

This high optimism and triumphalistic view of man and his nature and potential has given place to deep uncertainties that are issuing in postmodernism.

Cassidy describes this

For example we seem to be **post-moral** because the current notion of behaviour seems to be that anything goes: You do your thing I will do mine. Let him do his and she hers and let’s not judge one another or anyone.

Then in a funny paradoxical way we are **post-God and pro-spiritual** at one and the same time. The fact is that our culture at one level is thoroughly pagan, totally atheistic, secular, God-rejecting, immoral, amoral, proud, arrogant, autonomous, non-spiritual and individualistic. We say along with the poet W.E. Henry “I am the master of my fate I am captain of my soul.”

But then, no sooner have we affirmed that we are post God and able to run our lives as full-blown secularists, then suddenly we find we are not only **pagan but post-pagan** because paradoxically, deep down, and in

apparent inner contradiction, our world now finds itself hankering after some species of spirituality, almost any spirituality, and searching for some sort of god or any god of all gods.

We act individualistically but we long for community and connectedness. We build our loves around materialism but we are **post-materialist** because we are sick of materialism and realise it can do nothing for the inner man. We are **post-sin**, but in reality we find that doing all those things that were previously called sinful, actually does deep level damage to our inner beings and robs us of what we used to call happiness. On the sexual front we are **post-marriage** and yet deep down we are almost post-post-marriage, because people everywhere long to have steady male/female relationships with family life and care and security for it to work properly and satisfactorily.

Likewise we are **post-functionalism**, because as an age we behave in a way which is endlessly dysfunctional. But the consequences of that make us want **post-dysfunctionalism** because we discover that we are longing for things to function properly and we will go to endless seminars and read countless books on how to make our homes, work experience or inner psychological mechanisms more functional and congenial.

We worship and bow at the shrine of technology but part of us is post-technology too, because we realise that technology has got out of hand and has the potential to lead us profoundly astray. So paradoxically there is a yearning to get back to the simple life where there are no cell phones, e-mails or computers in sight. We never have enough but we are impoverished in a different way. We are to quote Peter Rowan, “Thirsty in the rain” (Ibid; 161-163.)

Cassidy quotes Oxford Theologian Alistair McGrath and Christian cultural analyst Os Guinness.

One of the key causes in the rise of post-modernism is the collapse of the confidence in reason and a more general disillusionment with the so-called ‘modern’ world. Post Modernism is the intellectual movement which proclaims that the enlightenment rested on fraudulent intellectual foundations ( such as the belief in the omni-competence of human reason.) (Alistair McGrath)

Where Modernism was a manifesto of human self-confidence and self congratulation post modernism is a confession of modesty, if not despair. There is no truth; only truths, There is no grand reason; only reasons. There is no privileged civilisation (or culture, belief, norm and style); only a multiplicities of cultures, beliefs, norms and styles. There is no universal justice, only interests and the competition of interest groups. There is no grand narrative of human progress; only countless stories of where people and their cultures are now. There is no simple reality or grand of universal, detached knowledge; only a ceaseless representation of everything in terms of everything else. (Os Guinness.) (Cassidy: Ibid:176.)

Postmodernism plays its part as we have seen in the case of the Bishop of Durham of weakening, dividing and emptying the church of capacities to blow trumpets with a certain sound. The place of scripture is so relativised and emptied of supernatural content and squeezed in a rational dimensionalism that the Christian flock is scattered and without guidance.

Two books by Brian McLaren has interest. The first is, *A New Kind of Christian*. In this the reader is taken into a provocative dialogue between a pastor who is rooted in a congregation and a science teacher who is a post-modernist. What emerges from this is a perspective of the apparent redundancy and irrelevance of the present church ethos and institution in its present traditional forms.

Neo ( who is the advocate of a new paradigm and who generates a critique of the old paradigm ) says this;

Actually if there is one thing I wish I could tell every Christian about evangelism in the post modern world, it would be about that word (conversation).I would say to stop counting conversions, because our whole approach to conversion is so, I don't know, mechanistic and consumerist and individualistic and controlling. Instead, I would encourage us to count conversations because conversation implies a real relationship, and if we make our goal to establish relationships and engage in authentic conversations, I know that conversions will happen. But if we keep trying to convert people, we'll simply drive them away. (McLaren 2001:108-109)

Post-Modernism suggests that the Word has to be made flesh and that the cognitive and conceptual highway is presently a diversion. Words now need to be inclusive and our message less abstract and more real. Story and narration are a better means of communication. There is a hunger for truth with grace as its verification. In a striking metaphor the writer says this;

I believe that the modern version of Christianity that you learned from your parents, your Sunday school teachers, and even your campus ministries is destined to be a medieval cathedral.( Ibid:38)

There is in Post-Modernism that which is subversive to the 'business as usual' approach found in denominations and congregations which present a continuing method and tradition. It was the reading of this book by one of my three sons that brought him to a realisation that he should withdraw from conventional Sunday worship and opt for relational options which drew on the truth of the experience of others and not prescriptive preaching and traditional worship.

In respect of theology Neo suggests:

Theology isn't just about God. It's about the universe. In some ways theology is about generating models of the universe that flow from our understanding of God and the story we find ourselves in..... I wonder if theology in the new millennium would be more like scenario creation. If God like that, what would the universe be like. ( McLaren 2001:161.)



Postmodernism is eager to understand culture in terms of its relationships more than its truths. Modernism produced a disillusion with its promethean promise. Post Modernism returns the hope to humanness and the power of the individual and the collective.

In the book *Everything must change*, McClaran takes up the idea of the frame of reference and the agenda for relevance being established in historical reality or models of the universe that are different. The church has to find a framing story A new way of seeing the world and hearing the message of Jesus. The framing story gives people direction, value, vision and inspiration by providing a framework for their lives.

McClaren picks up on the idea of a restoration of the radical message of the Kingdom as part of this. It is this that strips away the notions and attitudes and traditions that are accretions that prevent the church from acting in transformation. What we have is not what Jesus intended.

He defines 4 deep dysfunctions which are the nodes for response. He calls these the **prosperity crisis**, the **equity crisis**, the **security crisis**, the **spirituality crisis**. In the face of this everything in the church must change. This change is precipitate by a new perspective.

- The church has to move away from legal solutions to a capital infraction against God and rather see God as solution.
- God is a transformer of our world and society rather than the author of its destruction.
- God is integral and uniting rather than dualistic which keeps faith in a privatised realm.
- God cares for all and calls the church and its people into communal relationships rather than individualised faith.
- God wants to save our world from the suicidal machinery of society and not let it drift to a well earned destruction
- Conventional views of God's judgement have the effect of a self-fulfilling prophecy that diverts the church from active hope. ( McClaren.2007:80)

The author has come to these realisations through a sensitive and listening dialogue with persons who find traditional structures and assumptions untenable in today's world.

It has also arisen as he admits, through investigating in different parts of the church and world, the anguish and disintegration of the world and how the veracity of the Kingdom of God can meet this. The alternative is the destruction of the Suicide machine which is the nature of our world order. This surely has importance..

McClaren has seen the need for renewal and change in a dramatic way to how the church meets the world or the gospel of the kingdom relates to the zeitgeists of this world in the perils and error he defines. He is talking mission.

There are interesting points of discussion about McLaren's view of the Kingdom with its strong hope, like Calvin, of shaping the Kingdom in the here and now and representing it more concretely in history. This can be diverted into ideological hope and humanistic endeavour as we know from our own history, but he is crossing a barrier and sounding a trumpet. This calls for a new frontier or interface or departure or revision for what we believe and how we act. The writer of these two books is a proponent of a new perspective largely on the basis of his observations and socio/philosophical analysis of contexts. His concerns are true and urgent. I see in this writer an expression of a universal cry that is rising everywhere that we need what Elton Trueblood called for "A new man for our times." (Generically this means women too obviously).

This idea does throw up to us the example as an independent agent able to act and respond in the transformation of the world requiring new thinking and strategy.

McLaren is bound to view post-modernism as a pastor seeking to lead a congregation to renewal and response. Perhaps this underscores the perspective of this thesis that Cassidy demonstrates that the independent and well informed layman have better capacities to relate directly, in contextual transformation and indeed this epoch surely, puts the ball in their court as the world hesitates about slipping into congregational pews. It is as those who run churches listen to those who run the world that transformation begins. It is as those who run the world will hopefully and generously engage the Church that the church's capacity to be in the world with significance is enhanced

#### 7.4. RELIGIOUS PLURALISM.

Today's world seems on one hand to be moving to greater tolerance toward faith in intellectual communities but greater intolerance for those who see faith as the arbiter of all reality. We have to find our way between fanaticism and the abandonment of that which is true. Increasingly the attention is turning toward dialogical models of interfaith contact.

David Bosch in his monumental work *Transforming Mission* gives us a useful summary theological reflection on other faiths and religions and gives suggestions how a dialogical model of mission may work. This is recorded in short below.

**Ernest Troelch** held to the idea that there was a close and intimate bond between a given religion and its own culture. Christianity was valid for Westerners, but only for them. For other peoples and cultures their traditional religions hold equally unconditional validity.

**John Hick** advances the notion that religions are different human answers to the one divine reality and says that they embody different perceptions that have been formed in different historical and cultural circumstances. He along with R.Pannikar and Stanley Samartha question the finality and the definitive normativity of Christ and of Christianity.

**Knitter** suggests the idea of “unitive pluralism” which differs from the idea of seeking consensus in “one world religion”. He suggests that all religions are equally valid and other revealers and saviours may be equally as important as Jesus Christ. What is needed is the notion of a wider ecumenism. He opts for pluralism without mutually exclusive claims or indifference. “Each must assimilate the other and yet preserve its individuality and grow according to its own laws of growth”.

Bosch presents options in facilitating a missiological principle of dialogue where hearts as well as minds can meet.

1. Firstly, there needs a decision of the heart to accept the co-existence of different faiths and to do so willingly and not grudgingly. We cannot dialogue with people if we resent their presence or the views they hold.
2. True dialogue presupposes commitment. It does not imply sacrificing one’s own position as it would then be superfluous. An “unprejudiced approach” is not merely impossible but it would subvert dialogue.
3. Dialogue is only possible if we if we proceed from the belief that we are nor moving into a void , but that we go expecting to meet the God who has preceded us and who has been preparing people within their context of their own cultures convictions. This requires humility. ( BOSCH:Op Cit:482-484 )

Cassidy’s perspective appears in chapter 13 of his book *Reflection on Christian Basics*. He affirms that the Bible itself and the moral law require a clear unequivocal affirmation of biblical truth and an unapologetic embrace of biblical ethic. The moral and intellectual climate of the times however views intellectual truth and moral principle in highly relativistic terms. There are proper challenges relating to Christian tolerance but the belief that all truths are relative is not one of them.

This view says: You have your opinion I have mine. You like Jesus, I like Buddha, he likes crystal balls, and she is into Eastern Mysticism. So what? Surely sincerity is all that matters and all roads lead to God anyway. And are we not all worshipping the same God? Are not all ways to God equally valid?

#### **7.4.1. Attitude.**

In answer to this posture Cassidy acknowledges that the world is in a new place in the development of self-conscious religious pluralism everywhere in the world today. This is right and inevitable. It is also quite appropriate that the playing field be levelled by the absence of any special privileges for Christians.

Our response to people of other faiths who live among us should be marked by repentance **and contrition** for the arrogant and dismissive manner in past interaction. Our approach should be **humble and sensitive** so that other people’s convictions are respected. Contact should be in a climate of **open-mindedness and a willingness to learn** and understand.

Nevertheless Christians should not surrender the obligation to call people whoever they are and whatever they believe, to faith in Christ. Our Lord told us to go into the world and proclaim the Gospel *to every person* calling each one to come in repentance and faith to the Living Christ who is Saviour, Lord and God. Christianity began in the context of another living faith, namely Judaism, and the Apostle Paul found no problem in saying that the Gospel was *“For the Jew first and then for the Greek”* (Romans 1:16) (CASSIDY: 152)

#### **7.4.2. Tolerance.**

Cassidy further discusses the nature of tolerance. This can be **legal** where everyone’s rights to belief are protected. There is **social tolerance** that requires respect for all people and upholds community life. There is also **intellectual tolerance** which adopts such breadth that every opinion even if it is false or evil without detecting anything to reject or question. This is not virtuous it is feeble-minded. Christians cannot afford this. Strong conviction is part of historical Christianity. The passage above from the Prayer of Jesus says this. *“For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you.”*

Tolerance does not make all religions equally correct or above criticism. We can be tolerant of other people’s beliefs without agreeing with them.

#### **7.4.3. Revelation.**

In addressing whether there is discontinuity between Christianity and other religions Cassidy asserts that Christianity does not contain all truth. Cassidy believes that there is a commonality to be found in General Revelation in nature, in the universe and in ourselves.

All human beings are able to understand volumes of truth. Paul writing in Romans 1 and 2 say that from creation of both the world and human beings, we can discern the invisible nature of God and His eternal power and deity, these things being clearly perceived in the things that have been made. (Romans 1:20.) General revelation is also found in our human conscience.

However in Christian belief, such truths about the nature of God and reality as have in other religions been correctly deduced from general revelation should produce a readiness to receive God’s special revelation in Christ and in the Judeo-Christian Scriptures.

Everything in other religions could be viewed as a preparation for the Gospel. There is not indifference to truth even though there is toleration of different beliefs. He goes on to quote William Temple who declared in the Gifford Lectures that:

Natural revelation leaves all the world on tiptoe and in hunger waiting for the special revelation of God in Christ. (:Ibid.156)

The hope of a resolution to the diversity of religions in some form of consensus or amalgam is unlikely Only a few would be willing to opt for that and it would most likely produce even

more divergence and division. Major choices about truth about what is true have in the long to be made. These need not violate anywhere the laws of love tolerance and mutual respect.

#### 7.4.4. Cooperation.

Finally in relation to co-operation Cassidy concludes.

There remains great opportunity for cooperation between people of differing faiths in all matters of common humanity, issues of justice, environmental protection, hunger and poverty. In other words everything related to our doctrine of creation, humankind and personhood. If cooperation concerns missiology, soteriology or other related matters I would find very serious difficulties (Ibid:158,159.)

Cassidy's friend and mentor Stephen Neill comments:

Simply as history the event of Jesus Christ is unique. Christian faith goes a great deal further in its interpretation of that event. It maintains that in Jesus the one thing that needed to happen has happened in such a way that it need never happen again in the same way. The universe has been reconciled to its God. Through the perfect obedience of one man a new permanent relationship has been established between God and the whole human race. The bridge has been built. There is room on it for all the needed traffic in both directions, from God to man and from man to God. Why look for any other? (Neill.1970:17)

#### 7.5. A VIEW ON LIBERATION THEOLOGY.

We have mentioned in the chapter on reconciliation the way in which the Kairos document appeared as a repudiation of state and church theology. In his own search for justice Cassidy was bound to reflect on its content and the concomitant Liberation Theology it espoused. In an appendix to his book *The Passing Summer* ( pg. 500. ) He seeks to interact with this important attempt to relate faith to contexts of oppression. He admits that this is a very inadequate and incomplete inquiry into this document and it is given simply to underline certain highlights. There would be interest in his discussion on this for some and to that end An abridged view of Cassidy's analysis is found at APPENDIX 10.

#### 7.6. THE BIBLE AS THE SOURCE OF TRUTH

In Cassidy's discussion believes that up to about 200 years ago, a high view of the **Authority and inspiration of the Bible** was the historical Christian view. This and the evangelical view is essentially a view of faith - a theological construct - based on the scripture's view of itself. The Bible's view of itself must take priority in any attempt to formulate a doctrine of scripture. Its self-witness precedes difficulties and problems that we might have. Jesus view of scripture is also important in discerning this matter despite difficulties and apparent contradictions that may challenge this perspective.

In the same way that difficulties surrounding the humanity and deity of Jesus or the trinity might be resolved by faith and in trust of what He said so also with scripture with its divine and human elements. Cassidy sets out steps to a right view to the Authority and Inspiration; these are given with a rather abridged version in APPENDIX 11.

Some critics might feel he has not adequately tested the question of the historical/cultural perspectives in hermeneutic reflection. The question of progressive revelation for example suggests that in marital relations or the use of violence and coercion that moral behaviour and questions about this were in different stages of illumination and that this absolutising of New Testament norms need moderation in relation to the status of ethics in varieties of culture. Or, biblical interpretation has been linked to imperialism and that colonial assumptions or power relations place interpretation that gave nuances to theology in the support of oppression and so revision is needed. Some of this is picked up in the next chapter.

Some may feel he has overlooked key areas of current concern namely the issue of poverty or the question of the environment or the place of gender and economicst. Many current issues were on the table at SACLAll and these were taken even further in NIRSA.

The writers own view is not so much that Cassidy is a champion for orthodoxy, although he strongly affirms it. Rather he has developed and enriched his understanding of truth in ways that foster an extensive and wide orthopraxis. This might be his special contribution.



## CHAPTER EIGHT

### THE MARK OF HOLINESS.

#### Witness *in* but not *of* the World

(John 17: 13) *But now I come to you and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your Word; and the world has hated because they are not of this world just as I am not of the world. I do not pray that you should take them out of the world, but that you should keep them from the evil one.*  
Vs 16. *They are not of the world just as I am not of this world.*

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Jesus the maker of the world was also part of its material. He as maker became Servant in it. He has redeemed it even though he is its judge. Salvation is directed to this orb. This world though emanating from God is also in rebellion against Him.. The world is the stage for redemption and the parchment on which salvation story is written. World History and Salvation history intertwine.

While the Christian is an agent to bring the world to faith in his journey and venture into the world as a disciple and transformer has also an antipathetic relationship with the world systems or alternative principalities and powers. But this is not as its judge or enemy but, quite often, as its victim or as an opponent or even as a pawn for the colonising powers that dominates the world he seeks to serve. He is a stranger and wanderer in this world. He has another home now located in the Kingdom of Heaven.

The prayer implies that the world is not a place of triumph and that this proximity to the world will not be easy. It will be difficult in its tension but also with the presence of a spiritual antagonism that will seek to destroy and devour. Indeed the prayer implies the need for rescue and protection from “The Evil One” who is acknowledged as its prince. There is expected to be a malign supernatural attack and opposition that Christ himself anticipates is virulent enough to require His intercession to preserve and guard the Christian.

Nevertheless time and space is uniquely an aspect of our world and it is within its geography and history that salvation comes. Salvation history adheres to world history. World history is the staging ground for Salvation history.

But there is also anticipation from the words spoken by Christ that there be a distance and separation and non collusion with the world and that demands a set apartness and distance. This contrast or contradistinction is a mark for which Jesus prayed. Being in the world but not of it.

The church is in but not of the world. This is a holy stance which presses the Christian away from cooption by the world to a vital and distinctive service. The Christian is sanctified in his separation toward allegiance, obedience and the following of God in truth.

This is an active distance that is a preface to mission and not a call to retreat or disengagement. The Christian marches to the beat of another drum. Values emanate from sacrificial serving and dying for others which is an ethic the world does not understand. How is the Christian to maintain this posture, and what is the ‘world’ he has to be different from?

The Cassidy understanding of ministry has much to do with the idea of World. Cassidy understood with great definiteness the distinction between 3 worlds. These are:

The Created World of God that includes the idea of createdness extending to the material world in all of its inconceivable size and complexity as well angelic beings which inhabit His presence or may be in rebellion. (*In the beginning God created the heavens and the earth.* Gen 1:1.)

The world as a system inimical to God which seeks to divert men and pervert his affections toward his(or her) neighbour. The world can be understood as an alternative system, that influences and guides human creatures. This leads to sin, self absorption and dominion by principalities and powers which subvert the Love of God. It is seen as part of an alliance with the flesh and the devil. (*I have overcome the world:* John:16:33)

The Oppressed Human World that needs Redemption and Salvation. This is the World for which Christ died constituting the human race. ( God so loved the world that he gave his only begotten son.)

We have already had the opportunity to explore aspects of liberation and redemption in our discussion on Mission and Evangelism. In this chapter we will be exploring aspects of the world in cultural, philosophical and ethical perspective. We will begin with a most basic aspect of human life.

## 8.1. CULTURE

Culture arises from the **cultural world of indigenous human communities** who have set up from time immemorial economies of preservation that enable humans to adapt and live in community and in relation to the natural world.

Culture, says Luzbetak is essentially a design for living. (Luzbetak.139.)

Kraft quoting definitions by Kroeber and Gluckman, describes it with greater complexity

as consisting of patterns, explicit and implicit, of and for behaviour acquired and transmitted through symbols, constituting the distinctive achievement of human groups including their embodiments in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may on one hand, be considered as products of action, on the other as conditioning elements of further action. (Kraft 1979: 46)

Cultures are the fount of religion and they arise from man's vital and dependant relationship with Nature. As **earlier rural and tribal cultures** regarded and related to the natural world this had the effect of defining the religious aspect which was the product of these cultures. Religion arose not as a direct revelation from God but rather from an echo of the Created word that God spoke in His making of the cosmos. The natural world gave definition to the religious system.

Cassidy is not a trained anthropologist who has carefully analysed and observed culture. While cross-cultural missionaries planting churches take due regard to traditional cultures

urban centres are often reached by a more uni-cultural approach of evangelistic preaching. Urban evangelists are itinerant and Cassidy might have preached on 30 different African countries. Evangelism relates to commonalities in all men everywhere that are addressed by preaching to city populations.

At a recent conference arranged at the African Enterprise Leadership Training Centre in Monday May 7<sup>th</sup> 2007 he delivered a paper to a consultation on Gospel and culture. This is a record of some of his comments.

The Bible stands as a divine authority. It speaks into culture, it participates within culture, but it is an authority above cultures so sometimes it will affirm cultures, like let us say the Ubuntu that is so strong within African cultures with its sense of community and togetherness. Or it will critique culture, like let us say the Indian culture or one of those that pushes women to one side. Or it may judge culture, as for example it judged the presupposition in Afrikaans apartheid culture that discrimination was OK.

So it will affirm culture, critique or judge it, depending on whether the cultural practice or behaviour can line up with scripture or not. And it will do this whether this is western culture based on a watered down version of Judeo-Christian faith or whether it is an Indian culture based on a Hindu worldview, or a Chinese culture based on Confucianist assumptions, or an Arab culture based on Islamic teaching, or an African culture based on African Traditional Religions.

This has similarities to the book by Richard Niebuhr on “Christ and Culture” which has become a classic. The postures identified by in his book are well known and have been suggested as;

#### Christ against Culture

The most radical answer is "Christ against Culture." This suggests that cultures have elements that might be anti-human or questionable such as killing of a twin or including prostitution in a religious ceremony or cult-killing. Fostering the use of witches and neglecting the old are also examples.

Christ of Culture. Christ himself became a Jew and was wrapped in swaddling bands. Old Testament passages demonstrate a huge revealed religious content to the Jewish culture after at Sinai.

Christ above Culture .Cultures cannot match to the true ascendancy and transcendence of Jesus Christ and the kingdom. These stand as supra-cultural and beyond the understanding and reach of any culture although this might be symbolized through a cultures art or music.

Christ and Culture in Paradox. The paradox view differs from the preceding one by maintaining that while both Christ and culture claim our loyalty, the tension between them cannot be reconciled by any lasting synthesis

Christ the Transformer of Culture. This important stance suggests that Christ came to press culture to a higher purpose and goal. He frequently said to the leaders of the

culture. “You say .... But I say”. He presses cultures to become more human and more exalted. Cultural functions can be transformed in its forms.

The church has to guard against 2 dangers. The first is that it does not become an extension of state or other ideologies. The ideological world view can trump the Christian worldview in that can offer participation in the economic spoils and power that ideology mobilises. The spectacle of a Christian church recently ordaining the then former deputy president of South Africa, Jacob Zuma, as one of its pastors is a blatant example of this kind of capitulation.

The other danger is that the church begins to understand its own institutional life and organisational goals and agendas as the centre and not God’s kingdom. Diplomacy replaces prophesy. She struggles for justice only when threatened. It serves its own interests and builds its own introverted focus of ministry with a self sufficiency garnered from success.

The church that rises in thousands of cultures can profoundly represent culture. All cultures can be vehicles for the glory of God. The church though must decide to be distinct and separate from the power interests in communities.

Socio economic and political theory and philosophical assumptions can be co-opted by groups to mobilise power in the formation of ideologies. These often replace the cultural world views and become alternative means of the progression of political control and economic development.

In his book *Message and Mission* Eugene Nida does an extensive discussion on the communication of the Gospel in cross-cultural contexts. He advocates the application of the principles of equity and love in relation to cultural change which the communication of the Gospel may imply in respect of any institution.

- i. Let it remain as a valid institution.
- ii. Alter its form as may be required to eliminate error and give it Christian significance.
- iii. Employ a functional substitute in the case of institutions which are irreparably evil, though functionally relevant. (Nida:218)

This principle of respect and affirmation for culture commends itself. There is no higher culture though some may have patinas and histories of Christian transformations of the past that remain like cut flowers. Bright blooms for a while but severed from its roots.

### **8.1.1. Natural Religions.**

Nature, unaided by revelation produces reflection about its origins and the place of man in it. The world begs the question that seeks a religious answer.

The world itself is a factory for assumptions about its origin and sustaining power. The Cosmos is awe-inspiring and providential. It is easy to be so overpowered by its majesty, beauty, fruit and nurturing capacities that we attach to it the idea of a mother god or a fertility god.

Some thinkers believe that religions are devolved from the original Adamic understanding of the monotheistic creator God. With the alienation of man through the breach of sin man

became separated from God. This absence of intimacy and fellowship corrupted the understanding and pure perceptions stimulated in Eden and devolved eventually to polytheism. The truth about God became perverted and mostly forgotten. In some cultures the memory remained of a One God but He was largely displaced by other intercessory and hierarchical demi-gods.

Another view suggests that all of religion began as polytheism and developed or evolved toward monotheism. This view emerges from the ideas of Darwinism.

God's relationship with the world is formulated and reconstructed and explained in an amazing range of religious response which emanates from human observation and interaction with material reality. Some of these are listed below by way of example.

In Pantheism God and the world are indistinguishable. The created order and the creator are merged. So God is diffuse and impersonal. Moral conduct is consummated by a destination in an absorption into God. Eastern Mysticism will even dissolve the idea of creation as substantial in the suggestion that we are all part of a dream of God.

In Syntheism an aspect of creation is regarded as God. This gives rise to animism in which idols and natural spirits, trees, rivers, mountains or celestial objects are conceived to be a deity for the role they play in the provision of life. Idols and shrines become the habitation of household of familiar gods. Totemism links humans to the influence of animal spirits in symbiotic coherence.

In Deism God is recognised as the originator of the universe but he has abrogated his responsibilities and gone away and set the world running in an autonomous way.

Totemism powerfully links tribal communities to natural powers in which animal spirit power is harnessed for the good of the collective. Tribal groups also opted for henotheism in which there was the worship of one god as the deity of a family or clan.

There are also religions that derive from community which extend the capacity of families and tribes to survive in a larger community idea despite death. The rise of Spiritism is extremely ancient and it surely coincides with the beginning of community and its struggle with death.

The ancestor cult often believes that God is distant and largely unapproachable and that into the vacuum of alienation the spirits of the departed come to ameliorate and bless. The belief in ancestors places the community at the heart of society. The tribe or clan which is a societal construct in community become the source of power or the expression of God. In this the departed are venerated and aspects of deity and supernatural power are accorded them as spirits of the departed still influencing the now. It is precedent and time past that dictates to the present.

Cassidy insists that for the Christian, creation is not the origin or cause of true belief. It can demonstrate the existence of a God but it can only partially reveal Him. The proclamation of Good News is the starting place for illumination and revelation for all. It is the birth of the new man that initiates the restoration of true faith. For the Christian, creation is now a celebration of the divinity and power of Christ who made the Cosmos and sustains it and holds it all together by His power.

Cassidy conversely sees creation as leading in a different direction. He took his cue from E. Stanley Jones who sought to share his faith with Hindus in the Ashram movement in India

Cassidy believed that the Agent of Creation was Christ. This being said, **Creation illuminates truth and ethics.**

Cassidy used this principle in his critique of Apartheid. He saw a 5 fold implication to this.

1. It means that the universe is His and His stamp is upon it at every level.
2. It means that His laws - scientific, social, personal psychological and moral – are operative throughout.
3. It means that if we want life and the universe to cooperate with us we must play the game His way. If we do life and the universe will cooperate with us. Things work.
4. It means that if we do not go the Jesus way at every level of life – whether personal, moral, marital and political – then life and the universe do not cooperate with us. We lose their backing and instead of producing that which is integrative we produce that which is disintegrative. Thus a teenager violating the law of sex is not breaking the laws but illustrating them when he or she becomes fragmented. Likewise a politician who violates Jesus' corporate or social laws (e.g. "Do unto others as you would have them do to you" or "Love your neighbour as yourself") will find, not that they are breaking laws, but the laws are breaking them and the society around them. Nor will anyone persuade me that Apartheid laws are not violating these two principles. Not one white member of the Cabinet would want to be on the receiving end of the apartheid legislation.
5. It does not mean that a thing is wrong simply because the Bible says so, (as if it were something arbitrary) but rather that a thing is wrong because it does not work. It is not in accord with the moral fabric of the universe. In other words biblical morality (whether personal, social or political) is not an *imposed* morality but rather an *exposed* morality. The Bible simply exposes the morality which is there and says "If you want life to work, than do it this way". It is like finding the direction of a grain on a piece of wood so one may plane it correctly. The plane works when it follows the grain that is there. Likewise it is by faulty policy we go against the moral grain of the universe. The political plane just will not work. This is very close to Plato's definition of the good as that which is there. (Cassidy.1983.199.)

Cassidy believed that Creation was designed with a pattern of rightness and order that originated in the Creator and that set a creation precedent as to the function and behaviour of creatures in a pre-ordained norm. We shall explore this later in this chapter.

## 8.2. WORLDVIEW.

Cultures have at their heart a construct that produces consonance in the culture and binds aspects of the culture together. This we call worldview. Luzbetak, the Catholic anthropologist and missiologist defines this.



A world view represents the deepest questions one might ask about the world and life and about the corresponding orientation that one should take toward them. More concretely the worldview provides answers to such questions as “Who or what am I, Why am I in the World? What is reality? How do humans differ from non-humans (animals, objects, invisible beings)? Who belongs to the invisible world and what are the invisible forces in the world? What is the proper orientation to time and space? What about life after death? What in life is or the world is desirable or undesirable.(Luzbetak:1988.252.)

Kraft, who also pioneers the place of Anthropology in mission points out that worldview lies at the heart of culture

World views pattern conceptualisations of what reality can or should be. The worldview is the central systematisation of conceptions of reality to which the members of the culture give assent (largely unconsciously) and from which stems their value system (Kraft:53.)

Kraft suggests that the world view shapes the aspects of the culture not the other way around. The world view shapes the reality in different nuances. World views have 5 major functions.

- The first is explanation of how and why things got the way they are and why they continue or change. Worldview embodies for people whether explicitly or implicitly, the basic assumptions concerning ultimate things on which they base their lives.
- The second serves an evaluational – a judging and validating function. The basic institutions values and goals of a society are ethnocentrically assessed.
- Thirdly worldview provides psychological reinforcement for the group. At points of anxiety or crisis it is to one’s conceptual system that one returns to continue or find a means of coping. Rituals play a great role in this reinforcement.
- Fourthly worldview provides congruence integrating all of the aspects together into an overall design that fits all dimensions of living into a neat whole with different parts.
- .Fifthly the system adapts and is subject to adjustment and change. The perceptions of reality can shift and change by innovation and advocacy. A very dramatic radical change imposed on culture can distort the culture and collapse the worldview. Thus aspects of colonisation by the west or urbanisation where rural cultures begin to be abandoned or the evident failure of beliefs to endure can have the effect of undermining and subverting worldview and its cultural interstices.(Ibid:54-57.)

### 8.3. IDEOLOGIES.

The relationship between the world and our assumptions about religions has in more recent times increasingly cohered around the centrality of man. Creation, in this perspective, does not define reality, man does. The world is anthropocentric and nor Theo-centric. Without man creation has no meaning. He is the lens that sees it and the mind interprets its and gives it function and purpose not vice versa.



With the rise of cities and state power the focus began to turn away from religions to beliefs that had their basis in human communities themselves. In Genesis in the city of Babel we see the first primitive emergence of **humanism** which fosters the dream that men can be as gods. In more modern times religion began, with the loss of the numinous sense of proximity to the supernatural, to be focussed around a world emptied of deity and amplified by the centrality of man and his power to co-opt natural, social and cognitive power to enhance his progress toward a self sufficiency and independence from God.

In all this creatures become the arbiter and essence of deity. The development of secularism is a natural corollary. The world needs to be emptied of God consciousness and the power of gods assumed by man. This new modern power to shape reality is chiefly expressed through ideologies.

The rise of humanism was initiated over decades. It grew from the Renaissance, the Enlightenment, and the powerful mastery of science over nature, modernism and technological triumphs. Humanism quite naturally began to cohere with materialism to produce political ideology. The break with the rule of kings and the democratisation of political power further demonstrated the power of ideology as a contemporary force. Ideologies assume power to remake the world.

Andre Dumas quoted by Verkuyl writes:

Ideologies are blue prints of the future made by a certain ideologue or group of elites within the community to move the masses. Dumas believed that all the causes for human trouble and grief are found in the contemporary moment. They go hand in hand with a collective stamp which seeks to channel the fervent hope of dispossessed people to employ it for certain purposes. (Verkuyl:374)

Verkuyl suggests that the analysis and evaluation of ideologies is one of the missiologist's most basic tasks. (Ibid:391). He goes on to say that the promises and demands of the gospel of the all-embracing as it has come and still comes to us in Jesus Christ constitute the criteria for evaluating the ideologies.

Ideology had a very central place in the rise of Apartheid. Nurnberger examines Ideology in his exhaustive work on *Contending ideologies in South Africa*. He synthesises the many attempts to define ideology

At the level of Epistemology or the theory of knowledge he asserts that it interprets reality from one specific perspective. A focus on the nation might produce nationalism. Someone who is wealthy will vouch for capitalism. The poor might opt for revolutionary theories. Workers will be focussed toward socialism.

Ideology is an action related system of ideas and institutions operating at the level of politics and economics. It is intended to change or defend an existing socio-economic order. Our class origin and position in society express a vested interest in maintaining or changing the status quo. It is quite natural for the black elite in South Africa to commit to black consciousness and black economic empowerment. It is also part of group interest for the Gay lobby to seek to

reorient the common understanding of sexual mores and to seek to redefine marriage. Ideologies are not just systems of ideas they are embodied in institutions.

Ideologies often function as a false consciousness as they distort the truth, consciously or unconsciously. They are a deformed and inverted reflection of what is real. They function to provide justification before itself and before others of its privileges, political power, social prestige and financial benefits. As a mechanism for self-justification it can create the illusion of ironclad legitimacy and acceptability. Groups that are oppressed might have individuals who pretend to struggle for the interests of others but in fact seek only power for them.

True consciousness, in this framework, is an ideology that really represents the interest of justice and liberation for the total community.

Certain ideologies can become total ideologies and assume a totalitarian character. These present an all-embracing answer to man's ultimate questions. Total ideologies take part of reality and make it the whole of reality as did certain forms of Marxist-Leninism. It encloses the world, the real totality, in a narrow prison. When this happens ideology degenerates from being a symbol into an idol. (Kniefel & Numberger.1986:281-284.)

Cassidy wrote in 1983 with warnings about the wrong assumptions of Apartheid Ideology.

But of this I am sure. Anything that breaks with Christian Principle will not work. It will only produce the mounting fury which is now threatening to engulf our whole society - if not right now, then within a few years. It is reflex, as it were, in the machine to what happens when the rules are broken. It is the cogs in a watch grinding because of sand which should not be there. Put differently, it is life and the universe in REACTION.... So my challenge is to encourage subordination of policy to principle, bearing in mind it is better in the eyes of both time and eternity to lose in the short term with what must ultimately win rather than win in the short term with that which will ultimately lose.

Cassidy in this same reference, goes on to quote Dr Paul Schmidt, Hitler's official interpreter to a friend.

The basically Christian ethics which activated most European statesmen in the 20s and early 30s, however vigorously they represented the interests of their countries, resulted in progress which I saw achieved year by year at successive conferences, in those days.

Thereafter I witnessed the mighty struggle between the eternal principles of Christianity and the exponents of new attitude to human rights contrary to all accepted ideas. I saw the apparent triumph of this new attitude. But, by being closely linked with events, I perceived with increasing clarity on which side strength essentially lay. The outbreak of war in 1939 was the beginning of the end for this new force, at first victorious, but whose

accelerated decline, culminating in the greatest catastrophe of all times. I also followed closely in all its phases, year by year. (Ibid:202.)

So Cassidy holds to creation ordinance or the architecture of the universe as a basis for criticism against the political and ideological content and assumptions about power and policy. Creation design and intent, if frustrated, will lead to disorder and dysfunction in the individual and the community.

He includes in this “ground” for human understanding and structure a belief in the dignity and value of man. This doctrine on the value of the human soul had profound implications for social change. Cassidy cites the work of the Clapham sect which was a group of Christian social reformers including Hannah More and William Wilberforce who played a great role in advancing human freedom and social justice. Man is made in the Image of God and this accords him value and worth and dignity. He goes on to say :

All this underlines that no Christian who has grasped principles of the moral nature of the universe, as I believe all need to do in our time, can stand aside and let governments and societies and even so-called liberation movements try to do their own thing without reference to Jesus and His guidebook.

The idea of the collapse of ideology through the application of a false ideal is further developed in *Puritans in Africa*.

Scratch an Ideology and you will find a collective. Scratch a collective and you will find a band of intellectuals with a vision of the kingdom of man, being ersatz for the Kingdom of Heaven. With their eyes on Utopia, let these intellectuals then scratch each other. Soon they will uncover all the articles of faith constituting their idea, their particular gospel..... Intellectual elite, emerging from a new middle class, then articulates the repressiveness, slackness, mediocrity of the old order. Painstakingly, they also explore the present, past and future, and rationalize the shape of the new kingdom, which would utterly reverse the old. Preparing to challenge it, they centre all their thinking on the re-establishment of total social justice. Justice as a formulation of an abstraction of freedom becomes their justification of power. The ideal is of a completely new society. The band of brothers also demands for themselves the most rigorous discipline and unswerving faith. Sacrifices are called for; and should it mean martyrdom, so be it. Persecution could only serve to strengthen the spirit of those who have accepted their destiny.

In the transition to power de Klerk suggests that the old order changes very often by decay. When the transfer of power has been attained nevertheless the ideal has been attained. Or has it?

The new society is still an infant. When the complete design has at last been realized and the new order established, man will have arrived at his true home. As a temporary measure it is proposed, the new order will need authority; uncompromising and even drastic, where the need arises. This however is not oppression, for its true intent is to serve the high ideals of

the revolution. It is merely a passing discomfort which will disappear as the vision is translated into reality.

What now happens is that the total nature of the revolution in turn will also require an increasing number of functionaries to make it work. Surreptitiously, no mysteriously, the new authority then gradually adopts the attitudes and methods of the old, in spite of its finest intention to avoid the bureaucratic morass. This is unavoidable as all 'human engineering' as Popper calls it, like the mythical Tower, will require a myriad of operators, who precisely because they are labouring at an abstraction of fulfilment, will increasingly fail to communicate with each other. It becomes a confusion of tongues. ( DeKlerk.1975:188,189)

Ideologies are also world views. Ideologies have strong overtones of interest in political power and of economic theoretical philosophy. Ideologies are more intentional in being imperialistic and will sometimes mask the true nature of political and economic relations.

So all of this means that all of mankind has around him and through the enculturation of his family, community and peers, a particular culture that comes with his language and the caregivers who imprint his or her life.

So man's world is a cultural world. The world has already absorbed the person from birth into an inseparable influence and way of perceiving and behaving. At the core of culture is a world view that is subject to change. A too radical change in the worldview can distort the cultural coherence of the individual and produce a trauma that becomes destructive. The effect for example of colonisation seriously damaged the Khoisan culture so that it was brought to the point of extinction.

It is at the point of world view that the Christian Gospel can bring a change. Christian allegiance or conversion can lead to a process of culture change that can be transformational and positive within the culture.

#### 8.4. THE ETHICAL REFLECTIONS.

Evolutionism, materialism, naturalism and humanism all combine to create a world view rooted in ideologies which compete with or seek to displace the reign and rule of God and resist the Judeo Christian worldview of values. Morality is primarily represented in cultural mores or in oughts and laws that are in the common interest. There is in Cassidy a profound willingness to engage around the issues of holiness as represented by Christian ethics in a contemporary world.

In Cassidy's book *What on earth are you thinking for heaven's sake* he tackles many of the relevant issues and questions in our present time. This is the nub in the writer's view of Cassidy's moral/ethical perspective. It informs his anthropology and even is the ground for his understanding of Apologetics. So I would like his understanding of this matter to be expressed below.

In his introduction to this book he makes this point.

In a nutshell, my thesis is that the biblical ethic is one which is built on the moral fabric of the universe by Jesus Himself as the agent of Creation. "all things were made by Him and without Him was not anything made" (John 1:3). As people are led to understand this and as they see the Christian ethic as a friend and not the enemy of their joy and fulfilment they can arrive at a sure stable moral foundation for their lives. To start with, let's recognize that many different and intriguing views are propounded in the area of ethics. Some say "What is moral is what I feel good after". Others see morals as a blind obedience to someone's arbitrary words or commands. The religious prude might put it this way, "If it's fun, it must be wrong". Postmodernism makes all ethics relative – there are no absolutes. Broadmindedness toward everything is the order of the day, and tolerance the final virtue. Some feel that what the majority in a political party, or the majority in society decree becomes right as the ethical norm. Precarious indeed. (Cassidy 2006.13, 14)

In discussing Christian Morality in the first chapter he affirms in his writing the following belief.

The great tradition of Christian theology which runs from Augustine to Thomas Aquinas has always affirmed that there is a moral law bearing its own evidence and authority and that humans can apprehend the reality and existence of a moral inheritance. The apostle Paul said, "That the law requires is written on their hearts." (Rom 2:15a) Naturally therefore Christians do not believe that human life, love and moral experience can be understood or even described adequately except in relation to that which transcends them, and that transcendent factor is what Christians call God. This leads us to the threefold basis of Christian morality which shows that Christian morality is not freedom from rules, but freedom with rules - or freedom within rules. This requires us to look at:

- The nature of human beings
- The Nature of the universe
- The Nature of God revealed in Jesus Christ. (Ibid:15)

Cassidy suggests that the biblical ethic is built into the moral fabric of the universe by Jesus Himself who is the agent of creation. So the Christian ethic is a friend which leads to the completion and consummation of life and not to the curbing of joy and freedom. It is the ethic of the world systems that is intrinsically destructive

This reinforces the dominant place that Cassidy has in all of his thinking almost about anything of Jesus as the Logos. The focus here is not so much about the coming of Jesus as Lord at the end of time but as the everpresent powerful reality that is deeply committed to the now in which the Creator Lord immanent not only in Spirit and Word and in His people but in the Cosmos.

As I understand it truth is the properly construed meaning of all experience. It is a judgement or proposition which, when followed out into the total witness of all the facts in our experience does not disappoint

our expectations. Or truth is a judgement which corresponds to things as they are. It is a statement that accords with reality. (Ibid.:14.)

This reality is not historical or outdated. It is relevant.

I believe that traditional Christian morality is in accordance with the facts and realities of modern experience. Such morality is in contrast to the secular (Ibid:15.)

There is in Cassidy's ethic a threefold basis which suggests a freedom with rules which surpasses the ideas of freedom without rules which is anarchic, or rules without freedom which is bondage. This basis is discussed by Cassidy in his chapter on ethics

This is based on the following.

#### **8.4.1. The nature of human beings.**

We are beings with tendencies to see relationships and care as primary values. Morality is more than social conditioning. Cassidy quotes C.S. Lewis as saying;

First that human beings all over the earth, have this curious idea that they ought to behave in a certain way, and cannot get rid of it. Secondly that they do not in fact behave in that way. They know the Law of Nature; they break it. These two facts are the foundation of all clear thinking about ourselves and the universe we live in. (Ibid:16.)

Behind the law in scripture and in the human heart lies the reality of the self-expression of God as the Logos that brings the explanation as to origins and life, morality and destiny.

#### **8.4.2. The nature of the universe.**

Our reality either knits together in a universe which is orchestrated by a unifying principle that gives internal cohesion. This means that all becomes explicable not just in the physical and material sense but humans within it along with the moral sense that humans manifest. Thus there are God given laws that refer and speak to every area of life namely the laws of scripture and the law of nature which have the same law-giver. Professor Barry a British ethicist notes that;

“Morality is an aspect of the whole cosmic ‘movement’ or process rooted in the structure of the universe, and is, indeed, conformity with that movement - the nature of things – on the part of man.

This understanding of the immanence of ethics in creation has stood in other philosophies and traditions as well including the Greek philosophers, the Roman writers and the stoics.

#### **8.4.3. The nature of God as revealed in Jesus Christ**

Divine Reason which rules the Cosmos and gives it coherence, unity and order is the basis for inherent morality does have a name and it is called the *Logos*. This is the “Word” or “self-expression” of God whom John identifies as the Word made flesh. So in Christ the true way

of life has been personified - this *is* life according to nature. The natural law doctrine can be seen as a declaration of the Lordship of Christ over all human life. Christians believe that what Jesus was, as seen in His earthly life and ministry God is always and that the life of Jesus was in accord with the natural and divine order of the Cosmos which He had Himself made. The game of life has to be played the Jesus way.

Jesus therefore exposed rather than imposed more fully and intrinsically morality that was already there and which He had stamped on the universe. As the way things were meant to function. A moral action, therefore, will not only have scripture behind it, but the universe and the Cosmos. Christian ethics are, therefore always on the side of fullness, happiness, true fun, completeness, peace health, sexual and romantic fullness, plus psychological wholeness, mental health and spiritual joy and indeed social stability.

As Christians we should not abandon Christian faith and commitment or biblical values, ethics and absolutes as we see them in the Christian Scriptures, namely the Bible. Because for me what we see in the Bible, and most specifically in Jesus and His words, is not just one in a pantheon of religious options. Rather we do see here a description and explanation of the way things are in the universe and life. This being so, there is only one way to play the game of life if it is really to work, and that is the Jesus way, because this is Jesus universe and He is the author of it and the One behind it says the writer of to the Hebrews: “*He upholds the universe by His word and power*” (Hebrews 1:3). That is why He could also say, “*I am the way*” (John 14:6) this was not just the way to the Father – but the way for everything in terms of life and behaviour. If a person can find Christ as Saviour, Lord and friend, then he or she has truly the path to peace, the highway to happiness, the secret of service and the personal key to Christian ethics. And can any experience be more magnificent that that? (Ibid: 13-29)

Cassidy applies this principle in his examination of the following issues which this thesis will not examine as a full argument of each of these issues is merited to do justice to the author.

Morals, Ethics and Principles of Christian Marriage.

Divorce.

Homosexuality.

Abortion.

Euthanasia.

Capital punishment.

Prosperity, Poverty and Shalom.

The Sabbath.

The Environment and Creation.

We perceive in Cassidy a Holism and view of the world that engages him in an activism in an applied faith that is astonishing. His Christology is the driving force whether it touch social relations, Politics, Theology, Missiology, and the preservation of our world.

## 8.5. THE GAY MARRIAGE ISSUE.



This chapter cannot be concluded without a brief discussion on the issue of Gay Marriage. It is interesting to make a comparison between the stance taken by Bishop Desmond Tutu and Michel Cassidy. For Desmond Tutu his life has been suffused with the struggle for justice and the principle of freedom. Many Christians followed Tutu's line that the struggle against Apartheid should be extended to the construction of a constitution that extended human rights to all.

The gay marriage issue was seen as an extension of this struggle and the consummation of the human rights promise. So there was a political correctness attached to this issue and a logic rooted in the constitution and ethic of liberation struggle that begged for the principle of universalising the right to marry to people of the same sex as a completion of or as an expression constitutional right and a fruit of liberation in community and society.

The fact is that the liberation ethos is not an absolute. Nor can it be universally applied. Indeed one of the reasons for the moral decay in South Africa is rooted in the unravelling of this moral base. It could only be temporary and fleeting because it did not understand the nature of sin as more pervasive than political discipline. The constitution has become the primary moral map for society. But this dream is not sufficient to provide an enduring and transforming compass. Liberationists often betray the dream by becoming dictators and oppressors themselves. Constitutions are imperfect and can be overturned.

On the other hand Cassidy, in a consistency of principle, applied the same basis for his opposition to Apartheid to this matter namely the biblical purview and its socio/moral principle. Marriage was given to accommodate natural law that Cassidy considered to be rooted in Christ. It was not consistent with the Jesus Way as expressed in the ethical demand of the Logos.

The reason for the opposition to the legislation permitting gay marriage was for Cassidy and others founded on several factors

- It goes against the historic heterosexual understanding of marriage recognised from Creation and time immemorial
- It is a pre-existing creation ordinance rooted in biological, physiological and social realities. This is a foundational institution of human societies recognised by all religions. Governments may put laws in place around it but they cannot cut the main threads from which our social fabric is woven.
- The law did not give or make marriage so it cannot now change or redefine marriage. The attempt for example of the state to limit racial diversity in marriage did not hold in law. The state and its organs have proper limits. One cannot change marriage as it has always been to marriage as it has never been known.
- In a democratic state a handful of unelected legal officials should not be given the whole say in this matter. Marriage is not just a private affair it is a public one. Common law should reflect the core values of the society.

Cassidy also mentions the radical nature of this change, the place of belief in this social institution, the secularist nature of the notion and evidences that point to marriage damage.

This legislation could also lead to continuing attacks and even the imperilling of religious freedom.

It seems that it was Cassidy that set in motion the Christian critique of this legislation. It was his energy and his calling to believers to confront this matter that raised up the Marriage Alliance. He became the Patron of this movement and sought to canvas wisdom from believers around the world and gather national and international support. Cassidy did not stand against the exclusion of Gays on grounds of homophobia. As in his stand against Apartheid he turned for a reference point to his understanding of the will and purposes of the Logos and the pattern He set in Creation and scripture.

Responses were received from church leaders canvassed by Cassidy prior to the legislation. At that time there was a powerful consensus from SACC members toward this matter. These views and perspectives were ignored and obscured in the SACC submission on this matter.

( See the copies of letters to SACC and responses from member churches in APPENDIX 12)

The decision of the Constitutional Court underlined an issue that affects and influences the way Christians present their convictions about law making. This is part of their judgement.

It is one thing for the Court to acknowledge the important role that religion plays in our public life. It is quite another to use religious doctrine as a source for interpreting the Constitution. It would be out of order to employ the religious sentiments of some as a guide to the constitutional rights of others. Between and within religions there are very different and at times, highly disputed views on how to respond to the fact that members of their congregations and clergy are themselves homosexual. Judges would be placed in an intolerable situation if they were called upon to construe religious texts and take sides on issues which have caused deep schisms within religious bodies. Decided 1 Dec 2005.

Given a constitution that accords no place to God this ruling exemplifies the divorce between a secular state and Christians who stand on the authority and inspiration of scripture. The repudiation of this line of appeal faces the church with a Post Christian reality in which convictions have to be mobilised in other ways. Scripture carries no weight in secular institutions although it is the rule of life for the believer.

In setting out a precedent for marriage to be regarded as a secular institution one of the judges makes the point that Roman government allowed unions of several kinds to be registered. This was a practise that was secularised. He suggests that the rise of Christian influence in the 3<sup>rd</sup> century secured rights for this to be controlled by the Church. For some reason he overlooks the precedent set in other places and cultures (and especially the Jewish tradition) that presented marriage as a religious rite between people of opposite sex.

The anguishes between the demands of truth and love are wracking the Christian church around this issue. To declare a truth in our world seems to deny a constitutional right and casts persons affected by that truth into judgement and doom. The scheme of things now turns the judgement against the person with convictions that are rooted in sincerities of faith and belief. They are declared to be haters and fearers and bigots and not principled guardians

of the creation institution that is biblically defined. This matter is still being played out also in respect of access to Episcopal office in the Anglican Church.

## 8.6. CONCLUSION.

Christian holiness relates to the dream of the Kingdom of God which is alternative to and in tension with the world. This calls believers to the prospect of an change in worldview in which the re-orientation is to the rule of God and the pursuit of good and grace for others.

The Gospel is the doorway for the coming of the Kingdom. The Kingdom does not destroy culture but it transforms it so that those aspects of culture which are oppressive, unjust and evil can be seen for what they are. The Church is not the Kingdom it is only its symbol, it points to the Kingdom and makes its values present. The Church must remain ideologically free or it colludes with the world and becomes imbedded in it and wholly of it.

The prayer of Jesus is profoundly relevant to all of this. The tension of being in and not of the world is resolved in a posture of holiness. This holiness is found essentially in a search for truth for we are sanctified (or set apart) by truth. The church seeks in all human thought and philosophy to find and affirm truths that resonate with the Kingdom of God or struggle to produce them Nurnberger writes;

Though not independent of human efforts it is ultimately a gift of God is a future beyond this history. The freedom, peace, justice of this Kingdom can never be fully realised within this history, they can only be anticipated or approximated. The hope for this kingdom therefore relativises any ideology centred on this value, cuts it down to human size and prevents it from becoming an absolute that can demand any sacrifice. The expectation of God's Kingdom therefore determines a Christian's attitude to ideologies in a double way. On one hand it make him critical of any absolutising ideologies that use their power to dominate and oppress the poor, and, on the other hand it makes him engage with, collaborate with and commit himself to those ideologies which at a given time and place incorporate more fully the values of God's Kingdom and the hopes of the poor. This requires constant spiritual discernment and practical judgment. (Nurnberger:301)

All of this reflects on the idea of the passage of the church through the world. The world lays a powerful claim to its own and it will seek to divert humans to worldly ways and allegiances. But the Christian is in journey. He is between worlds. He is no longer at home in this one and is yet to resolve his homesickness in the next.

There is in our world both recognition of and a yearning for incorruptible and objective leaders who are sources of righteousness and give leadership that is uncompromising.

This tension between Christian belief motivated by its source in scriptures and behaviour issuing from religions, culture, ideology and permissive laws (or those that seem to contradict scriptural truth) is difficult.

Moral opposition linked to power or group interests makes matters more confusing. The Moral Majority in the USA began as a movement based on biblical truth which sought to

stand for God's will in society. It soon became overly connected to political advocates who were identified with the political right. Its position became subverted from a real attempt to be prophetic and represent the kingdom of God to becoming an often negative conservative force. Conservatism can become the hall mark of Christian Witness.

Discussions with Cassidy and in his explanations of his self –understanding have revealed that his mother Dee Cassidy was a powerful moral influence in his life. While his father imbedded in him a powerful example of integrity and being true in the little things his mother, as mothers should, pulled no punches in instilling in him the most acute sense of discipline and purity of behaviour in life and especially her insistence that sex belonged in marriage. Cassidy developed a deep value for the formative value of a good family life.

This influence powerfully pervades especially his understanding of the family and the ordered and correct context for sex and also marriage as hetero-sexual and not same sex marriage. The Marriage Alliance initiative had its early beginning here.

Cassidy was guided by a strong moral compass that exemplified the prayer of Jesus that the 12 and those that follow should be in but not of the world. He was prepared to engage the world and retain his strong sense of distance from it yet in Christ he has hope for it.

We conclude with this quote from his book on *The Passing Summer*.

We are citizens of two cities. Our earthly citizenship is temporary, for here indeed we are only 'aliens and strangers' (Heb 11:13) who are obliged to live making it clear that we are seeking and desiring a better country- a heavenly one, whose builder and maker is God. (Heb 11:14-15) Indeed without a vision of eternity we cannot get a true hold on time and without seeing the heavenly country we miss even the earthly one. So we have no right to accustom ourselves to this world. We are in two cities and we are not permitted to abandon either. Though involved in the material history of this world and caring for it we do so as representatives of another order.

We become an outcrop of the Kingdom of God on earth and we only serve notice on the world that there is more to reality than meets the eye but we the truth as expressed by Emilio Nunez that 'because we love something else more than this world we love this world even better than those who know no other. Secondly, having our centre of gravity in eternity, we must know that as Christians that in those proper though precarious labours related to the political all professed solutions to the woes of the world will be but temporary they will also be spoiled by sin and short-sightedness which affects both the world and us. ... Even so, we will take joy in knowing that to seek on earth the greatest happiness and fullest freedom of the greatest number, and to urge Caesar to do the same is good and right in the sight of God.

Thirdly our heavenly centre of gravity and our knowing that here is no continuing city will alert us to the fact that man is meant to be the great link between nature and supernature. We move between these two worlds, and we serve them both under the Lordship of the One who is the Lord over both. Indeed he places us at the point of contact between two currents- the will of the world and the will of the Lord. And while the will of the world is always a will



toward death and destruction because it pursues life in the wrong way, the will of the Lord, coming to the believer to the world, is God's current from on high empowering true connection to the source of life. This is why preaching is so important, because here the Christian stands at the most suicidal impulse (which is to reject his eternal Lord ) and calls out ' No don't settle down! Don't make the penultimate ultimate. Come this way – the way to the One who is the way the truth and the life. (Cassidy: 472-473)

## CHAPTER NINE

# SPIRITUALITY FOR MISSION

### Prayer, Godliness and Faith

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

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

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

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

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

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

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

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

## 9.1. A SPIRITUALITY THAT FREES FOR MINISTRY.

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

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

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

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

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

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

### 9.1.1. Spirituality expresses itself comprehensively.

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

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



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

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

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

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

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

## 9.2. THE SOURCES OF SPIRITUALITY

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

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

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

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

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

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

### 9.3. THE CASSIDY JOURNALS.

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

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

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

Sunday 20<sup>th</sup> March.1960

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

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

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

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

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

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

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

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

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

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

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

#### 9.4. PRAYER AT THE CORE OF MINISTRY.

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

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

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

#### Pillars and dreams.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 9.5. SPIRITUALITY BY COMPARISON.

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

### **9.5.1. Fascination with the love of God and Christ.**

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

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

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

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

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

### **9.5.3. Trust in God**

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

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

#### **9.5.4. Loving service and humility.**

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

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

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

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

#### **9.5.5. A reflection on these.**

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

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

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



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

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

## 9.6. A PARADIGMATIC COMPLEXITY

Reilly makes this point:

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

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

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

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

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

## 9.7.SHADES OF ABRAHAM.

### 9.7.1. Calling.

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

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

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

Guinness suggests four nuances of the word “call”:

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

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

Guinness pursues this issue further by suggesting:

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

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

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

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

i. The Catholic distortion.

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

ii. The Protestant distortion.

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

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

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

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

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

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

### **9.7.2. The requirement of sacrifice.**

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

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

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

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

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

## **9.8. CONCLUSION**

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

## CHAPTER TEN

### THE MARK OF JOY.

#### The outcome of mission and its human effect

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

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

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

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

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

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

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

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

## 10.1. INTRODUCTION.

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

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

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

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

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

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

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



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

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

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

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

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

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

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

## 10.3. THE ADMINISTRATION OF THE QUESTIONNAIRE.

### 10.3.1. To whom sent.

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

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



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

### 10.3.2. Distribution

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

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

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

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

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

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

### THE ANALYSIS OF PARTICIPANTS

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

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

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

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

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

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

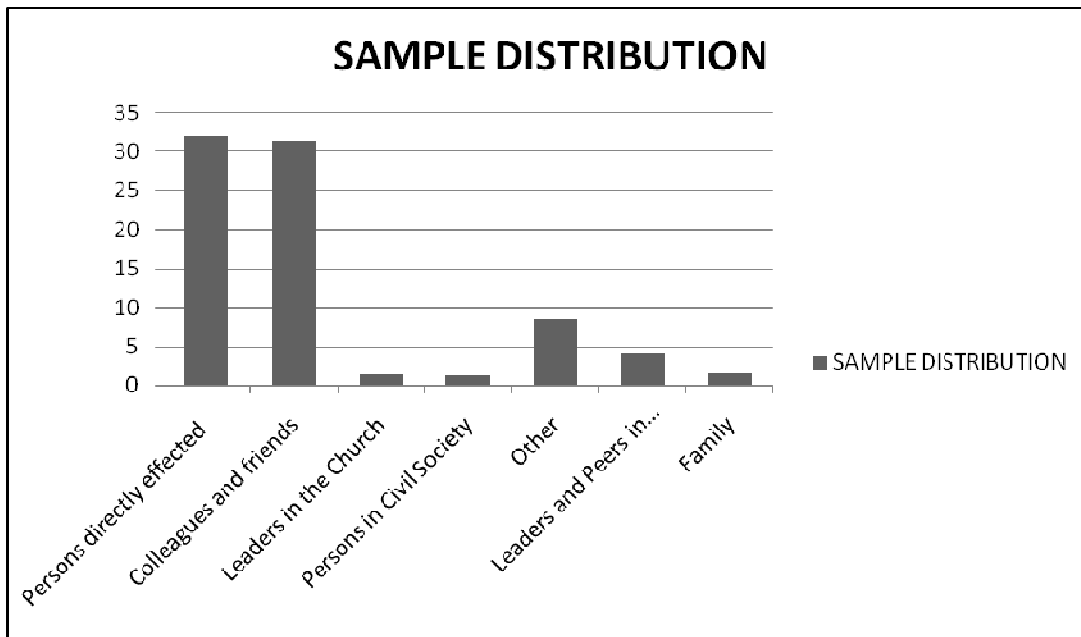


DIAGRAM H. Responses identifying source.

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

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

#### 10.4. EXPERIENCE AND PERCEPTION FROM THE SURVEY RESPONSE.

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

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

### **The socio-political area: 16.9% of the sample**

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

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

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

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

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

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

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

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

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

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

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

### **The evangelistic area: 16% of the sample**

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

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

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

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

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

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

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

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

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

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

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

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

### **The theological area: 15.7% of the sample**

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

Macaulay makes this comment in his overall exhaustive reply:

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

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

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

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

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

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

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

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

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

**The leadership area: 13% of the sample.**

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

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

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

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

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

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

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

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

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

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

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

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



Jarvis includes a report on another significant moment:

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

### **The human relations area: 11% of the sample**

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

Mike Odell makes this observation:

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

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

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

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

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

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

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

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

Alasdair Macaulay’s comments about this are also valuable.

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

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

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

#### **The historical effect: 5.4% of the sample**

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

#### **The pastoral effect as primary drew 5.4% of the sample**

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

Rev David Cohen, writing on the 12<sup>th</sup> August:

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

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

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

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

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

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

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

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

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

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

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

**As a layman: 5.4% of the response**

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

Cohen affirms his significance in this.

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

**As a model: 1% of the response**

Four persons felt that Cassidy was eminently a model.

10.5. AN ANALYSIS OF THE RESPONSE.

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

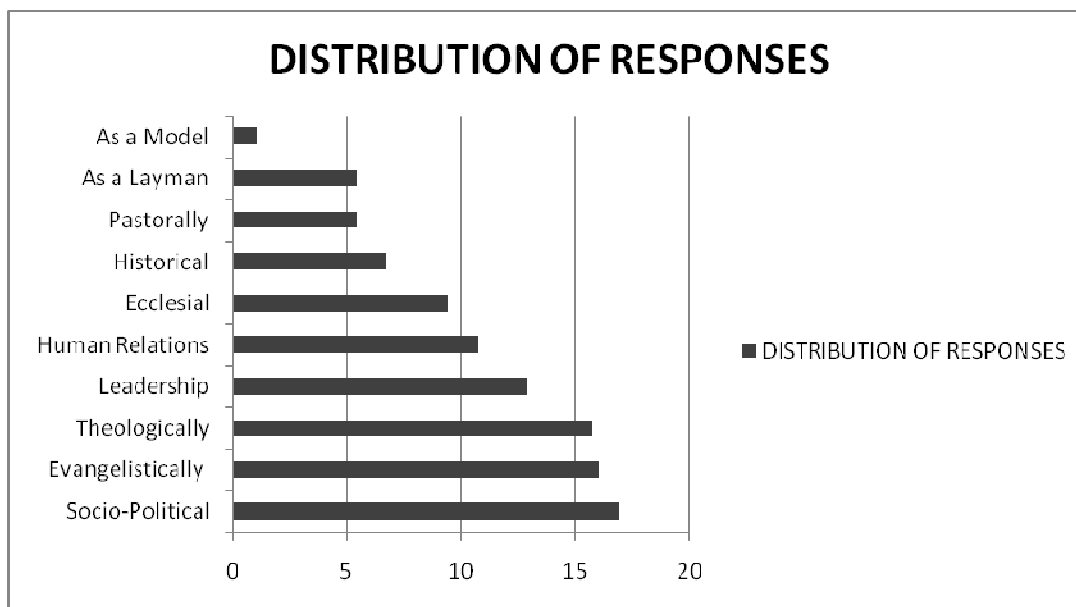


DIAGRAM: I. Percentage of choices in the sample.

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

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

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

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

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

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

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

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

#### 10.6. CONTINUITIES.

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

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

These include:

The Prison Teaching Ministry of David Bliss in the Western Cape

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

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

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

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

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

## 10.7 CONCLUSION

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

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

## 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).*

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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.

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#### 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 19<sup>th</sup> and 20<sup>th</sup> centuries, is of great significance. Bosch points to the development of nearly 500 missionary societies in the 20<sup>th</sup> 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](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 19<sup>th</sup> and 20<sup>th</sup> 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](http://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 28<sup>th</sup> 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 20<sup>th</sup> 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 25<sup>th</sup> 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 11<sup>th</sup> 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.

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# Mustard Seed Foundation

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## Grant Application Guidelines

The Mustard Seed Foundation is a Christian family foundation established in 1983 under the leadership of Dennis W. Bakke and Eileen Harvey Bakke. The Foundation was created as an expression of their desire to be faithful stewards of the financial resources entrusted to them, to bring together the Christian members of their extended families into common ministry, and to advance the Kingdom of God. The Foundation provides grants to churches and Christian organizations worldwide that are engaged in Christian ministries including outreach (evangelism), discipleship, and economic empowerment. The Foundation welcomes grant applications from churches representing Orthodox, Catholic, and Protestant traditions. All persons receiving Mustard Seed grants must proclaim faith in Christ, affirm the basic tenets of orthodox Christianity, and desire to serve and witness in Christ's name.

In addition, the Foundation offers scholarships through different programs. The scholarship application forms and processes are different than the grant application guidelines. Please see our website for details on our scholarship programs. *This form cannot be used to apply for a scholarship.*

### *APPLICATION AND GRANT-MAKING PROCESS*

Please consider our granting categories and priorities before submitting an application. In order to make a formal grant request to the Foundation, the applicant must submit a complete grant application using the format stipulated in this document. The applicant will be contacted if additional information is required. Most complete applications are reviewed within three months of receipt, and applicants are typically notified only after the review process is complete. If you are interested in applying for a multi-year grant, please specifically state this in the application and the duration for which a grant is sought. Any grant application requesting funding for more than one year should also be accompanied by project budgets for each year funding is requested. The Average grant award in Africa is US\$3,200





## **GRANTING CATEGORIES**

Most of the projects we fund fit within one of the three granting categories below.

**Outreach:** *Sharing the gospel of Christ among all peoples*

Grants in this category are awarded to projects whose purpose is sharing the gospel of Jesus Christ. These efforts are focused on winning non-Christians to Christ and introducing them to the basic tenets of faith. Of particular interest are projects that establish new churches or new ministries among non-believers.

**Empowerment:** *Building up the resources of the Church one person at a time* Mustard Seed Foundation defines empowerment as giving decision-making power to the poor. Grants in this category seek to give hope and dignity to disadvantaged believers through income generation. Revolving loan funds created for and run by church members to start small businesses are examples of typical empowerment projects.

**Discipleship:** *Enabling Christians to be better ambassadors for Christ*

Grants in this category support projects that aim to educate Christians to better engage in ministry. We seek to support projects that help Christians become more mature believers and prepare for ministry. Discipleship grants are usually smaller than those awarded in other granting areas. Conferences or retreat activities are typically not given a high priority.

## **GRANTING PRIORITIES**

Grant requests submitted to the Foundation are viewed in light of the following priorities by which grant decisions are made. All prospective grant applicants are strongly urged to pay close attention to these priorities when deciding whether to submit an application.

### **Small and Startup**

As our name implies, the Mustard Seed Foundation provides seed funding for startup projects. We give priority to projects that are grassroots or plan to become locally managed and sustained. We do not provide ongoing support for projects that were started more than three years ago.

### **Individuals in Community**

We seek to partner with local congregations that identify, equip, and support their members who are called to specific areas of ministry in the church, the marketplace, and the world. The projects we support are typically started through the visions, callings, and giftings of individuals who are then supported by their local church. We believe it is a fundamental responsibility of every local congregation to nurture, encourage, and support the visions of their members that are God-given and kingdom-oriented.

### **Dynamic**

We look for creative initiatives that offer innovative approaches to local church-based ministries. We desire to support dynamic projects that show the love of Jesus in word and action. Therefore, we typically do not fund individuals who are serving in administrative roles, or projects for debt relief, land or building purchases.

### **Local Church Accountability and Financial Support**

We recognize the Church as God's primary representative in the world. We also believe the local congregation of believers is His primary representative within a particular geographic area. Therefore, we consider local church accountability and financial support primary indicators of the priority, integrity, and sustainability of a particular project. A church must be willing to invest financially in a project for Mustard Seed to consider funding that project. We do not consider in-kind contributions alone as local church financial support. Projects initiated



by parachurch organizations or denominational bodies will only be considered if there is clear evidence of financial support from a local church or multiple congregations.

#### Partnership

Mustard Seed seeks to help launch projects as a minority partner, providing funds over a limited time period and in a way that encourages self-sufficiency and reliance on the local church. Therefore, we will typically only fund up to 50 percent of the total cost of a project in any given year.

#### Urban

The Foundation has a strong interest in the unique challenges faced by the urban church. As the world rapidly urbanizes, we believe large cities are particularly strategic. We seek to encourage the establishment of new ministry in the largest urban centers worldwide.

Approximately 80 percent of all grants we award support projects in urban areas. In Eastern Africa region our granting focus is in capital cities and cities with significant influence on their country.





GLENN SMITH. 2006,

## 8. Exegesis of a city

The framework that we proposed in the first chapter prompts us to learn more about our city-regions. When we discuss the task of the Church in a city, immediately we are struck by the necessity to address both macro and micro issues. In choosing to 'address' the city, we need to remember two foundational issues that are often overlooked by God's people living in metropolitan areas.

First, it is obvious that we need to place each individual city in its own context yet understand its place in the larger urban system. Because of globalisation, no metropolitan area exists in isolation from others. When someone asks you where you live, the answer depends not only on where you are but also to whom you are talking. For example, you would tell a neighbour which street you live on, a person from your region which community you live in, from your country, you would say which province or state you live in, or you would probably name the metropolitan center closest to your place of residence. Each 'address' tells something about you: the living environment, the languages you use on a day-to-day basis, your lifestyle and perhaps your social status. Whether one approaches this subject from a perspective of what is happening globally, in city-regions across the world, and then move locally, to one's own municipality, or work in the reverse order is not all that important. What is important is to see the interrelationships among the different addresses in which we live, from local to national to global. It is also important to adjust these 'addresses' for the audience in question.

Second, when the Church addresses the city, we must direct our attention to urban realities. We also need to understand our own assumptions and framework. As we have seen, we will always want to keep our focus on a biblical perspective on cities.

Richard Sennett defines a city as a human settlement in which strangers are likely to meet. The United Nations Population Fund documents the diversity of definitions for an urban category in its 1996 State of the World Population report. British urbanologist, David Clark (1996) has clarified many of these issues in his most recent book. He calls a population of 50,000 people or less a *town* or a *village*. On the other hand, *cities* are human agglomerations that have up to 200,000 residents. A *metropolitan area* or *city-region* has more than two million people, but a *megalopolis* is an urban region over five million. These distinctions are helpful because a country like Norway considers any human settlement of 200 people as urban while, Bénin, for example, only uses "urban" for places of 10,000 people or more.

Beyond definitions and the demographic function of cities known as "urban growth", one may ask, "*What is happening in our city-regions?*" What were the conditions - inherited from the past - which have been transformed in these last thirty years that help us understand its present state? This is a fundamental question we need to explore, if we are to understand the cultural context in which the Church finds itself. Our concern points in a further direction with a second question: "How will the Church reflect biblically and pursue relevant urban mission in the years ahead?"

To answer these two questions, an attentive practitioner can use an ethnographic analysis of the culture in order to understand how social structures and human behaviour interact and influence a city. An ethnographic method is an excellent tool for the Christian practitioner who desires to study the following: the knowledge and practices of people and the ways they use their freedom to dominate, to transform, to organize, to arrange and to master space for their personal pursuits. This all people do so as to live, to protect themselves, to survive, to produce and to reproduce. To do this one must master dominant tendencies so as to grasp where we have come from and



where we are going as a society and what the mission of God in this culture will look like. (See Lingenfelter in Greenway: 1992; Bakke, Pownall, Smith: 1996)

The description for cultural analysis that we use allows a practitioner to take seriously the fact that social activity is culturally and historically specific. Urban hermeneutics allows us to *decode* the contrasts between social structure and human agency, which is constantly at work in a metropolitan area. Social institutions - the basic building blocks of a city because of their far-reaching impact - are used by human agents to create urban systems and metropolitan structures. Human activities are constrained by these structures but are also enabled by them. In attempting to understand a city, neither activities nor institutions have primacy. This distinction becomes critical as we examine the biblical categories of principalities and powers in God's project for human history.

By grasping this geography of urban functions, we are looking at issues (the social dynamics, problems, needs, aspirations and world views) that are culturally and historically specific. Like the city itself, these issues reflect the prevailing values, ideology and structure of the prevailing social formation. A useful analytical, social and theological purpose is served by the empirical recognition that urban issues are manifest in geographical space. This implies that the resulting description will detail issues "in" the city as well as issues "of" the city. For example, an issue *in* urban space would include the consequences of population density in a census district for example that has 11,536 people per square kilometre versus the norm of 847. An issue *of* urban space includes attention to the socio-economic factors that go hand-in-hand with such population concentration.

To pursue this analysis, the practitioner will need to bring a high sensitivity:

- a. to micro details in the local context,
- b. with a concern for the larger worldview influences (understood as the macro issues),
- c. beyond a simple homogenisation of the data, and
- d. to a true understanding of the differences so that we can appreciate the specifics of the area and the mission of the Church in the situation.

### ***How to do an exegesis of a city-region***

There is no "magic formula" for a congregation to participate in the transformation of a city-region. In the following suggestions, we are attempting to facilitate how one implements strategies to launch ministries in cities, not just to plant churches. F.B. Meyer once wrote, "*Christian missionaries should be strategists, expending their strength where populations teem and rivers of world-wide influence have their rise.*" In this context, it is little wonder that we must rethink our urban strategies.

There are few experts in this field, not many with great experience to share with newcomers. Humility and teachableness are absolutely essential. Referring to the urban masses, William Booth, of the Salvation Army, asked his volunteers, "*Can we weep for them? If you can't weep, we cannot use you.*"

Requirements to begin:

- Large map
- History book
- Good shoes
- A team within the congregation to study a city-region. This will make sure the vision and the results of the inquiry are more effective.
- It would be important for an urban ministry practitioner to learn how to do "community development methodology". The writings of Robert Lithicum and Judith Lingenfelter (Greenway: 1992) are a good place to start (see Bibliography).



### ***The Twenty Steps***<sup>11</sup>

These twenty steps can be divided into two sections. The first ten steps allow a congregation to understand its own context. They are helpful to start different types of ministries with the community. Steps 11-20 are more useful for those preparing to plant a new congregation.

1. Compile a list of significant historical events that inform the city's identity. These could be specific, historic conflicts that took place such as a war or dispute, specific unifying events such as the city coming together to fight a massive fire, specific decisions that leaders made such as the building of a community centre, or something that happened that gave people hope, such as a person doing something heroic or selfless, etc. These will provide clues to the best way for the church to focus its energy.

Study the growth patterns of the city. One can find this information in libraries, city councils, museums, bookstores, local newspapers and on local Web sites.

- Why is the city growing (or why did it grow)?
- Who are (were) the immigrants to the city?
- Where did they come from and where are they settled?
- Where are they employed?

2. Understand clearly the sections or zones that make up the city:

- Downtown
- Blue collar neighbourhoods
- Ghettos
- Ethnic neighbourhoods
- Industrial zones
- Commercial areas

Examine census maps if they are available. Find out from city planners and real estate offices where city populations are expected to move, where commercial and industrial zones will develop, and which areas are slated to undergo major changes.

Isolate the sectors of your larger community using the representation of the city set out in the introduction to this Paper. This represents the functions of a city.

3. Study the neighbourhoods: their ethnic, social and economic composition, religious affiliations, occupational patterns, younger and older populations, concentrations of the elderly, young professionals, singles, problem groups, to understand a neighbourhood you must walk the streets, talk to people, insiders and outsiders. Census data is important but onsite observation is best. People groups criss-cross in the city. Probe to discover the dominant influence in a neighbourhood: ethnic identity? social class? Undertake a participant-observer approach.

What is the extent of social contact between the people groups? Is social contact increasing? Take time to chat with residents and pedestrians in the area. Ask them what are the most significant changes they see or experience in the neighbourhood.

When examining the data, notice the criteria used. When walking the streets, watch for the impact of these population shifts on the neighbourhood. Many congregations use prayerwalks as a way to learn more about their city-region.<sup>12</sup>

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<sup>11</sup> The reader can order "Exegeting your Neighbourhood" that includes case studies on how to study one's neighbourhood from [urbanus@direction.ca](mailto:urbanus@direction.ca).

<sup>12</sup> In the appendix to "Exegeting your Neighbourhood" (see previous footnote) there is a whole outline on how to do effective prayer walks.



## THE RUSTENBURG DECLARATION (1990)

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During November 1990 a very significant church conference took place in Rustenburg, Transvaal. It was attended by delegates from 85 South African churches and was one of the most representative church conferences ever held. This was a result of the initiative of the State President, F W de Klerk. For many reasons it was a very important event. Among others, the Ned Geref Kerk publicly confessed its support of apartheid after which Archbishop Desmond Tutu accepted the confession in a spirit of forgiveness:

### **Preamble**

We, participants in the National Conference of Church Leaders in South Africa, have come together in Rustenburg under the authority of God's Word and the guidance of the Holy Spirit. We have been convinced anew of God's amazing grace by the way in which, despite our wide variety of backgrounds, we have begun to find one another and to discover a broad consensus through confrontation, confession and costly forgiveness. We have sought a spirit of patience, mutual care and openness as we have tried to discern the mind of Christ and have often been surprised how our views on many issues have converged. Some of us are not in full accord with everything said in this conference, but on this we are all agreed, namely the rejection of apartheid as a sin. We are resolved to press forward in fellowship and consultation towards a common mind and programme of action.

Coming from diverse Christian traditions, histories, political persuasions and cultural backgrounds, we engaged amidst joy and pain, love and suspicion, in a process of soul searching and wrestling with the theological and socio-political complexities of our country. In the process, we had a strong sense that God was at work among us. We became aware that He was surprising us by His grace which cut through our fears and apprehension. We give praise to this liberating God who is forever faithful in visiting His people in their hour of need.

### **1 Context**

1.1 The conference has met at a critical time of transition in our country. The signs are that this is a period of gestation with the hope of a democratic, peaceful and just dispensation emerging for our nation. Yet many people are continuing to suffer immensely under ongoing structures of injustice. Recent months have also seen the upsurge of violence in black areas and much brutalizing of innocent people. There is also extensive alienation among young blacks and a seemingly interminable crisis in black education. Unemployment has reached unmanageable proportions and is aggravated by grossly inadequate housing in the black community. All this is leading to the social and economic disintegration of our society.

1.2 We believe, however, that we stand on the threshold of new things. There appears to be the possibility of a new dispensation and the promise of reconciliation between all South Africans as both black and white leaders begin to negotiate together for a new and liberated nation of equity and justice. In this context Christians are called to be a sign of hope from God, and to share a vision of a new society which we are prepared to strive for, and if needs be, suffer for.

1.3 We acknowledge that this hope will elude us unless we can break completely with the past. Accordingly we make the following confession.

### **2 Confession**

2.1 While in this document we focus attention on apartheid, we recognise that there are many other sins in our society which call for repentance. Once all vestiges of apartheid have been abolished, the Church will still be challenged by many other social evils which will threaten our society.

2.2 As representatives of the Christian Church in South Africa, we confess our sin and acknowledge our part in the heretical policy of apartheid which has led to such extreme suffering for so many in our land. We denounce apartheid, in its intention, its implementation and its consequences, as an evil policy, an act of disobedience to God, a denial of the Gospel of Jesus Christ and a sin against our unity in the Holy Spirit.

2.3 We remember with sorrow the victims of apartheid who have suffered and continue to suffer humiliation, dispossession and death. We pay tribute to those who have stood resolutely for justice and cared for the oppressed.

2.4 We know that without genuine repentance and practical restitution we cannot appropriate God's forgiveness and that without justice true reconciliation is impossible. We also know that this process must begin with a contrite church.

2.5 We therefore confess that we have in different ways practised, supported, permitted or refused to resist apartheid:

2.5.1 Some of us actively misused the Bible to justify apartheid, leading many to believe that it had the sanction of God. Later, we insisted that its motives were good even though its effects were evil. Our slowness to denounce apartheid as sin encouraged the Government to retain it.

2.5.2 Some of us ignored apartheid's evil, spiritualizing the Gospel by preaching the sufficiency of individual salvation without social transformation. We adopted an allegedly neutral stance which in fact resulted in complicity with apartheid. We were often silent when our sisters and brothers were suffering persecution.

2.5.3 Some of us were bold in condemning apartheid but timid in resisting it. Some churches failed to give effective support to courageous individuals at the forefront of protest against evil. We spoke out for justice but our own church structures continued to oppress. We blamed other churches and were blind to our own inconsistencies.

2.6 Those of us who have perpetuated and benefited from apartheid are guilty of a colonial arrogance toward black culture. We have allowed State institutions to do our sinning for us. In our desire to preserve the Church we have sometimes ceased to be





the Church. We have often been more influenced by our ideologies than by Christ's Gospel. We have continued to move in separate worlds while claiming to be one Body. We have insulated ourselves from the pain of black Christians. By failing sufficiently to challenge the violence of apartheid, its military actions and the system of conscription, we have permitted a culture of violence in which our people believe that force is the only way to deal with any dispute. Human life has become cheap. By our faltering witness we have allowed families to be broken, children to go uneducated and millions of workers to be denied work. We have erected economic systems based on race. By our disunity and disrespect for other people's beliefs and opinions we have encouraged a fragmented and intolerant society. Most of all, we have been unwilling to suffer, loving our comfort more than God's justice and clinging to our privilege rather than binding ourselves to the poor and oppressed of our land.

2.7 Those of us who are the victims of apartheid acknowledge our own contribution to the failure of the Church. While colonialism and oppression have damaged our self-esteem and eroded the fibres of ubuntu (humaneness) which held our communities together, we acknowledge that many of us have responded with timidity and fear, failing to challenge our oppression. Instead we have acquiesced in it and accepted an inferior status. Some of us have become willing instruments of the repressive state machinery. Others have reacted to oppression with a desire for revenge. Many of us who have achieved privilege have exploited others. An indifference to suffering has crept into our communities, often leading to ostracism of those who have stood courageously for justice and truth. Some of us have failed to be instruments of peace in a situation of growing intolerance of ideological differences.

2.8 Those of us who are male confess that we have often disregarded the human dignity of women and ignored the sexism of many of our church structures. By limiting the role and ministry of women - as was reflected in this Conference - we have impoverished the Church. We have been insensitive to the double oppression suffered by black women under sexism and apartheid.

2.9 Therefore in the above ways, all the representatives at this Conference confess that we have often let the world mould us rather than the Gospel and we have served our selfish interests rather than Christ.

2.10 With a broken and contrite spirit we ask the forgiveness of God and of our fellow South Africans. We call upon the Government of South Africa to join us in a public confession of guilt and a statement of repentance for wrongs perpetrated over the years.

### **3 Declaration**

3.1 To the World-Wide Church we declare gratitude for loving care, confrontation, prayer, support and solidarity over many years. We ask you all to continue to stand with us.

3.2 To Political Leaders, we address and appeal that you meet urgently to negotiate a new and just order for our country. We call on the Government to repeal as a matter of urgency all apartheid laws, such as the Group Areas, Population Registration, Homelands, Black Local Authorities, Black Education and Internal Security Acts, also to grant indemnity to political exiles and release all political prisoners. We assure all leaders of our prayers in these historic and demanding tasks.

3.3 To the Nation we declare the compelling necessity for all to renounce and turn from personal, economic, social and political sin, most especially the sin of racism in both our souls and our structures. We call every South African to be positively involved in nationbuilding.

3.4 To the Church of Jesus Christ in South Africa we address an appeal to adopt our confession and pledge itself to restitution. We call for an end to racial disparities in clergy remuneration: to deploy clergy without regard to colour or social status; and to end all discrimination within the church on the basis of sex or race. We call on church leaders to carry the confessions and commitments of this Declaration into the life of every congregation in the country

### **4 Affirmation**

We affirm and highlight the following:

#### **4.1 Justice**

The Bible reveals God as a God of compassionate love who has a special care for the sinner, the downtrodden, the poor and all who suffer injustice. Obedience to Christ therefore requires that we develop an economic system based on justice, compassion and co-responsibility, so that those in need benefit more than those who have more than they need. More equitable wealth distribution must go hand in hand with economic growth.

After decades of oppression, the removal of discriminatory laws will have to be accompanied by affirmative acts of restitution in the fields of health care, psychological healing, education, housing, employment, economic infrastructure, and especially land ownership. For many years, greed has led to the taking of land from the poor and weak. But church and state must address the issue of restoring land to dispossessed people.

#### **4.2 Church and State**

In the past we have often forfeited our right to address the State by our own complicity in racism, economic and other injustice and the denial of human rights. We also recognise that in our country the State has often co-opted the Church. The Church has often attempted to seek protection for its own vested interests from the State. Our history compromises our credibility in addressing Church-State issues.

We therefore commit ourselves to the struggle for a just, democratic, non-racial and non-sexist South Africa so that our witness may carry greater credibility when we address Church-State relations in the new dispensation.



Our highest loyalty as Christians is always to God. The State is always under God, its power is limited and it is a servant for good, firstly to God and then impartially to all the people it represents. We therefore support the separation of Church and State, with freedom of religion and association guaranteed equally to all.

On the basis of biblical and ethical values, we call upon those negotiating a new South African constitution to respect the following principles in the Constitution:

- (i) The exclusion of all racial or class interests in the implementation of justice.
- (ii) The acceptance of the Rule of Law under an independent judiciary.
- (iii) The entrenchment of a Bill of Rights subject to the judiciary alone, noting the Christian conviction that basic human rights are God-given and not therefore conferred or removable by any State.
- (iv) The establishment of a democratic elective process based on one-person, one-vote.
- (v) That the power of the security machinery of the state, including the police, be limited for the protection of the population.
- (vi) The embodiment of the right of individuals or religious groups to preserve and protect the moral values that affect marriage, family life and particularly the moral norms pertaining to youth. This should be available to all religious groups in terms of their life and world view.

Further we call for the negotiation of a new constitution by a body fully representative of all South Africans. We ask the Government to discuss with other political parties mechanisms for electing democratically a non-racial national assembly to govern in the transitional period until new constitution has been agreed upon. We call upon the Government to allow all South Africans to vote on whether to accept or reject a new constitution, not only the white electorate.

#### 4.3 Peace

In both Old and New Testaments God's Peace or Shalom speaks of a comprehensive wholeness and rightness in all relationships, including those between God and his people, between human and human and between humans and creation. In South Africa Peace and Shalom are shattered, not only by personal but also by social and structural sin. The consequences are devastating: racial alienation, mistrust, humiliation, exploitation of humans and the environment, privation of basic needs, denial of self worth. Perhaps most devastating has been the emergence of a social climate in which violence and death rather than cooperation and life have become the norm.

The causes of violence include:

- \* The denial of full political rights to most South Africans.
- \* The resulting struggle by black South Africans against an oppressive white political system, culminating in violence becoming the norm for political response.
- \* The apparent emergence of 'third forces' dedicated to sowing confusion.
- \* The uprooting of families from their traditional homes, leading to the breakdown of family structures and parental authority.
- \* The resulting spiritual problems.

We need to respond to the violence by:

- \* Mobilising church agencies to help collect evidence about violence and present it to the authorities.
- \* Supporting victims materially and spiritually.
- \* Encouraging all South Africans to enter the process of negotiations.
- \* Convening a task force to coordinate church strategies, and
- \* Calling a peace conference to bring together leaders who can help end violence.

#### 4.4 Spirituality, Mission and Evangelism

The Church's work of mission is a consequence of its worship, prayer, fellowship and spirituality. We commit ourselves to deepen these aspects of the practise of our faith. We resolve to fulfil the Great Commission, to bring men and women to repentance and personal faith, new birth and salvation and to help them to work this out in a witness which engages the world. We recognise our need for the equipping fullness of the Holy Spirit's fruit and gifts and we call on God's people to pray for spiritual renewal in the land.

### 5. Restitution and a commitment to action

Confession and forgiveness necessarily require restitution. Without it, a confession of guilt is incomplete.

As a first step towards restitution, we call on the Government to return all land expropriated from relocated communities to its original owners, to open 'white' schools to people of all races, and to embark upon programmes of affirmative action at all levels of black education.

We call for a National Day of Prayer for the purpose of acts of confession, forgiveness and reconciliation. We urge that these be accompanied by a declaration of intention to engage in a common witness to God's love and justice. Conference requests the formation of an interim liaison committee to plan such a day of prayer.

We ask the interim liaison committee to set up a task force on land issues with a view to making church property available for those without land and identifying land expropriated by the Government to be restored to its original owners.

Conference asks churches which own private schools to review their policy on such schools with a view to making them accessible to the underprivileged.

We request the liaison committee to provide study material for use by the churches seeking to equip members with a better understanding of their mission in a new South Africa.

Conference asks churches to make available financial and human resources to enable the work of reconstruction and renewal of South African society. Conference asks member churches to co-operate in programmes for the welcoming and rehabilitation of such people.



Conference affirms the initiative taken by the NG Sendingkerk and the NG Kerk in Afrika to call on other members of the DRC family to a meeting in December whose purpose is to set their house in order.

Conference requests churches and organisations present to place on their agendas as a matter of urgency the following:

- \* The need to work towards a new economic order in which the needs of the poor can be adequately addressed.
- \* Provision of work for the unemployed.
- \* Provision of adequate homes and essential services for the service.
- \* The need to work towards parity in standards of living between black and white people.
- \* The need to eradicate poverty and hunger.
- \* Affirmative action to enable transfer of some of the economic power presently in white hands.

Conference authorises the steering committee to pass any information it considers might be of interest to community organisations.

## **6 Conclusion**

We give thanks for Gods past grace and faithfulness, by which He has seen fit to use so many of His people here, in spite of our many weaknesses and sins, to bear witness to His Name, to proclaim His Saving Gospel and bring blessing to many, to labour for justice and to care for the poor, oppressed and needy. We give praise in our belief that in wrath He has remembered mercy. This being so we are enabled by His Spirit to move forward together in His Name and call others to do likewise so that the Kingdom of our God and His Christ may be extended far and wide both in our land and beyond. And so to that Name which is above every name, even the Name of Jesus, we ascribe all might, majesty, dominion and praise. Amen.



Excerpts from **Lausanne Occasional Paper 24**

***Cooperating in World Evangelization: A Handbook on Church/Para-Church Relationships.***

The Cassidy Contribution in this paper takes the form of a dialogue.

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Michael Cassidy of African Enterprise, for instance, wrote in his preliminary paper to the Commission: "Time and again, in speaking to different church leaders on this subject, I have had the importance of communication and understanding underlined. Archbishop Bill Burnett of Cape Town put it this way: 'One of the essential features of co-operation is the development of confidence in one another. If those who are responsible for oversight in the church see that the work done by para-church organisations is effective and healthy, they, in turn will give their support ....'"

The process of operating independently without love and mutual understanding is "both spiritually and practically hazardous," concludes Cassidy.

As we began to wrestle with possible answers to these problems, it quickly became obvious to us that, in most of them, the urgent need was dialogue. It actually reached the point of embarrassment to us that we were not showing enough creativity and variety in coming up with different kinds of solutions. But we had to be honest in our recommendations. For dialogue is most certainly, in our opinion, the primary need. If only we were really open to it! Dialogue has been sometimes wrongly seen by evangelicals as that which belongs to a false ecumenism—the kind of thing that produces a watered-down compromise of one's beliefs. Our traditionally high view of Scripture makes us more readily in agreement with declaration and proclamation—tools which are, by common assent, vital to our communicating our faith. Yet our God, the sole possessor of the unadulterated truth, says, "Come now, let us reason together." We were made for dialogue, and nothing opens the door of understanding and acceptance as does this.

**B. A Simulated Dialogue**

In his paper, Michael Cassidy quickly brought us to the point with a simulated dialogue between a church and a para-church leader. Although most of the problems raised will be discussed more extensively in the body of this paper, a concise overview will help to put us all in the middle of the tension that exists—tension so deep that one pastor feels the two sides are already on a "collision course."

*(i) Church leader to para-church leader*

(a) I know you are my brother in Christ, but often I do not feel it. At worst, I feel judged, criticised and ignored; at best, patronised. In short, you do not take me seriously.

(b) I can accept that you and your organisation have a specific calling and a limited purpose whose fulfilment is needed by the Body of Christ as a whole. But your emergence, when it does not happen in fellowship and dialogue, often seems a threat to me, because it appears a judgment on me and on the weakness or ineffectiveness of the church.

(c) Often I do not know what your basic goals are, or how they will help the church. Yet you want my support and you ask my people for their money. Note also that dozens of other organisations are doing the same, and this is breeding confusion both in me and my people.



(d) Your organisation also seems to overlap in aim and purpose with certain others; so that an impression of duplication, if not rivalry, is often created. This does not seem to me healthy.

(e) Sometimes you actually seem to be opposing or contradicting what we are doing in the church. You seem constantly to minimise what we are doing while exalting your own programme. You also set up rival calls, claims and programmes run by churches. Or else you win converts, related to our church fellowship, but redirect them to other local fellowships because you do not see some of our churches as "Bible-believing" or sufficiently "evangelical." You say we are not sound; perhaps before you make such presumptuous judgments, you should sit with us:

(i) to discover what we do or do not, in fact, believe about the Bible;

(ii) to discover what "being sound" means; and

(iii) to examine the *long-term* not the *short-term* consequences of directing our members, nominal though some of them may have been, to other fellowship

(f) You say you are serving the churches, but who gave you that mandate? I do not feel you are, in fact, always sensitive to what the church is, or where we are in terms of our needs, even in terms of assistance with evangelization. Should not true service to us involve setting this right?

(g) As I read my New Testament, I see only two basic concepts of the Church. One is the Church *universal* (the whole company of believers) and the other the *local* church (e.g., at Ephesus or Corinth). Now I accept you as part of the Church universal. But you and your like often have little or no real involvement in a local church, and this weakens both you and the local church. You need to learn, give and receive more fully and holistically, and the local church needs your gifts, insights and energy. To miss out here is to land not only in a distorted ecclesiology but in truncated and impoverished spiritual growth for all of us.

(h) You speak of having a specific mission which the church cannot or will not fulfil. Please do not force a disjunction between church and mission, because we feel the church which is true to itself is the church in mission. So you weaken the mission of the local church when you do "your thing" outside it, or with no reference to it. You contribute to the local church's losing its missionary vision and dimension. Thus, even when—or if—you say you only want to cooperate in local, regional or world evangelization, I find this hard to receive unless I have first experienced your cooperation at other levels and especially in fellowship and in comprehension of my view of all this.

(i) Truthfully, I also admit there are times when I envy the freedom, success or effectiveness of the para-church agency and I must rid myself of feelings of jealousy, rivalry or self-condemnation. Your fellowship and love would help me in this.

I must also share an ambivalence. On the one hand, I can and do understand that there are tasks and assignments which we who are caught up in the church structures cannot fulfil. And I recognise that God can and does raise up specialist agencies to tackle these. And we need to look at these in Christian togetherness so that we are clear as to who is doing what, and why. On the other hand, I confess to a lingering feeling that there is something anomalous, something slightly theologically eccentric, in the para-church agency. I can't help feeling that the existence of para-church agencies says somehow that we in the church structures have failed. The church has failed in some way to *be* what it exists to *become*. Perhaps you know that even the great missionary-minded Hendrik Kraemer argued that the maintenance and extension of missionary societies amounted to the perpetuation of a deformity of the Church. There is also the fact that local churches everywhere are catching renewed

glimpses of the task of evangelising which we need to undertake. Whether this feeling of anomaly or ambivalence can be resolved, I am not sure, but we need to discuss it.

(k) Another point. Para-church agencies often do excellent evangelistic work, but because you do not thoroughly integrate both the endeavour and its fruit within the local church(es) the effects are short-term and of passing value.

In conclusion, I recognise the need for us to meet and talk and theologise and plan and pray. We need to do it at four levels—local, regional, national and world.

Maybe this Lausanne network of which you speak could be the catalyst for this. I know of it, but many of my colleagues do not. So you may need to do a bit of public relations to get this going. At the local level you could simply encourage Lausanne individuals, wearing whatever hat is most appropriate, to take the initiative. I suspect it may have to begin from the para-church side of the fence. Anyway, I am ready. Are you?

(ii) *Para-church leader to church leader*

Thank you, my Lord Bishop, Mr. Moderator, Mr. President, brother, Archbishop, or whatever label you like (you know I'm not much into the church scene myself). Let me respond.

(a) More seriously, I think I do come from a model No. 2 type parachurch agency which seeks to be pretty responsible about relating to the church leadership. And most in LCWE would profess the same sort of thing. But even so, I have probably not taken you seriously enough. For this I apologise.

(b) I like your idea of the need for communication at four levels and am willing to cooperate.

(c) I agree LCWE could be the catalyst.

(d) However, I want in response to say a word about the history of my type of structure. I recognise that there is no talk of a "missionary society" in the New Testament, though some have interpreted the actions of the congregation in Antioch (Acts 13) as more or less those of a missionary society. I admit that in the first centuries there is very little which points to a missionising structure alongside the church. However, it has been suggested that the position began altering with Constantine, when the church became the state church; and the consequent superficialisation resulted in the protest out of which the monastic movement was born. Numbers of these communities and cloisters in due time engaged actively in mission, as archbishops, bishops and even priests disengaged. Missionary initiative shifted to the Orders, and this process continued throughout the Middle Ages. In fact, by the end of the Middle Ages, it was secular and often colonial powers (e.g., Portugal and Spain) which sent out missionaries under patronage. In the 19th century, the situation improved and successive popes took an interest in missions. Yet even today there are more *Order* missionaries in Roman Catholicism than those, directly sent forth by bishops which are relatively few. What does this say?

(e) Turning now to *Protestantism*, we note the extraordinary fact that the Reformation churches had a very poor missionary record for almost three centuries. The reason, believes missiologist David Bosch of South Africa, is that "it had no Orders at its disposal," Luther and the other reformers having almost tossed out the baby of missionary outreach with the bath water of monasticism. Those Protestant efforts which did develop in the sixteenth and seventeenth centuries had, according to Bosch, one thing in common—"in not one of these instances was the official church involved"... The initiative lay with individuals, or kings, or colonial powers, or with some few emerging societies once we get into the 18th century (e.g., The Anglican Society for the Propagation of the Gospel in Foreign Parts - 1701). Then came the Moravian "brotherhood" (first half of the 18th century) with its powerful missionary push. But still the official church stood aloof.

Missionary-minded believers were thus compelled, in the late 18th century and early 19th century to form "Missionary Societies." This process accelerated in the 20th century, especially in the U.S.A. In the entire period up to 1900, 75 mission agencies were formed. But in the 80 years since then, six new societies—on average—per year have been formed, a total of between four and five hundred. And almost half of all North American Protestant missionaries are in service with organisations having no formal connection with churches.

So you see, it seems that the development of sodality\* structures has, in fact, often happened historically because the official churches were inward looking and doing very little about mission.

(f) Now, brother, what do you say to that? It still seems to many of us in sodality\* structures that you modality\* chaps rarely actually get into effective missionary evangelistic undertakings, in spite of pious talk. Your energies are occupied with keeping your structure going. And often you are also too involved with internal theologising, ecumenics, or oiling creaking machinery to get on with the task of world evangelization. Sorry if I offend you, but this is often how it seems. Please show me if I am wrong. ( for explanation of sodality and modality see thesis.)

(g) While on this, I must also quote the view of some mission specialists that even in a number of Third World situations, the national churches are actually hindering mission societies (sodalities) from getting to people who cannot be reached by the usual near-neighbour evangelism from the churches. By doing a "thumbs down" on missionaries, they are frustrating the fulfilment of the Great Commission. May we add this problem to our agenda for discussion?

(h) In that connection, you may know that the late Max Warren argued that it has frequently happened in history that church leaders have been slow to grasp the missionary need, and have shown a frustrated response to it by embracing the view that modality leadership is the Church. Says he: "Official leadership does not by itself constitute the Church. Nor is the central administration of a denomination the Church. The Church is far bigger than either.

(i) In any event, I recognise that we have not sought adequate feedback and comment from you. And perhaps we are, therefore, in the dark as to what you are not only thinking, but feeling, and why.

(j) Basically, as I see it, we sodality people should be your shock troops, your commando units and your sub-contractors tackling those specialist tasks and functions which have "seemed good to (all of) us and to the Spirit" (Acts 15:38). This will help both parties to come to a clear description and understanding of the specific aims of the sodality concerned. Perhaps where you see different sodalities having confusing or counter-productive overlap, you should say so and help the respective bodies to eliminate this, both with each other and with you. Or else again, we could encourage LCWE to help in this.

(k) Perhaps this brings us to the warp and woof\* idea. Modality and sodality, church and para-church, must function as members, one of another, and partners together in the gospel. (For explanation of *warp and woof* concept see thesis.)

We sodality people must discourage the proliferation of agencies unrelated in fellowship to churches. Conceivably we should go further, and say with Prof. David Bosch that the missionary society has a right to exist only if it keeps ties with the Church. But you modality leaders must cooperate from your side, alter some of your perceptions and make room in your thinking, relating and planning for sodality endeavours genuinely spawned and led by the Holy Spirit.

Cassidy concludes: "It seems to me that this type of encounter and dialogue is long overdue—even when it may not initially have a direct and immediate bearing on world evangelization. My point is that without this type of initial and more basic encounter, it is impossible to move on to the agenda of



mutual co-operation in world evangelization. A lot of relational debris and misunderstanding must be resolved first. This is a basic prerequisite to getting on to our priority concern."

We must not forget that part of the Commission's mandate was also to suggest ways of furthering co-operation between the different para-church groups themselves. While some specific areas of conflict will be discussed in the next section, we repeat that dialogue is again the first priority. It may well be that lack of communication and understanding is an even more serious problem here; because as Cassidy says, "While para-church agencies occasionally tip their caps in the direction of seeking church blessing, they do it even more rarely with each other. The need therefore is for contact and togetherness both formally and informally."





Abridged Excerpt on the chapter  
CH. LOVE AS A POLITICAL VIRTUE.PGS 426-429

***The Passing Summer.***

Cassidy was a strong exponent of the politics of love.

1. **Dealing with your own heart.** What conquers the individual conquers the group. He warned that the enmity, discrimination or rejection one could have toward an individual gets generalised to the group. Nevertheless, “If you conquer in the microcosm of your attitude to one problem individual, you are then free to deal with the macrocosm of one’s problem groups. Cassidy quotes Bishop Alpheus Zulu as saying, “You must never allow hatred in your heart ever for anyone”.

Naming, blaming and scape-goating is dangerously self-deceiving and enslaving and it diverts us from the task of self examination and repentance.(CASSIDY 1989.426-429)

2. **Turning from the Negative.** One should resist the temptation to leave the field and capitulate to the negative. “Is not the cross a minus sign crossed out? Do not see only what is dying. See what is being born. For the death throes of one thing is the birth pang of another.(Ibid:429-431)
3. **Work out what we profess.** The new path might be unimaginably dreadful or unexpectedly splendid. The key to which path we take rests very especially with the Afrikaner who is equipped via his Christian conviction to take it. Cassidy quotes Edgar Brookes as saying, “The Afrikaner people, if willing to lose themselves, would for the first time fully find themselves, would earn the respect of all humanity and would break free from restricting fears and life-destroying narrowness. Since the Afrikaner people claim to be (par excellence) a Christian people, the appeal must be to their Christian Faith. God is love, and on God’s self-giving rests the only ultimate hope of humanity. (From his article *Power, Right, law and love.* Quoted pg 432 )
4. **Rising to the demands of Love and forgiveness to enemies.** Cassidy suggested here the need for entrenched positions to be surrendered and that there be a magnanimous and generous forgiveness and commitment to honour the enemy’s view. Cassidy quotes Abraham Lincoln as saying “The only way to destroy your enemy is to make him your friend.”

Enemy love not only transforms a bad situation it transforms the enemy. Cassidy also quotes in this section a copy of a letter his Grandmother sent to Dr. D.F.Malan in 1948. Molly Crauford, his grandmother, quotes an excerpt from the speech by Emily Hobhouse when she unveiled the memorial to Boer women and children who died in the Concentration camps during the Boer War and who were victims of British atrocities.

Alongside the honour we pay the Sainted Dead forgiveness must find a place. I have read that when Christ said, “Forgive your enemies”, it is not only for the sake of the enemy. He says so, but for one’s own sake, because love is more beautiful than hate. Surely your dead, with the wisdom that is now theirs, knows this. To harbour hate is fatal to your own self-development. It makes a flaw, for hatred like rust, eats into the soul of a nation, as of an individual. As your tribute to the dead bury unforgiveness and bitterness at the foot of this monument forever. Instead forgive for you can afford it. (Ibid :434.)

For whites this ethic meant surrendering and giving up that which produced so much hurt and harm to blacks in a spirit of renunciation, redress and restitution. For blacks this would mean the deeply challenging act of forgiving whites no matter how hard or costly this might be. With that should go repentance for the spirit of vengeance and vendetta, hatred and retaliatory violence. The imperatives of this posture are found in Roman 12:14-21.

Cassidy goes on with another basis for forgiveness. He believes that if Jesus is the author of creation then His ways are intrinsic and stamped on the universe. This permeation of Christ into all reality supports the fact that in the centrality of Christ, we find our humanity. So forgiveness in the personal realm can be amplified to the socio-political realm. While reconciliation demands that justice is in place forgiveness is often unilateral and unconditional. (Ibid 434-440)

- 5. Accepting love as a political virtue.** Political history has been affected by love. Wilberforce and the Earl of Shaftesbury were great social reformers that proved the efficacy of this quality in the political realm. Wilberforce felt that England's destiny lay safest in the hands of men with clear Christian principle. Christian love leads naturally to a sense of responsibility to care politically for the poor, the broken and defenceless. While not all were guilty for this effect all were responsible to care. Love became the engine of change. He goes on to say that the politics of love leads to the idea of the basic rights of each person. It involves caring for the needs of the other man in his infinite possibilities as a human being. It also involves redress where people are returned to a normal level of advantage.

Reinhold Niebuhr in the book 'An interpretation of Christian Ethics' recognises that it is very difficult for the law-maker to build love into laws in an ideal way. It is better perhaps to define these in terms of freedom and equality. Our highest goal is to develop the essential potentialities of our nature without hindrance. (Ibid 440-444)

- 6. Put love into a constitutional framework**

A constitution is nothing more than a piece of paper with some ideas on it about how a society should be constructed. But a constitution needs to have goodness and love enshrined in it. It also takes seriously and realistically the sinfulness and fallenness of man. This means regulating with checks and balances the perennial inclination of people in power to drift into the abuse of power. A good constitution will work to promote the higher reason in us which works to subdue the savage and ignorant impulses of our make-up.

Cassidy saw some of these flowing from creation where men were made in God's image. This affirmed man's value and dignity. But God was also fatherly and loving. These qualities of mercy and care and protection arise from His nature. God's great requirement for justice would give a positive regard for the purposes of the law. Professor of Human Rights Law Laurie Ackermann suggested to Cassidy that individual rights were to include the protection of group rights. Group rights should be the aggregate of particular group's individual rights. Group's rights could not entrench existing privileges and restrictions. (Ibid.Pg 453.)

In his book 2<sup>nd</sup> book *Politics of Love* Cassidy revisits the place of love as a door to the future. He affirms in chapter 8 that **love's necessity is in nations**. Great pivotal moments in human history have resolved around deeds of mercy.

In chapter 9, **Love's law in politics**. love sees that love is all about people, it deals first with its own heart, it humanises and forgives the enemy and it hears and sees the other side.

Chapter 10 explores love's way in the world. As follows.

- Love looks and thinks ahead
- Love wills and chooses well
- Love operates according to conscience
- Love acts positively and works out its profession
- Love lives out biblical social values
- Love facilitates reason and reconciliation
- Love perseveres courageously.





Abridged version of excerpt from Pgs 262-268.

REACHING FOR RECONCILIATION.

*The Passing Summer.*

MICHAEL CASSIDY.

Hodder and Stoughton. London.1989.

Many people see reconciliation as political and therefore to be shunned or cheap and to be ignored. Yet it is central to the heart of Jesus, pivotal to the New testament, and inescapable for South Africa. In Chapter 15 the challenge is defined.

1. **It starts with making the vertical primary.** Reconciliation between individuals and groups follows the reconciliation between God and the individual. We cannot think in horizontal categories only. This is fundamental for both the next life and for this.
2. **It means testing where I am with my brothers and sisters.** If we are not in a vital fellowship with our fellow believers then this throws doubt on one's relationship with God. The common white rejection of reconciliation is a fig leaf to hide the nakedness of spiritual, moral and political bankruptcy. The black word that reconciliation is irrelevant is confession that an unacceptable biblical shallowness and an understandable political despair have made them forsake the lamb role which Jesus mandated. (Luke 10:3.)
3. **It involves a pilgrimage to Calvary.** Calvary is tough turf to stand on. The proud stiff necked I has to bow its head and die, for as long as we lay the blame at the other's door we are done for whether individually or nationally. Reconciliation calls us to give up and empty ourselves, deny ourselves and be servants even to the extent of the cross and its dying.
4. **It requires the pre-requisite of contact.** New levels of reconciliation are initiated by personal contact with those who have hitherto seen themselves as enemies or at best as distant brothers. The stereotypes that Apartheid allowed are all blown by contact allowing for the path of reconciliation to be trod.
5. **It means embracing the whole body of Christ.** We are already united in Christ. It is not that the whole structures of Christians may one day be joined together by some future ecumenical breakthrough but rather, as we see it in Eph 2:21 that the whole structure is already joined together.
6. **It means hearing one another.** Words are representations of our own beings. So as we share ourselves and others receive our words they are also receiving us into a form of communion and union. This opens the way for a human encounter that is fostered by understanding and compassion and friendship.
7. **Reconciliation involves forgiveness.** I am convinced that healing in relationship begins with unilateral forgiveness and with unconditional acceptance. We easily harbour hurts and antipathies and we even feed on negative gossip about others. Forgiveness opens a new way and a new day. Bishop Festo Kivengere once found himself on the hit list of Idi Amin. He and his wife Mera had to flee Uganda. Kivengere was able to write a book with a message to alienated and traumatised Africans. He called it "I love Idi Amin". Forgiveness had made him free from the spirit of revenge. Others could also be made free.
8. **It drives us to our knees.** It is in prayer that we find the power and purpose to move to enemies. To think that we can get by without prayer in reconciliation would be like asking the eagle to soar without wings. (Isa 40:30-31)
9. **It is impossible without cost and confrontation.** Sometimes the most loving thing is to confront for this has the affect of bringing realisation and hence change. Bosch was to say at



10. the NIR. “Cheap reconciliation means meeting in the hope that we shall not clash too much, that we’ll be ‘soft’ on one another and at the end we will be unscathed, breathe a sigh of relief and return to “normal”
11. **Reconciliation has to find its way into structures.** Dr Bonganjalo Goba at the NIR pointed out that South Africa is a society whose very socio-political structures are an insult to the integrity of black people, a society whose very foundation spells doom and despair,. No single group could determine the shape of things to come, there had to be a sharing in this.” Yet many had to face the reality that the future held black majority rule.



Abridged selection from .(Pgs 37-46)

***So You want to be Married***

MICHAEL CASSIDY

Christian Arts Publishers. Vereeniging. 2010.

**Letter 3. Why Christian Marriage – not other options – is God’s way.**

Christian Marriage has been a primary concern for Cassidy from the earliest days of his conversion and his own experiments with romance. So this book deserves a careful study. A core passage is found in Chapter 3. Cassidy writes.

As we get into this I want to underline my settled, deep and unshakeable conviction that Christian, heterosexual and monogamous marriage is God’s highest way for His children and that this indeed is the greatest gift He has for the human race, second only to Christian salvation and the gift of eternal life and forgiveness through our Lord Jesus Christ..That of course is the ultimate gift. But Christian marriage comes next. (CASSIDY: 2010:38)

This letter goes on to explore the options being practised in polygamy which Cassidy allows was a practise allowed in the Old Testament but he points out that

Even Solomon in the Old Testament, who supposedly had a thousand wives and certainly many concubines etc., could at the end of his days bring the exhortation: “Enjoy life with the wife (single not plural) of your youth” (Ecclesiastes 8:9.)

When one steps into the New Testament it is very clear that it does not sanction the polygamous way. And our Lord of course in Matthew 19:4 clearly teaches marriage in monogamous categories.

In the matter of a promiscuous way of life Cassidy also argues for the weakness and limited nature of this option both from a biblical and practical perspective.

Indeed my own conviction based on years of observation and of counselling many people caught in this thing, is that it is not only under the judgement of God and the judgement of scripture, but under the judgement of life. In other words it doesn’t work. It is not the way of joy, fulfilment, happiness or integration. It simply doesn’t work.

It’s so key to grasp that the Lord’s ways for us are always *for our own good*. Indeed, the Lord’s laws are not there to restrict our happiness, but to promote it. Says the apostle in 1 Corinthians 6:18: “Every other sin that a man commits is done outside his own body, but sexual looseness is an offense against his own body.” In other words a person getting into that hurts himself or herself. The human body, mind and spirit all constitute together a delicately balanced precision instrument. And when people embrace the promiscuous way it is like throwing sand into a watch. It simply damages the machine itself. Ibid. Letter 3. Pg 3.

In the matter of co-habitation and trial marriage that has become an increasingly common approach common approach this summarises Cassidy’s position.

And the problem with this kind of arrangement is that it really is like testing a parachute with a six metre jump! It is simply not long enough. Marriage is intended by God to involve a lifelong commitment. And you’ll be doing just

that when you take your vows when you get married. You are not at that moment making any room or place for an exit strategy as is the case with cohabitation or trial marriage relationships. The point is that if we try to work it in any other way we are stepping outside the divine intention and dynamic of God wherein the relationship deepens and establishes itself evermore firmly the longer it is allowed to run within the context of deep covenantal commitment, appropriate work and effort, and the presence of the Lord Himself helping things along by the power of His Spirit.

The same-sex marriage option is also addressed in this first letter. This draws a strong response.

This of course is an oxymoron (a contradiction in terms). It's like talking about boiling ice, or a square circle, a liquid tree, or a four legged whale. While we should never allow our minds or hearts to become homophobic, we also have to draw a clear line in the sand and say that God's plans for marriage and sexuality are focussed totally and exclusively into the heterosexual relationship. This other is not even a blip anywhere on the moral radar screen of Scripture.

Elsewhere in this thesis is a discussion about the same-sex marriage issue especially in relation to the Marriage Alliance and same sex marriage legislation. It was Cassidy's conviction that this was not biblically sanctioned or intended.

Cassidy now turns to his own beliefs about Christians Marriage.

1. Marriage fulfils God's plan. At creation God instituted the home. And He did so before instituting the church or the state or the school. He it was who created us male and female and set in place. His plan and will for the marital relationship. At creation He also declared that sex was good and part of His divine plan. More than that, sex is declared to be spiritual and not simply physical. Genesis 4:1 says: "Adam knew Eve ..." In other words, there was here within the sexual act a deep personal revelation of one person to another whereby they entered into a profound knowledge of one another. All of this was God's specific plan and purpose.
2. Secondly, marriage fulfils the needs of human beings. When it is right and under God, it fulfils our sexual needs, because this is God's ordained place for sex. Then it fulfils our social needs for companionship, mutual comfort, lifelong friendship and shared support of one for the other. The Lord saw that it was "not good for man to be alone" (Genesis 2:18). We need company in life and fellowship and friendship, and within the marital relationship the Lord gives all this supremely.
3. Marriage also fulfils our character needs. By this I mean that it is indeed the best possible school for character. When two people, along in all likelihood with their children, are having to live together day by day they have to grow together in love, consideration, flexibility, caring, thoughtfulness and unselfishness, otherwise the relationship simply will not work. In other words their characters have to move in the direction of greater godliness all the time if they are to succeed in keeping their relationship where it should be. Indeed, the more each person in the marriage partnership becomes like Christ and conforms to His character, the more they will be able to live in happiness, joy and social harmony.



4. Marriage fulfills children's needs. Children need the security which is given in the presence of both a mother and a father in a low or zero conflict situation. They need the security which comes from the firm and gracious discipline of a father, and the loving tenderness of a mother. They also need to see how good relationships work and what marriage itself is all about. The fact is that the only marriage children will ever see intimately and close up is that of their parents. Not surprisingly it is from that relationship that they will glean their deepest impressions of what marriage is all about. In all likelihood the view of their parents' marriage will have long term determinative consequences for how they see the whole institution. That is why the greatest thing a man can do for his children is to love their mother. It is also where children find out what love is all about, what consideration means, what mutual care implies, and how human responsibility operates.
  
5. Christian marriage fulfils society requirements. That is, unless society, as is happening in some parts of western civilisation, takes leave of its senses and begins to diminish, downplay or damage the marital union. But certainly, the testimony of history and of all world civilisations is that marriage is the basic social unit and if it is damaged, then society is deeply damaged. When historical observers and sociologists look back to the ancient worlds of Greece and Rome, they have often concluded that those societies and civilisations died because of a low view of women consequent upon which came a low view of marriage and the home.

Abridged Excerpts from pgs 1-13.

EVANGELICALISM, LIBERALISM AND FUNDAMENTALISM- AN OLD DEBATE

*Getting to the Heart of things.*

CASSIDY MICHAEL. Christian Arts Publishers. Vereeniging. 2005.

In furthering his exploration of Christian faith foundations Cassidy writes about the effect of historical processes on the view of scripture. In summary he makes this argument:

“The church did not confer authority on the scriptures as though it was a superior authority to it but sought merely to discern which texts were either apostolically authored or authorised and therefore apostolically authoritative. Ireneus, with Tertullian’s strong concurrence, said no text could become scripture on a par with the Old Testament unless either an Apostle or someone closely connected with them had written it. Thus fantastical documents were not included but placed in a so-called Apocrypha as edifying but not with the weight and authority of scripture.”

The Medieval Period was marked by a high view of scripture in the Roman Catholic Church but this was moderated by three additional strands.

1. The Authority of the Pope.
2. The teaching voice of the Church.
3. Church tradition.

These three reference points or authorities superimposed themselves on the Bible as the Christian’s final authority.

The Roman Catholic Church now became an authoritative source for all of life, a position it was not able to sustain. It became secularised and worldly under the weight and extent of its influence and range even selling indulgences by which people could supposedly buy eternal life or release from purgatory. Salvation by human works and human merit became the orthodoxy of the day.

The Reformation sought to rectify matters related to authority and the preservation of the essentials and fundamentals of the faith. Calvin, Zwingli and Tyndale made their celebrated cry of *sola scriptura* (Scripture alone) and *sola fides* (by faith alone) *Sola Gratia* (By Grace Alone.) This affirmed the authority of scripture and the place of grace through faith as the way to salvation and justification and not merit and works.

The reformers believed that scripture had its own *claritas* or perspicacity that enabled anyone to understand the scripture without the mediating authority of a priest or professional preacher.

Post Reformation movements were added to the mix. This gave rise to *Scholasticism* (1559-1622) which added to faith a framework a set of correct of evangelical beliefs or doctrines. Reason was given prominence in this attempt to safeguard and clarify. Unnoticeably reason almost replaced personal trust in Christ as Saviour and Lord

The reaction to this fostered a search for deeper experience and a religion more of the heart in *Pietism*. The discovery of the church existing in small groups of Bible believers and enquirers was a result. But there also developed, chiefly through the Moravians, the prospect of Christ’s closeness in personal life which were to influence and indeed change the life of John Wesley in 1738 through a vital experience of conversion when his “Heart was strangely warmed.”

*Friedrich Schleiermacher* also pressed this idea of feeling as fundamental and that affirmed the heart of Christianity and that faith rested less in historical facts or divinely revealed truths. He too expressed reaction to an approach that was barren of feeling.



Also with these reactions came *Puritanism*. Their followers were powerful advocates of the personal authority of scripture as “the touchstone of God’s Word” in questions of faith and morals and including how people lived their lives.

### Liberalism.

While these more experience centred movement flourished in Germany and England and the great Awakenings of revival were sweeping North America the *Enlightenment* was gaining ground. It elevated reason and enthroned the scientist over the theologian. The enlightenment posed a challenge to all orthodox Christian beliefs and most notably the authority of scripture, the deity and resurrection of Christ, miracles, the virgin birth and Christ’s second coming.

Along with this came a sort of ossification of faith from Protestant scholastics that gradually encased vital theological themes into correct articles of religion in place of an acknowledgement of the Living God.

From this arose an attack on the Bible and supernaturalism from liberal theologians such as Adolf von Harnack (1851-1930) in which Jesus were also reduced to a mere man and a great prophet. This reductionism was to produce a summary definition of Christian faith to three aspects.

The universal fatherhood of God.  
The infinite worth of the human soul.  
The law of love for one’s fellow humans.

There also followed a flight from authority as human beings declared an ever increasing autonomy from traditional authorities. Omni-present and the scientific enterprise reason became the arbiters of what was true.

Beyond this there was fostered deep interest and focus that produced a socially concerned Christianity (a social gospel) that stressed ethics at the expense of personal faith and the upliftment of society at the expense of evangelism.

All of this was done with the best intentions in the firm belief that Liberalism was on the side of progress and that purification and strengthening of the Christian Faith was now in full swing. Says Professor T.W. Manson; “But the truth coming to light is that Christianity was being gently and gradually transformed into humanism.”

Cassidy also quotes J. Grechem Machen of Princeton Seminary as saying.

“ The liberal attempt at reconciling Christianity with modern science has really relinquished everything distinctive of Christianity, so that what remains is, in essentials, only the same indefinite type of religious aspiration which was in the world before Christianity came in the scene... the apologist has really abandoned what he started out to defend.

James Packer of Regent College in Vancouver notes that,

Liberalism swept away entirely the Gospel of the supernatural redemption of sinners by God’s sovereign grace. It reduced grace to nature divine revelation to human reflection, faith in Christ to following his example and receiving new life to turning over a new leaf; it turned supernatural Christianity into one more form of religion, a thin mixture of morals and mysticism.( Quoted by Cassidy)



Everywhere so called Evangelicals reacted. In 1910 in the USA twelve small volumes entitled “Fundamentals: A testimony to the truth” were published. Twelve million of the volumes were freely distributed. This initiative produced the name “fundamentalists” for the group and this later became an inclusive description of any seeking to contend for the faith once for all delivered to the saints. (Jude 3). This propensity to label is often a preface to dismissal. Once you are categorised you can be discarded, discounted, dead, buried and consigned to the imprisoning box of irrelevance. (A summary from CASSIDY 2004 :1-13)

## **AN EXAMPLE OF A LIBERAL THEOLOGICAL VIEW.**

### **A reflection on the Book. "The Calling of a Cuckoo."**

Written by D.Jenkins. Continuum. London. 2002.

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By way of an illustration or case study of the tension and difficulty that exists between liberal and evangelical perspective the reading of the book "The Calling of a Cuckoo" written by the former Bishop of Durham, David Jenkins, has special interest.

Bishop David Jenkins of Durham had come to notoriety in a series on BBC called **Credo** in which he expressed an inability to believe in the resurrection and miracle. In the book "The calling of a Cuckoo" he writes a defence of his approach to biblical truth and the power of contemporary liberal theology to persuade secularists and atheists to consider giving allegiance to Christianity. In this he reacts to those, and especially evangelicals and catholic traditionalists, who contested this view which he liked to call "Certainty Wallahs".

Theological liberalism is resistant to conservative mentalities. It stands essentially for a freedom to break from restraints and the old so the new can be entered into and it believes that innovation, accommodation and adaptation to contemporary reality and the progress of humanity is what is called for. Like a good fruit farmer you don't keep granny smith apples in your orchard when new varieties are what customers in supermarkets are hungering for. You root them out and plant what the dinner table demands.

It also detests the notion of a fundamental that is at the heart of a conservative position. To claim this as final or absolute is seen as presumptuous arrogance. Foundations can be deterministic and restrictive for structural development so such a claim becomes a leash that strangles the pursuit of autonomous thought and ideas which are understood to be more relevant.

On one side of the fault line stand those who maintain that they adhere to the traditional faith of the long centuries of Christendom-the tradition that encompassed both the protestant state churches in the 16<sup>th</sup> and 17<sup>th</sup> centuries and the post Trinitine Catholic Church, a tradition that defines itself by insisting in the unchangeable faith that was once delivered to the saints. These believers are faced across the line by the other group of Christians who believe in the pilgrimage faith of modernity (or of post modernity, if that is where we are at present.) a way of faith that relies ultimately on exploration and shared experience.

This pilgrimage way of faith resonates with many features of the faith on the other side of the fault line but it cannot accept the authoritarian and dogmatic definitions by which the traditionalists claim to be entitled to limit discussion of matters of belief and morals. (JENKINS. 2002:38& 39)

Jenkins was elected bishop not from the hurly burly of congregational life but rather from a chair of theology. He had from an early stage of his life seen himself as an operator on the frontiers of the church and the world at large, between institutional Christianity and the organisations of society, intellectual political and economic. This interest had been especially prompted by his early experience of religious pluralism in India as an officer in the Royal artillery and later as professor of Theology at Leeds University where he acted in administrative roles between different faculties and university including Economics, Psychology and Sociology and the Arts. His 4 years in the W.C.C. added to a considerable standing as a go-between. Jenkins writes.



Religion is a structure that both services and contains our faith. It always has a tendency to become obsolescent and restrictive. The pilgrimage of faith by contrast is varied and risky. It is sustained by rich deposits of previous revelatory encounters experienced by the pilgrims who have gone before ; it is maintained by a real ( but often fleeting) sense of Presence but it is always looking *forward* in hope.(JENKINS 2002:35)

Jenkins was hugely frustrated that his modern dialogical strategy of producing amity among people, who were willing to discuss assumptions, propositions, intellectual argument, was problematic. The denial of absolutes and supernaturalism in the debate and the expectation that some new synthesis or basis of faith or way of reconciling Christianity to the modern mind lay somewhere “in hope” in the future proved unpopular for those who had not severed the roots of orthodoxy. Ordinary parishioners were not able to dabble in intellectual niceties. They wanted foundations and continuities.

This is an extremely important for our consideration of Cassidy’s view on truth and apologetics as it so clearly defines the advocacy mechanisms for theology in the liberal perspective. He has found it increasingly difficult to handle liberal theology’s persistence in the belief that accommodation to the difficulties that philosophers and scientists, and indeed joining them in their intellectual difficulties, is a means of persuading them to become followers of Christ. This was a persistence which increasingly worried Cassidy as he sought within his own communion and beyond to stand for orthodoxy. This does not mean that Cassidy is not aware of the impact of post-modernity and he engages sympathetically with this idiom. The world constantly repositions its philosophical assumptions in reactionary cycles which bear seeds of truth. Modernity empowered and conceptualised but it alienated and from this bud a new flower formed.

The position held by Jenkins believes that the adherence to evangelical theology, which makes exclusive claims, is offensive, dogmatist and obscurantist. The claim that the bible is authoritative in its absolutist claims for the person of Christ is regarded as obstacle to and an embarrassment in addressing the contemporary world.

Abridged excerpts from pg 500-511.

Appendix 7. LATIN AMERICAN LIBERATION THEOLOGY.

*The Passing summer.*

CASSIDY MICHAEL. Hodder & Stoughton. London. 1989.

In the first instance Cassidy believes that we should neither avoid challenges in Liberation Theology nor accept it uncritically. He believes and advises that each person must draw on its insights and discard what cannot be accepted. In the body of Christ each part addresses and relates to another. Contributions of this sort need to be respected and received with seriousness. Let another man's insights address and correct our own heresies and imbalances. Another man must let my own strengths and insights do the same.

This theology arises out of contexts of overwhelming economic exploitation and political oppression where the rich get richer and the poor get poorer. This rose in reaction to Western Theology which is cognitive and cerebral and it often bore little relevance to real life and practical problems of ordinary people. It was abstract and not concrete enough. Marx proposed a new social order rather than an abstraction. Nothing that capitalism could produce seemed capable of solving these imbalances.

Liberations theologians were led to a new way of interpreting the Bible. You begin with context illuminated by the tools of social analysis which show you what action is needed. Then you go to the Bible which gives the past revelation of God and see how the two intersect and relate. This should lead to right action and right thinking.

The Bible is consciously read from the standpoint of the poor and not from the point of view of our own socio-economic space and place. Praxis is the effort to transform oppressive social structures. This led some theologians to embrace a theology of revolution.

#### Strengths.

Some of the strengths listed by Cassidy include the following.

1. This theology calls us to move from a discussion about faith to obedience to faith.
2. Faith is not primarily a way of thinking but of living.
3. It presents a challenge to be concerned about action, deeds and service and not ideas, rhetoric and ivory-tower theologising and contentment with the status quo.
4. To move not from privilege but from pain.
5. It asks Christians to understand the historical situation they are in and the causes of underlying ills.
6. It asks that we look beyond personal sin to social and political sins.
7. It speaks against a preoccupation with a dis-embodied Christ for dis-embodied souls.
8. It challenges our distortions and wrong perceptions in our reading of scripture that mask the truth from us.
9. It challenges the church to be more prophetic.

#### Weaknesses and reservations.

- Cassidy expresses reservation about the insistence of always starting with the context. Without the finally authoritative word of the Bible there is little possibility of evaluating so called 'praxis' on the basis of a norm outside the praxis itself. This could lead to the justification of any praxis provided as long as it works. The danger is of the end justifying the means.
- He insists that there has to be truth in place before there can be a doing of it. The Lord, who identifies with us, gives us a truth and then sends us to do it. God's revelation in scripture precedes man's obedience to it. This must make the Bible precede any 'praxis' of it. Doing the truth doesn't make it.
- Liberation theologians should not overreact and forsake the primary authority of God's Word. If the context is overemphasised as normative it makes it very difficult for scripture to be normative. Surely the scriptures ask questions of the context before the scriptures provide questions for scripture.
- The case is overstated when Liberation Theology insists on the primacy of so-called Christian praxis as the basis of Christian knowledge with theology becoming the second act.
- The claim that liberation is the central theme of scripture can be contested. Jesus gave pride of place to the kingdom of God. That reality needs to be more actively applied to context. The more shame when it hasn't.
- The supernatural powers which are at work behind humanly oppressive structures are ignored. This can lead to unrestrained and unrealistic utopian and romantic notion of a 'just society'.
- Sin is not just to be found in oppressors. The proletariat or the poor are not justified by their oppression. They too are prone to act selfishly and in error. Today's liberated poor might become tomorrow's oppressor.
- While social analysis is helpful, the exclusive or excessive use of Marxist analysis is problematic. The Bible does not make its division of human society that suggests that the basic division of the world is between 'oppressor and oppressed'.
- The sanctifying of violence. The universal love of God surely suggests questions with violent struggle against oppressors who we supposedly love while fighting them with violence.
- We cannot reduce the gospel to an ideology. Key biblical truths should not be reinterpreted to fit liberation passions.

In order to get the full response it would be necessary to read Cassidy's document referred to above. Nevertheless something of the spirit of Cassidy in relation to his stand on truth is evidenced here. He is constantly open to truth from whatever quarter but it is to be received within certain commitments and limits of orthodox or historic Christianity.



Abridged extracts from  
Ch.3. THE BIBLE'S VIEW OF ITSELF.  
*Getting to the hearth of Things.*

Version derived from CASSIDY AND AUTHORITY AND INSPIRATION. Getting to the Heart of things (IBID 32-36.)

1. **Discover Jesus by coming to the Old Testament and New Testament documents simply and fairly** as you would approach any historical document. Let the Bible bring us to Christ and to a living faith in Him and experience of Him. (*That you may believe that Jesus is the Christ, the Son of God and that believing you may have life in His name*). (John 20:31)
2. **Discover Jesus' view of the Old Testament.** From the manner in which Christ quotes scripture we find that he recognises and accepts the Old Testament in its entirety as possessing a normative authority as the true Word of God, valid for all time". (Pierre Marcel.)
3. **Discover the Old Testament's view of itself.** The Old Testament consistently records words that it claims to be God's words.
4. **Discover the Apostle's view of the Old Testament.** Paul in 2 Timothy 3:16. "*All scripture is inspired by God.*"
5. **Discover Jesus' view of his own words and their inscripturation.** "*Heaven and Earth will pass away but my words will not pass away*" Matt. 24:35.)
6. **Discover the Apostle's view of their own and each other's writings.** Paul sees his own writings as "The Word of God".(1 Thess. 2:13.) Others make mutual attestations.
7. **Discover the early church's view of the New Testament.** When we view turn to the patristic period we are struck at once by the way in which all writers accept the inspiration and the authority of the Holy Scripture as self-evident (Dr Geoffrey Bromiley an Anglican Scholar.)
8. **Discover "the experience" of Scripture.** If we have no living new-birth experience of Jesus, the scriptures will never truly impact us. "Orthodoxy has always insisted that that the written Word does not commend itself unless the heart is confronted by the Living Word. Paul did not see Christ in Scripture until he met Christ on the Damascus Road. The Bible does not address the heart as the Word of God until Christ is met in personal Fellowship" (Edward Carnell.)
9. **Correlate all the data and seek to formulate a biblical view of scriptural inspiration and authority.** In this process the conclusion to which we would come would be what the Anglican Theologian J.I.Packer declares. "What scripture says, God says". The Bible is inspired in the sense of being (verbally) God-given. It is a record and explanation of divine revelation which is both completing (*sufficient*) and comprehensive (*perspicuous*); That is to say it contains all that the church needs in this world for its guidance in the way of salvation and service and it contains the principles for its own interpretation within itself."

Inspiration is the term used for the supernatural action of the Spirit of God on the biblical writers. God breathes out through human writers, words that are able to lead to salvation and instruct us to righteousness which is the basic purpose of scripture. (2 Timothy 3:16-17) *God spoke to and through human writers so that men moved by the Holy Spirit spoke from God.* (2Peter 1:21.) Stott says this



The key challenge therefore is that of submission and to bring the whole church and indeed mankind in its entirety and in every thought, value every decision, every action into conformity with the will of God.

Francis Schaeffer, the founder of L'Abri and philosophical apologist sums up our discussion on this topic of truth.

There are two things we need to grasp firmly as we seek to communicate the Gospel today, whether we are speaking to ourselves, to other Christians or those who are totally outside. The first is that there are certain unchangeable facts which are true. These have no relationship to the shifting tides. They make the Christian system what it is, and if they are altered, Christianity becomes something else. This must be emphasised because there are Christians today who, in all sincerity are concerned with their lack of communication, but in order to bridge the gap they are tending to change what must remain unchangeable. If we do this we are no longer communicating Christianity, and what we are left with is no different from the surrounding consensus. But we cannot present a balanced picture if we stop here. We must realize that we are facing a rapidly changing historical situation, and if we are going to talk to people about the Gospel we need to know what is the present ebb and flow of thought forms. Unless we do this the unchangeable principles of Christianity will fall on deaf ears. And if we are going to reach the intellectuals and the workers, both right outside the middle-class churches, then we shall need to do a great deal of heart-searching as to how we may speak what is eternal into a changing historical situation. (SCHEAFFER.1968:93)

The Holy Spirit did not obliterate the individual personality of the human authors anymore than their literary style. On the contrary, the Holy Spirit prepared and fashioned the biblical authors (their temperament, genetic inheritance, cultural background, upbringing, education and experience) in such a way as to communicate through each distinctive and appropriate message.... Because of the kind of book the bible is we must approach it in two distinct yet complementary ways. Because it is the Word of God we must read it as we read no other book – on our knees in humble, reverent prayerful and submissive mind. But because it is also the word of men we read it as we would read every other book. (quoted by CASSIDY: 37)

Cassidy reminds us that this **verbal** characteristic is also to be understood to be “**plenary**” that is, full and complete.

These characteristics of the Bible also underline its **authority**. Inspiration needs to make a difference as to how we view the text and whether we reject or submit to its content and teaching. Professor Douglas Johnson, once curator of the British Museum and expert in biblical manuscripts, put it this way.

This writer is unequivocal in his claim that final authority resides in the on Holy Scriptures solely because it is inspired by God. We are to accept the rule of scripture over our thoughts because God is its Primary Author. This fact alone gives the Bible its objective authority and nothing must be allowed to dispute its claim.

Strengthening this belief and perspective yet further are these comments from North American theologian David Wells

“Without this transcendent Word in its life, the church has no rudder, no compass, and no provisions. Without the Word it has no capacity to stand outside its culture, to detect and wrench itself free from the seductions of modernity. Without the Word, the church has no meaning. It may seek substitutes for meaning in committee work, in relief work, and various other church activities, but such things cannot fill the role for very long. Cut off from the meaning that God has given, faith cannot offer anything more by way of light in our dark world than what is offered by philosophy, psychology, sociology. Cut off from God’s meaning the church is cut off from God; it loses its identity as the people of God in belief, in practise in hope. Cut off from God’s Word, the church on its own, left to live for itself, by itself, upon itself is never lifted beyond itself above its culture. (CASSIDY: 40.)

New ways of sharing the truth of scripture in post-modern times need to be found. But these should not be at the expense of forsaking the verities and according belief to what the scriptures say. The authority and Inspiration of the scriptures mean that they are true!

Three expedients follow these assumptions about Authority and Inspiration in Cassidy’s view.

1. We must heed the instructions of the whole Bible not just favourites positions.
2. We must acknowledge our need to conform our behaviour to scripture’s ethics and ways.
3. When faced with the difficulties and mysteries in the text, we must not reject the Bible’s inspiration or authority.

## CASSIDY AND THE GAY MARRIAGE MATTER.

In his founder's report for the international partnership board meetings on Friday August 17<sup>th</sup> 2007 Cassidy wrote as follows.

### Marriage Alliance of South Africa

- (i) Throughout this last year I have been involved as one of three Co-Patrons of the Marriage Alliance of South Africa (with some 71 denominations and groups representing over 20 million Christians) in seeking to **prevent the advent into South Africa of Same-Sex Marriage**. I did some speaking and a lot of writing related to this issue in the aftermath of a December 2005 decision in our Constitutional Court which gave sanction to Same-Sex Marriage while at the same time mandating Parliament to adjust the 1962 South African Marriage Statutory Law establishing marriage as heterosexual.
- (ii) This has been a long and traumatic battle even after we lost our legal case at a cost of R 2,000,000. But it did not end with the Constitutional Court decision in December 2005 because the matter was referred to Parliament and we had to try and contest it there through the Home Affairs Portfolio Committee that was drafting the legislation. We actually made a call for a Constitutional Amendment but there was no stomach in the Parliament for this. The same story in USA, I guess.
- (iii) On top of that the South African Council of Churches Executive Director sent a communication to the Portfolio Committee supporting Same-Sex Marriage. This was a devastating blow even after I had personally contacted 23 of the 26 denominational leaders of the different member churches of the SACC and found that only one was in favour of Same-Sex Marriage, one equivocal, and 21 against!

I think church history will record this as a most unfortunate moment in the history of the church in South Africa and a blot on our record book, especially as both the Constitutional and legal jurisprudence arising out of this decision will have consequences in all likelihood in numbers of other countries across the continent. I pray I may be wrong on this.

- (iv) However, what I can say is that I am thankful that church history will also record that both on the political issue of apartheid and on the moral and spiritual issue of Same-Sex Marriage, African Enterprise had a clear and unequivocal stand and was involved in the processes of protest and Christian advocacy.



To: Prof Russel Botman, President  
Mr Eddie Makue, General Secretary  
South African Council of Churches  
011-838-4818

Pages: 8 (including this one)  
Date: 11 October 2006

Re: **FOR URGENT ATTENTION**  
**SACC Open Letter on Marriage**

Dear Russel and Eddie,

I write to you brothers in several capacities: first as Co-Patron of the Marriage Alliance of South Africa; secondly as a Co-Convenor of the SACLA Council; thirdly as the Founder of African Enterprise; and fourthly as an ordinary, concerned Christian layperson.

I have been led to understand that your Executive is meeting today and I would humbly request that what I am sharing with you be considered and reflected upon.

My concern and that of multiplied thousands of Christians around South Africa relates to the open letter on marriage sent by the General Secretary of the SACC to the Chairs of the Parliamentary Portfolio Committees of Home Affairs and Justice & Constitutional Development.

The letter opens by stating that what follows is what "the South African Council of Churches affirms..." This means that it is not just the General Secretary writing in his personal capacity. This comes from the South African Council of Churches and therefore comes representing all the churches which are members of the SACC, including the Anglican, which is my own. Of course the Anglican Church has declared that it is opposed to same-sex marriage and the Archbishop of Cape Town recently made a strong statement in the press to that effect.

However, what is maximally disturbing is that this letter has gone into the Portfolio Committees of Parliament, and I have it on the authority of one of the members within that committee that when the letter arrived, it was declared that "South African churches have now spoken on the matter and this is what they are saying and they are in favour of same-sex marriage".

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This understanding is natural and unsurprising. But of course it is totally wrong.

As Co-Patron of the Marriage Alliance, which has among its 70 denominations and groups – representing over 20 million Christians – ten of the twenty-six SACC member churches, and as one who moves around South Africa quite a bit, with my ear kept well to the ground, I was staggered by this document purporting to represent the churches of South Africa on this issue. I was pretty much convinced in my own spirit that it was not representative of those views. In fact, my guess was that a handful of academics with revisionist understandings of the Scriptures on this issue had put this document together. I could be wrong, and correct me if I am, but that was my guess.

Of course, as individuals, they have every right indeed to confer, summarise their views, and to put these together in a statement for submission to the Portfolio Committees in Parliament. However, in my view, they do not have the right to do that in the name of the SACC and its member churches, unless those same member churches are in accord with the view presented.

Believing that the statement of this letter was thoroughly unrepresentative, I took it upon myself to communicate with the leaders of each of the SACC member denominations to ask if this was where they stood. As of this moment, I have had responses from 21 of the 26 SACC member denominations and am awaiting the responses from the other five. Thus far the response indicates that 20 denominations are negative or strongly negative towards the SACC open letter, with one denomination equivocal, as the matter of same-sex marriage is still under discussion, although formally at this time they still embrace the traditional, heterosexual understanding of marriage. Some of the leaders have expressed to me extreme distress with the statement and at least one indicated that they had not even seen it before we had sent a copy to them.

Extracts from these responses can be seen after the end of this message.

What these responses reveal, to my mind, is that the submission sent by the SACC to Parliament lacks integrity. Some might even call it fraudulent. It also undermines confidence in the SACC of many Christian leaders and other lay people, like myself, and our parachurch organisations who have historically worked in co-operation with the SACC. Certainly this has been true of us in African Enterprise. Thus in 1973 we co-sponsored the South African Congress on Mission and Evangelism with the SACC. The PACLA conference in 1976 in Kenya involved the AACC, along with SACC support. In 1979, the SACC and AE again were together in putting on SACLA 1. In 1985, the SACC was involved with us in the National Initiative for Reconciliation. In 1991, we were all in together with the SACC in mounting the first Rustenburg conference and later on the second one. We were one of three co-sponsors with the SACC of the SACLA 2 conference in 2003. We have always appreciated the SACC and wish to be co-operational and in fellowship. But this kind of happening shakes our confidence and puts unnecessary strains on our fellowship. One feels badly let down.





That said, I acknowledge that the SACC letter says that “We do not presume to speak on behalf of all Christians.” That is certainly true, because the vast majority of Christians in South Africa – and indeed, the whole population – are opposed to same-sex marriage. But our problem is that the letter certainly does convey the impression of speaking on behalf of SACC member churches, and that, as I said, is how it was read in the Parliamentary Portfolio Committee.

This is not the time or place to enter into discussion on all the many points raised in the SACC letter, but let me mention two:

Firstly, it strikes me as unconscionable to associate the Marriage Act of 1961 with “apartheid-era legislation”. This is a low-blow, falsely emotive and completely inappropriate, as if the notion of marriage as heterosexual and expressed within the Marriage Act can in any way, shape or form be compared with the racist discrimination of the apartheid era.

Secondly, the letter speaks about “most churches” opposing discrimination against homosexuals and goes on to “urge Parliament to act expeditiously to reconcile existing marriage legislation with the provisions of Section 9 of the Constitution within the time-frame designated by the Constitutional Court.”

This is muddled thinking because, while on the one hand it is true that the vast majority of Christians oppose “discrimination against homosexuals”, and very properly so, nevertheless Section 9:3 of the Constitution speaks against “unfair discrimination” on the basis of various factors including “sexual orientation”. However, what has to be stressed here is that, when it comes to marriage, as a self-confessed and self-definitively heterosexual institution, it is not “unfair discrimination” to deny marriage to gays any more than it is unfair discrimination to deny a woman entry to a monastery or a man membership of a nunnery, or a man the right to be housed in the ladies’ ward when he goes to hospital. These are all discriminatory provisions, but perfectly fair.

Likewise with affirmative action in the initial years of the post-apartheid era. This is discriminatory, but not unfairly so in the light of what happened to people of colour in the apartheid era. Nor is there any denial of rights in keeping marriage heterosexual. Thus I cannot feel discriminated against nor denied my rights when prevented from marrying my mother, my sister, my daughter, a child, or someone of the same gender. There is no denial of rights here, nor any “unfair discrimination”. The fact is that these are perfectly appropriate discriminatory and regulating provisions.

Personally I believe that all Christians can, could and should stand firm and clear on this issue. Otherwise we are opening up a new era of severe division within our ranks, especially as the Pandora’s Box opens further in the direction of reviving polygamy, mixed-sex triumvirates, polyamoury and endless confusion and trauma when it comes to extending different types of adoption rights and fully revamped programmes of sex education in our schools. Christian confusion and a weakened witness in our nation will

know no bounds and a new era of civil disobedience will undoubtedly arise out of the ranks of many sections of the Christian church in South Africa. Many are simply not going to go along with this and comply with it. This is why we need to take a clear Christian stand at this time, draw a line in the sand and protect our country from going down a wrong path, even as the churches ultimately did in their witness against apartheid.

In the light of all of this, and of the SACC letter sent to Parliament, I believe that the SACC Executive would follow the course of integrity and wisdom if it informed the Portfolio Committees in Parliament and indeed all MPs, perhaps by a public pronouncement, that the letter as sent was ill-advised, misleading and an error of judgement, as it in reality represents the views of a relatively small number of individuals, rather than the member churches of the SACC, which is the impression currently conveyed.

In conclusion, I would beg you to take heed of the contents of this communication and not be dismissive of it, lest our Christian witness to the South African society and Parliament be blurred and confused and unnecessary strains be put on the fellowship, unity and credibility of the SACC members and its friends, such as those of us in African Enterprise, the Marriage Alliance, SACLA and many other organisations and fellowships like these.

The Lord give you all, and indeed all of us, the wisdom from on high which we all need at this time.

Yours sincerely in the love, grace and grip of Christ,



Michael Cassidy  
Co-Patron, Marriage Alliance of South Africa  
Co-Convenor, SACLA Council  
Founder, African Enterprise

cc (via e-mail): Ms T Msezane (SACC)  
Bishop Lunga ka Siboto (SACC)  
Naomi Boshoff (Marriage Alliance, SACLA)  
Rev Moss Ntsha (Marriage Alliance, SACLA)  
Ron Steele (Marriage Alliance)  
Cardinal Wilfrid Napier (Marriage Alliance)  
Rev Dr Coenie Burger (SACLA)  
Greg Smerdon (African Enterprise)  
Esmé Bowers (African Enterprise)



## *Responses of Leaders of SACC Member Denominations to Same-Sex Marriage and SACC Open Letter on Marriage*

### **Apostolic Faith Mission**

Dr Isak Burger

*President*

“We are positive that the SACC statement does not reflect the majority view of the member churches and we are disappointed that the General Secretary was not more sensitive to the position of the churches on this issue.”

### **Baptist Convention**

Bishop Ndebele

*Deputy President*

“There is no way as a Christian denomination that we endorse same-sex marriage. And there is no way that the SACC letter is representing us. We stand by what Scripture says that no man may lie with a man and we accept what Romans 1 says, that this kind of sexual behaviour stems from people of a ‘reprobate mind’. In fact in our Constitution we have ruled that no minister within the Baptist Convention of South Africa may marry any two people of the same sex without losing his license as a minister.”

### **Church of the Province of Southern Africa**

Archbishop Njongonkulu Ndungane

*Primate*

“We have said quite clearly, ‘No to same-sex unions’. We recognise that marriage is between a man and a woman and that we stand on the particular issue.” (Quoted on SABC News, 14 September 2006 and confirmed in personal telephonic conversation with Michael Cassidy, 10 October 2006.)

### **Coptic Orthodox Church**

Bishop A Markos

*Bishop of African Affairs*

“We do not accept same-sex marriage at all. In fact we see it as a fruit of lust. Marriage was created by God between a man and a woman to reproduce other humans made in the image of God. We are biblical and believe we cannot twist the Bible which is inspired by the Holy Spirit of God.”

### **Council of African Instituted Churches**

Archbishop T Ntongana

*President*

“There was no consultation with us from the SACC. Even as humans we are not for same sex marriage, let alone as Christians. It is contrary both to nature and to scripture. A man-to-man marriage is impossible.”

**Dutch Reformed Church (Nederduitse Gereformeerde Kerk)**

Rev Dr Coenie Burger

*Moderator*

“We are having a teleconference this evening [10 October 2006] on this matter with our moderation. However, I was not consulted on the SACC letter either in my capacity as the leader of one of the member churches of the SACC or even as an individual member of the SACC’s National Executive Committee.”

**Ethiopian Episcopal Church**

Rev B S Mame

*General Secretary*

“Same-sex marriage is not our position. We are not in support of it. We stand strongly by our doctrine that marriage is between a man and a woman.”

**Evangelical Church in South Africa**

Pastor Mboni Julia Taule-Mokati

*Leader*

“We do not support same-sex marriage. We as churches work according to the Bible, and same-sex marriage cannot go hand-in-hand with the Bible. As to the SACC statement, we were never consulted on this.”

**Evangelical Lutheran Church in Southern Africa**

Mrs L Sibiya

*wife of Presiding Bishop L Sibiya, speaking on behalf of her husband who was in a meeting*

“We do not support same-sex marriage and our denomination and sister churches have sent a submission to Parliament to that effect.”

**Evangelical Lutheran Church in South Africa (Natal/Transvaal)**

At the Lutheran Bishops’ Conference held in Cape Town from 6th to 9th June 2005, the nine bishops of ELCSA (Botswana, Cape-Orange, Central, Eastern, Northern, South-Eastern Dioceses); the ELCSA (Cape Church) and ELCSA (N-T) discussed controversies regarding “Same-Sex Marriages” and formulated its position on the matter as follows:

“Marriage is a God-ordained union between a man and a woman. Same sex relationships / partnerships should not be defined as ‘Marriage’, even if according to the law of the country, they may be given a legal character. We endorse the initiative and position of the Marriage Alliance of South Africa in this regard.”

**Evangelical Presbyterian Church in South Africa**

Rev Dr N J Tshawane

*Moderator*

“We are not supportive in any way of the SACC statement. We are against it. Our Synod is of a completely different opinion to the SACC. The SACC office should have created a forum for this to be discussed, but this never happened. That was not good. Mr Chauke, Chairman of the Portfolio Committee, is a member of our church and we are telling him that we are totally opposed.”



### **Greek Orthodox Patriarchate of Alexandria and All Africa**

Archbishop Seraphim Kykkotis of Johannesburg

“In recent times, we have been told that the issue of homosexuality is relative. We believe it is not a relative matter. In the context of our part of the Church and society, we see it as a behaviour that is expressly forbidden and roundly condemned in scripture.”

### **International Federation of Christian Churches**

Pastor Ray McCauley

*Chairman*

“I believe the majority of churches are not in favour of same-sex marriages.”

### **Methodist Church of Southern Africa**

Bishop Ivan Abrahams

*Presiding Bishop*

“In our church, unlike the Anglican Church which can put out statements from the Archbishop of Cape Town, we have Conferences, Synods and a Connectional Synod, all of which have covenanted to be on a journey of dialogue and further listening on this issue. We are not yet at a final point of consensus. However, we have done a letter to all our clergy saying that our official doctrinal position on marriage has not changed. And any clergy performing a same-sex marriage, even if a new bill sanctioned it, would be in breach of our denominational discipline.”

### **Moravian Church in South Africa**

Mrs Angeline Swart

*President*

“We share your concerns. Our Bishops are preparing a statement on this matter...”

### **Presbyterian Church of Africa**

The Rt Rev B N Mgujulwa

*Moderator*

“We are not in favour of same-sex marriage at all. It is not biblical, nor is it ethical.”

### **Salvation Army**

Commissioner Trevor Tuck

*Territorial Commander*

“The Salvation Army does not accept that the views expressed by Mr Eddie Makue represent the position of all SACC members and must state categorically that they certainly are not in agreement with the position of The Salvation Army.”

### **Southern African Catholic Bishops' Conference**

Cardinal Wilfrid Napier

*President*

“I do not believe that the SACC is doing itself or its member Churches any favour by issuing such a wishy-washy statement on the serious question of marriage according to the longstanding Christian tradition.”



## United Congregational Church of Southern Africa

Rev Simon Zazaza

*President*

“Thank you for your concern about the SACC General secretary letter on same sex marriages which troubled me from day one. The letter does not represent the views of the UCCSA nor does it carry our aspirations as the UCCSA has made its stand very clear in the 2006 March Executive held in Bulawayo, Zimbabwe. The UCCSA believes that **marriage is between a man and a woman.**”

## Uniting Presbyterian Church in Southern Africa

Rev William Pool

*Moderator*

“The UPCSA does not support same-sex marriage or the statement in the SACC letter, as sent to the Portfolio Committee. Our views on this are set out in a statement emerging from our General Assembly in September 2006. The statement opens: ‘The Executive Commission affirms that Christian marriage is defined within the UPCSA as an ordained covenant that exists between one man and one woman under God for life and holds this definition to be consistent with the authoritative rule of Scripture as well as the tradition of the one holy, catholic and apostolic church.’ Later in our statement, we also said that the ‘UPCSA does not support section 11 of the Bill in that it allows the option of the partnership being referred to as a marriage in the solemnisation thereof.’ The UPCSA statement adds this: ‘The conclusion inescapably to be drawn from this witness is that, according to the Christian understanding, marriage is: Ordained by God; Covenantal in nature; An exclusive relationship involving one man and one woman. The Church has been remarkably consistent in this affirmation, across the denominations and across the ages, in spite of other serious differences and disputes. This should inform us. It is fallacious to say that our current time is unique and different to all the contexts that have gone before us. Homosexuality has been a reality in all of them, condoned in some of them, but this has never led the Church to review its definition of marriage.’”

## Uniting Reformed Church of Southern Africa

Prof S T Kgatla

*Moderator*

“I was definitely not aware of the letter written by the Secretary General of SACC to Portfolio Committees on Home Affairs and Justice & Constitutional Development regarding same-sex marriage. He is certainly not speaking on behalf of the URCSA. It was unwise for the Secretary of SACC to make such sweeping statements on behalf of the Churches. I have read the whole document and I cannot understand how the Secretary could have handled a matter of such magnitude in that manner. We have a telephone conference this evening [9 October 2006] (moderation) to look at our response to the Portfolio Committees.”





27 January 2010

## **Michael's Abrahamic Experience Approximately April/May 1980 – Cambridge, Oxford, Wimbledon, UK**

John Tooke has asked me to share what was a very deep and important personal and Abrahamic moment in my life back in 1980 for his thesis.

### Putting this in context.

Putting it in context, SACLA1 had taken place in 1979, and its two year run-up, plus the execution of the conference itself, had left me absolutely and completely played out. I knew that if I didn't stop at that moment and take a meaningful break, I would be pressing myself towards either burnout or even breakdown. I was therefore very insistent that AE give me/us a sabbatical break which they graciously agreed to do.

Carol, our young children and I accordingly left for the US early in 1980 and headed for California where we were to be based for the first three months before going to Washington DC for one month, and thereafter to Cambridge and Oxford for one month each, these latter being spent in reading and writing time and in study with Bishop Stephen Neill of Wycliffe College, Oxford.

In terms of the work context of AE they were also difficult times, exceedingly so, because differences and gaps were building up for assorted, and mainly unedifying reasons, between AE South Africa and AE East Africa. Some of this inevitably carried over into tensions between Bishop Festo Kivengere and myself, as the two co-leaders of the work at that stage. Serious tensions had also developed between myself, along with the rest of the South African team, and Keith Jesson, then USA AE Director. Again, the reasons for this were unedifying and known to most people in the Partnership. There is no need to repeat any of that.

### An Idolatrous relationship with AE.

However, what made these months particularly trying and spiritually challenging was a sense developing in my own spirit that I had put AE and the ministry as a whole at far too important and primary a place in my life. Thus if something went wrong or was difficult in the work, I tended to see it as the end of the world or as the beginnings of the collapse of my own personal universe. In other words, in some ways I had begun to have a sort of idolatrous relationship with AE, and its inner workings, successes, failures, struggles etc became all consuming in my personal universe and all dominating in terms of the landscape of my own soul and life. For me AE was the means and vehicle by which I would bless the world and if something happened to AE or went wrong in it, then no matter what happened, I would not be able to bless the world generally or Africa specifically and my life could seemingly with reason be declared a failure.

In a nutshell AE had become my Isaac. As Abraham had been told by the Lord "*I am God Almighty; walk before me and be blameless .... and I will multiply you exceedingly*" (Genesis 17:3), so also had come the additional word: "*Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him*" (Genesis 17:19). Isaac was to be the vehicle of universal blessing and the trustee of the covenant promises of God. Not surprisingly Isaac came to mean everything in the world to Abraham.

### The Crisis for Abraham.

Imagine then the crisis for Abraham when the Lord says to him: "*Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a*

*burnt offering upon one of the mountains of which I shall tell you” (Genesis 22:2). That Abraham should have arisen immediately in obedience (22:3) is remarkable beyond the telling and one can scarcely begin to imagine his emotions as he approached the place of sacrifice with initially there being no alternative and visible ram caught in a thicket. The depth of Abraham’s emotions and anguish would have been beyond the telling or recording. Likewise the text is silent on the emotions of Isaac himself when the final point came of his being tied up and made ready for sacrifice. Neither the ancient text nor any other records for us what the young lad felt as he witnessed his father engaged upon the unthinkable and horrific project of slaughtering his own son.*

There is a divine discreteness here in this story which leaves us agnostic, bewildered and even grasping for verbal categories to describe what must have been going on between father and son and between the two earthly players and their Heavenly Father. But before God could be satisfied with the seriousness and fullness of Abraham’s commitment He had to wait until He saw that the sacrificial intention was so complete as to manifest total obedience from the Patriarch to his God.

#### The Forefront landscape of my soul.

In the early months of 1980 culminating in about the month of April when we were in Oxford, this story occupied the forefront landscape of my soul. AE in truth had become my Isaac and seemingly the Lord had to test in full measure my willingness to lay it down so that I might be fully free of idolatry in life and work.

Running side by side with the categories of the Genesis challenge was a similar New Testament counterpart in Philippians 2 which tells of our Lord’s self emptying and willingness to go as a servant to the Cross. Here in cosmic categories is our Lord’s own *Kenosis* and sacrificial self emptying. The Pauline text puts it this way: *“Let each of you not look to his own interests but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form He humbled Himself and became obedient unto death, even death on a Cross” (Philippians 2:5-8).*

Curiously enough I can remember almost the spot where I was cycling through Oxford on my way back from Stephen Neil’s rooms at Wycliffe College to our little Bonginkosi home belonging to Steve and Tonia Bowley where Carol and I were staying. Steve and Tonia had most unbelievably moved out so that Carol and I could have these weeks on our own in their newly acquired home. What a blessing it was and what a sacrificial and loving commitment from Steve and Tonia! Anyway, I was cycling through Oxford when the Philippians 2 passage exploded in my soul to carry the process forward of my own need for an act of self emptying and self humbling which would take me closer to the heart of God and further away from my own over weaning ambitions for ministry and my own exaggerated ideas of self importance.

#### Lay it all down – my/our organisation, my ministry, my home, and my country.

And I think it was then that into my soul for the first time came the sense that God might be calling me to lay down African Enterprise. He was going to ask me to **leave AE**. It seemed to me unthinkable beyond measure that the vehicle which I had go on to greater and higher things but without me and my involvement.

In the days and weeks that followed the feeling intensified. But some other things were added. Not only was I to lay down my Isaac of African Enterprise, but I was also

to **give up the work of evangelism** in which I had found both personal destiny and fulfilment, as well as a sense of accomplishment.

More than that, in evangelism and the required discipleship accompanying it lay my destiny and the one activity by which I would find meaning in life and indeed in eternity. For me everything was wrapped up in an activity more than it was wrapped up in the God who had called me to that activity. I was overwhelmingly devoted to the work of the Lord and neglectful of the Lord of the work.

Imagine then my consternation when the Lord seemed to be saying to me that He wanted me to lay down evangelism as well and think of another form of activity and contribution in life.

But that was not the end. The next thing the Lord laid His hand on was **South Africa and my place within my home country**. Once again I was wrapped up profoundly in my inner soul in both the tragedies and potentials of South Africa and in the contribution that I could bring to help my nation find solutions. So I thought about South Africa, prayed about South Africa, preached about South Africa, lectured on South Africa, dreamed of South Africa's healing and believed that I could and would make a meaningful and key contribution to South Africa's salvation.

And now here was my Lord asking me to lay down my country and be ready to leave South Africa.

In this He also laid His hand upon **our beautiful home of Namirembe**. Part of laying down South Africa was laying down Namirembe and being willing to move from it. In fact, even ahead of the call to lay down my country had come the call to lay down our home. Once again it seemed unthinkable. Carol had made a true place of beauty and a sanctuary of joy and delight not only for me and our children but for the endless guests who came through our home, either to stay overnight or to enjoy social occasions. To be sure our home was in its own way another Isaac, a means by which we could and would bless others and in a very special way. And now the Lord was asking for Namirembe as well. "Come on, Lord, lay off", I seemed to be saying in my soul. "Are you not going to leave me with anything?"

#### Stranded and naked, alone, perplexed, bewildered and stricken.

I confess it all became overwhelming to my soul. But the insistent challenge remained and would not leave me. Day and night the call was there to lay it all down – my/our organisation, my ministry, my home, and my country.

So where did that leave me? It left me stranded and naked, alone, perplexed, bewildered and stricken. But as I pressed through and as resistance gradually became resolution so I began to find a new freedom beginning to enter my spirit. Because now it was not me and all these things but just me and God. Nothing else.

Of course in the middle of all of this was an ongoing anguish and concern over the work, but intermingled with a strong notion that I was the one, and only I, who could fix it. Now God seemed to be saying that not only could I not fix and would I not fix it, but that it should all be left to Him for His sovereign dealings both with individuals in the work and in the ministry corporately.

#### My Abrahamic moment.

How well I remember a particular weekend when Carol and I had gone down from Oxford to Wimbledon to stay with my sister and brother-in-law, Olave and John Snelling. As always when I am in Wimbledon, I betook myself to the Common and



walked for miles. I was wrestling the matter through and I was heading towards making a decision of obedience. Somewhere along that walk in the vast and beautiful expanse of recreational and forested England, I reached my Abrahamic moment. I remember saying: “Yes, dear Lord, have your way with me. I will be obedient. And I here and now make the decision to leave African Enterprise, to leave the work of evangelism, to leave Namirembe, and to leave South Africa. I give all to you dear Lord and I stand before you stripped and free of all encumbrances so that you may have your way with me and that I may be fully obedient. Here I am, Lord. It is all, and I mean all, on the altar now.”

What I recollect vividly is that an extraordinary joy, lightness of spirit, and deep freedom exploded in my soul. I felt as if for the first time in decades I was walking unencumbered and uncluttered and uncommissioned for service in any way other than simply loving my Lord and making Him everything, but Everything, in my life. I walked along the paths of the Wimbledon Common

with the mist beginning to swirl around me and with joyful ecstasy of spirit. What the future held I did not know, but I now knew in a new way Who held the Future. I was His and His alone and I would walk with Him and Him alone.

I had to think about how and when I would make the announcement to AE of my resignation from the work and I found myself full of anticipation and excited wondering as to what exactly the future held. But whatever it was, I knew it would be good and I knew I was safe in the arms of my Lord whose will I had come finally to accept and obey.

I had to say that the sense of freedom from weight and responsibility was intoxicating. There was a strange ecstasy in just being a son with my Heavenly Father with no other obligation but to love Him and serve Him, no matter what. Would my servings be little or great, prominent or obscure, successful or failing, upfront in the public eye or obscure behind the scenes, I knew not. All I knew was that I was at a new place with my Lord and there was no ram or alternative sacrifice caught in the thicket. My Isaac was gone.

I then of course had to share this with Carol who in her own astonishing and resilient way was able to receive it, albeit with much bewilderment, along with her own typically sacrificial commitment to obedience. She seemed to be more readily at a better place with her Lord than I had been.

The following few days in Wimbledon were strange, almost eerie. I lived in a sort of state of suspended spiritual animation. The overwhelming sense was one of freedom. No longer was I weighed down or encumbered. I was free.

#### The irritating little man.

That following Sunday Carol and I went to church with Olave at a little Baptist church in Wimbledon. The service in every way was unmemorable, except for the sermon by a little layman with an extremely irritating speaking and preaching manner and a personality of awkwardness which irritated me beyond measure. I sat there wondering how I would cope with 20 minutes or half an hour of the man!

Anyway, he was speaking on Nehemiah and his call to rebuild the walls and city of Jerusalem. At first I was not paying much attention. But then I suddenly became riveted, as if all time and eternity had converged on that moment and on me and the irritating little man in the pulpit. And I realised that he was bringing me a profound and rhema word from the Living God to my life and soul. He was speaking into my



destiny. God was there. God was connecting to me. The voice of Heaven was reaching my soul again.

By the end of the sermon I knew the Lord had come to me and re-commissioned me back into African Enterprise and the work of evangelism. I knew also that He was giving me back South Africa, but He did not speak about our home of Namirembe.

By the time we left the church, I was re-commissioned, re-called, and re-assigned back into African Enterprise. Not only that, but where AE had become broken, and it had at many points, I was now to take up the task of rebuilding the walls of the work.

In many ways I couldn't quite credit what was happening because the decisions and resolutions of the previous few days and weeks had been so complete and the Rubicon of leaving the ministry seemingly irrevocably crossed. But now I was once again in a leadership role. Once more I had to take up the burdens, challenges and tasks relating to rebuilding the ministry and leading it forwards.

I was not to know at that point how much it would entail or at what cost. But I knew that my hand was turned afresh to the task.

#### The Return and the restoration.

As we got back to South Africa in the middle of 1980 there was still the issue of our home and even where we lived. Carol and I faced the possibility of moving to Johannesburg, maybe to hook up more to leadership ministries and to be in a more central and important location in terms of the country. We thought and prayed about it seriously. But then the Lord seemed to say: "No, I want you back in Pietermaritzburg." But there was still the matter of the house. We needed to let go of this treasured dwelling.

Having done all the spiritual work in ourselves necessary for that sacrifice, we set off one Saturday morning to downtown Pietermaritzburg to go and look at houses in the vicinity of African Enterprise. We looked and looked. And we looked genuinely. We were leaving our home and we needed to find somewhere else. But something extraordinary once again took place that morning.

By the time we had ended a morning of fruitless, soul-destroying and unsatisfactory searching, we got back home, drove in the gate and knew like we knew like we knew that God was giving us back our home, our beloved and precious Namirembe. We did not have to leave it. It was blessing indeed. And we have lived there happily ever after!

The spiritual journey over the previous six or seven months had been monumental for us and important beyond measure. But we knew now that we could go forward in new freedom. AE could never again occupy the idolatrous centre of my spiritual landscape or be the all important Isaac which could never be sacrificed or put aside. We knew that in new ways we had become the servants of our God and we were ready to obey Him, come what may. It had been a turning point experience in our lives.

Recipients: Please help in Celebrating and assessing the ministry of

## **MICHAEL CASSIDY.**

This measuring instrument is being sent to you as part of an assessment process for two particular chapters of a doctoral Thesis to be submitted to the Missiology Department at Pretoria University. The title of the Thesis is: **“Michael Cassidy: Lay Apostle to the Cities of Africa.”**

These two chapters will deal with an analysis of the responses from you, and others. In this enquiry we will seek to discover the way in which individuals, churches and society have experienced the ministry of the Gospel through the medium of Michael Cassidy. The first of the chapters will focus on how an ordinary Christian man who, who conducted his ministry as a layman, has provided the example of an inspirational life. Some of the surplus material from this enquiry may be used for a booklet that celebrates the life of Michael Cassidy.

The other chapter seeks an objective and fair assessment of Michael Cassidy and his ministry that could have instructive value for posterity and guide others to complement supplement, strategically modify or amplify the way in which his example is emulated or understood.

### **1. RECIPIENTS.**

This instrument of analysis will be sent to 7 different groups of people.

**1. Members of Michael Cassidy’s family** are an important and close source of assessment.

**2. Colleagues and friends** are combined as colleagues traditionally served for long periods in a close association of comradeship and friendship with Michael.

**3. Individuals affected by his ministry.** Most common in the assessment will probably the wide fellowship of those whose lives have been impacted by the many dimensions of Cassidy’s ministry.

**4. Leaders in the African Christian Church community** Cassidy has always worked with and profoundly acknowledged the local church and its leadership. He has rarely departed from the principle of partnership, including ministers in congregations, denominational heads and bishops, parachurch groups and organisations. This would include as well Conferences of churches or associations like the SACC, Pentecostal and Evangelical associations etc. Included in this would be teachers and researchers in academic institutions advancing theological training.

**5. Christian Leaders and Peers in the International realm.** Cassidy has always had a wide circle of others to whom he relates who have international influence in Evangelism, teaching or in encouraging the church toward faithfulness in Evangelism and Mission.

**6. Persons in civil society and business.** This category of persons relates strongly to these persons who are leaders in the world of politics or business or in areas of public life of in social service that are seeking to represent their faith in the wider secular world. These are essentially people who see their work and ministry for Christ as a Kingdom witness where they are in a world as lay agents. This is not the sphere of the church ecclesiastically speaking but the secular world.

**7. Other.**

### **2. THE SUBMISSION OF YOUR RESPONSE.**





Most of the forms will be submitted by e-mail. Responses should be returned by e-mail to: [jt37@mweb.co.za](mailto:jt37@mweb.co.za) . Persons receiving this should simply press the forward button on the e-mail line and fill out the form and sent it to the e-mail address above or else post it TO : J.V.TOOKE. P.O.BOX 13140. CASCADES. 3202.

THE EXTENT OF THE RESPONSE. Individuals receiving this may answer one or all of the areas of response

3. RETURN DATE. The replies should be submitted by August 31<sup>st</sup> 2008. It would probably be a good strategy to give it immediate attention within 24 hours. Postponements will work against you making a reply.

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## RESPONSE FORM.

FULL NAMES.

TITLE.

E-MAIL ADDRESS.

SELECTED CATEGORY. ( Choose the one or two which are most pertinent to you and the description (in 1 above. Recipients) Tick the box which describes you.

1  2  3  4  5  6  7

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WHAT YOU DO. Please fill out as much as you can or you feel is pertinent to you. If you can only fill out 1 area of response this is fine. The key is to go to experiences or thoughts that are uppermost in your mind and are real and alive to you.( Those getting this by post can write on the 2 reverse blank pages.)

1.A STORY, ACCOUNT OR HIGHLIGHT IN YOUR EXPERIENCE OF THE LIFE AND MINISTRY OF MICHAEL CASSIDY.

2.WHAT YOU REGARD AS HIS MOST IMPORTANT CONTRIBUTION/S. ( One or more of these as you prefer)  
Choose the area of contribution from the categories below and list and then write your assessment under that heading.

- A) Theological
- B) Socio/political
- C) Ecclesial ( effect on the church)
- D) Evangelistically in range and method?
- E) Historically
- F) In human relations.
- G) In leadership
- H) Pastorally.
- I) As a layman.

3. NEW WITNESS AND SPINOFFS. Do you know of any ministries or the rise of new witness within or alongside the local church that were stimulated by your, or other persons contact with Michael Cassidy?

4. WHAT WERE OVERSIGHTS, WEAKNESSES, FLAWS OR FAILURES IN YOUR ASSESMENT OF MICHAEL CASSIDY?

5. OTHER.



An Excerpt from the web page of Catherine of Siena Institute which belongs to the Dominican Western province and located in Colorada Springs.

Perspectives on Lay Apostolicity.

<http://www.siena.org/AboutUs.htm> .

This community supports a theology of the lay apostolate. In their self understanding they assert the following definitions.

**What is an Apostle?** An apostle is a "sent one", someone who is entrusted to fulfil a task while *acting in the name of someone else*.

**Is the term Apostle only reserved for the 12?** The word "apostle" was widely used in Scripture to refer to many followers of Jesus who spread his message. Most commonly, it refers to the twelve men chosen by Jesus to be his closest disciples. The twelve Apostles were entrusted with the teachings of Christ and the authority to found and govern the Church. They were the first bishops.

The Pope and bishops are successors to the Apostles and hold the apostolic office to preach the gospel to the whole world, to guard and pass on the apostolic faith, and to nurture the Church.

The term "apostle" is also used of Christians who were the first to bring the faith to a particular place or people. For instance, Mary Magdalene is traditionally called "the apostle to the Apostles" because she announced the resurrection to the Twelve. St. Francis Xavier, a priest, is recognized as the apostle to Japan, and St. Nino, a lay woman, as the apostle who first brought Christianity to the Georgian people of the former Soviet Union.

*"For this the Church was founded; . . .that she might bring all men (and women) to share in Christ's saving redemption. All activity of the Mystical Body directed to the attainment of this goal is called the apostolate, and the Church carried it on in various ways through all her members"*  
(Decree on the Apostolate of the Laity, 2)

The apostolic mandate of a lay man or woman, like that of bishops and priests, is received from Christ himself through the sacraments. Lay Catholics are apostles in their own right.

(Decree on the Lay Apostolate, 3)

**What is meant by the term "apostolate"?** Christians are called apostles because all Christians are called to play a personal role in the Church's mission. This role is called an apostolate.

An apostolate is (according to the Pocket Catholic Dictionary by John A. Hardon, S.J.) "The work of an apostle, not only of the first followers of Christ but of all the faithful who carry on the mission originally entrusted by the Saviour to the twelve to make disciples of all nations." (p. 26)

The document on the laity from the Second Vatican Council is entitled Decree on the Apostolate of the Laity. Another way to put that would be "Decree on the Work of Lay Apostles".

*"Each member of the lay faithful should always be fully aware of being a 'member of the church' yet entrusted with a unique task which cannot be done by another and which is to be fulfilled for the good of all." (The Vocation and the Mission of the Lay Faithful, 28)*

**What is unique about the mission of a lay apostle?** The apostolate of lay Christians is different from the apostolate of the clergy or of religious. The Church teaches that lay Christians have a **secular character**. "A secular quality is proper and special" to lay men and women (Dogmatic Constitution on the Church, 31).

**What does the Church mean when it uses the word "secular"?** When the Church uses the word "secular" she does not mean "worldly" or "anti-spiritual" or "anti-God". In Catholic theology, the word "secular" is a positive term that refers to all that pertains to this life and this world. The secular is the earthly rather than the heavenly, that which is human rather than divine, the created and visible and temporal rather than the invisible and eternal.

**How a "secular quality" is considered proper to lay people?** To say that a "secular quality is proper" to lay people means that lay Christians are the members of the Church who have a special call and responsibility to evangelize, transform, and order for good all that pertains to the secular--that is, to this life and this world.

**Does being a lay apostle mean I have to turn away from the world?**

Often, the secular world is seen in opposition to service of God, and people commonly think that they must somehow "leave the world" to exercise their calling. But in fact the contrary is true. Lay Christians are *particularly* called to find God and to serve God through involvement with the people and situations of this life. This issue was debated at great length during the Second Vatican Council. The following summarizes some of Church teaching on this matter:

There is an eternal value and significance to this world. This life is where the first fruits of the Kingdom of Heaven appear (Decree on the Apostolate of the Laity, 5).

The whole Church has an "authentic secular dimension. . . .Deeply rooted in the mystery of the Word Incarnate" which all her members share in different ways (The Vocation and the Mission of the Lay Faithful, 15).

Temporal things are to be honoured because they are good in themselves and aid human beings (Decree on the Apostolate of the Laity, 6).

Healing this world and bringing it to the fulfilment that God intends is part of the redeeming work of Jesus (Decree on the Apostolate of the Laity, 5).

We are to seek to "consecrate the world" rather than have "contempt" for the world (Pope Paul VI, To All Religious).

There is a path to holiness that is truly secular - the path of spiritual transformation through loving, prayerful work in the midst of and for the sake of the world (Dogmatic Constitution on the Church, 41).

Lay Christians have a special call to bear witness to priests and religious of the great value and significance of this world in God's plan (The Vocation and the Mission of the Lay Faithful, 55).

### **How should the lay apostle "apply the faith" in the world?**

In Catholic understanding, grace builds on nature. Redemption does not eliminate or replace our sinful humanity but heals, perfects and exalts it. The consequences of sin are corporate as well as individual. It is God's will and joy that we be saved from the bondage of that sin and made fully alive, free, and loving both as individuals and as communities. Although our healing and happiness will only reach completion in heaven, they begin now, on earth!

*"The fundamental objective of the formation of the lay faithful is an ever-clearer discovery of one's vocation and the ever-greater willingness to live it so as to fulfil one's mission." (The Vocation and Mission of the Lay Faithful, 58)*

## RESPONSES TO QUESTIONNAIRE FROM THE AFRICAN ENTERPRISE COMMUNITY IN AN ASSESSMENT OF MICHAEL CASSIDY.

In canvassing views and perceptions about Cassidy members of the AE teams were approached with the questionnaire mentioned in Chapter 10. This was sent to colleagues and AE Offices where an option of participation was given. What follows are excerpts from a number of written assessments produced from the survey described in the Chapter on Joy. These excerpts are filed in alphabetical order in the data derived from the survey.

From Tanzania came this contribution from Grace Masalakulangwa's

1. As a leader, Michael had a high credibility of leading an African Team because of his testimony, his highly developed tools of analysis, and the fact that he was called by God to start-up AE Ministry.
2. To me Michael Cassidy has not only been a leader but a caring father. His caring and loving attitude has been tremendous.
3. I can strongly say that Michael is a wonderful prayer warrior. He doesn't just pray for something or somebody but he ensures that prayers yield results – A good example of this fact, is that Michael prayed for me to get a husband until it happened.
4. Michael's gift of writing is a great tool of reaching out to many un-reached in Africa and at the same time it is useful for discipleship and mentoring
5. Michael has a great sense of humour which makes people around him feel good, even if life is not that easy. I personally thank God for this gift in Michael.
6. Michael's role as a father and husband remains unchallengeable – He has been a great model to the rest of us – busy for God but available to his family.

Weakness.

One major weakness I can point out in Michael as a leader, is his failure to make difficult managerial decisions – (he is too good to everybody). I believe Michael doesn't want to hurt people although he is good at speaking the truth in love.

Orpheus Hove team leader from Zimbabwe writes this.

### a) Positive Contribution to Africa:

Dr. Cassidy's leadership impacted the rest of Africa in many different ways, it's difficult to summarize in few words.

He displayed a true Servant Leadership in Africa, a humble spirit and team work. He stuck on to his initial vision and calling.

He has touched lots of African leaders both clergy, political and community leaders by his humble approach. He never took "no" for an answer in his pursuit to reach the top leadership of Africa.

Those who rubbed their shoulders with him would never remain the same. He produced many young leaders throughout Africa.

### b) Contribution to AE.

He contributed immensely in the ministry of AE in Africa. He challenged national boards to be active.

It is through his love and patience that made AE what it is today. If it was not for his vision for Africa and team work, AE ministry would have long split into two different ministries, (Eastern and Southern Africa) His forgiving and forbearance brought us where we are today as a ministry.

He had a vision to set up all these national teams.

He taught all of us how to run a ministry by faith as we saw him trusting the Lord for every cent of the ministry. He said, "When God calls a ministry into being He will also supply the resources"

c) Contribution in my own life and ministry:

Michael had time for every member of the team and a listening ear

He challenged me to read, he is a reader and writer.

From him I learned to be open and to be myself

I was greatly influenced by his passion and zeal for preaching.

His love and concern for Africa is a big challenge.

d) His Weakness and lack of understanding:

Administration in not his best part of ministry.

Too loving, caring and spiritual to deal with some chaff, conflicts, struggled with exercising authority.

There are very few individuals either in the Bible or in church history who take up their calling with a sense of self sufficiency and confidence. Some of Cassidy's 'fainting fits' have been mentioned in a former chapter. This comment from an e-mail from Paul Birch, a founding team member, is insightful as well as historically interesting.

Michael's leadership abilities might seem to be based on a very secure sense of self, but I doubt that that is really the case. I believe that his confidence results from a real dependence on God's ability to lead him. In our first year together at Fuller Seminary Michael took on the responsibility of heading up the Fuller Mission Fellowship, a student organisation that tried to promote interest in working for Christ overseas or outside our own culture.

There were no senior students who were interested enough to carry on this group which had previously kept mission work in the consciousness of the student body. There were virtually no mission courses in the seminary at the time so it seemed to Michael and some of the rest of us

that there was a clear lack in preparation for what God might be calling some graduates in theology to be involved in. Naturally speaking,

Michael was not the most likely person to head up the FMF. He had just arrived in the US from overseas, he was a new student in a demanding course, and he was a relatively new Christian himself. However, there was a clear need and it seemed that God had called Michael to fill the gap.

As it turned out, the missions' agenda was kept alive in the minds of the students during that school year (1959-1960) and other students from the same class as Michael inherited the leadership in subsequent years. By 1962 there was a visiting mission professor invited to join the faculty for a year and ultimately, from that beginning, the School of World Missions at Fuller sprang up.



No one could have predicted this outcome and the vast influence it has had on missions work around the world. God, however, used an unlikely leader to shelter the seed of His work when it was still not recognizable and blessed the faithfulness of Michael and others to extend the message of the Gospel. Leadership, as exemplified by Michael, is not necessarily the initiation of grand ventures, but may consist in faithfully carrying out simple tasks so that in God's time He may bring them to fruition.

In relation to the above, Cassidy commented as follows.

I was approached by seniors from the student body Council who asked me (implored me actually) to take on the FMF leadership. This was a prospect which terrified and appalled me but which I finally accepted.

David Cohen on the Australian board says this in an e-mail response.

In leadership – The strengths could be seen to be weaknesses in terms of leadership. My instincts tell me that there have been times when a more directive leadership would have been better for AE and for the Kingdom. And yet, his commitment to sharing leadership, in the first instance with Festo Kivengere, and in subsequent years, with other African colleagues, does show his true colours. Servant leadership are words that ring true of Michael, in my estimation, and current plans to have such training at the Pietermaritzburg Centre reflect that emphasis.

Malcolm Graham the administrative counterfoil to Cassidy's ministry is probably better placed than most to assess Cassidy's leadership.

I was Michael Cassidy's Administrator for the AE ministry for nearly 2 decades. We were generally accepted as a model of how a Christian ministry should function. Michael Cassidy as founder provided excellent overall leadership, primarily, spiritual matters and the direction of the ministry, and I handled the necessary admin.

Michael had the grace to acknowledge his weaknesses on occasions. One of these was his being so caught up in what he was doing, that he failed to

hear others His deafness in the latter years, compounded this minor fault in his complex make up.

His acceptance of others at face value caused quite a few headaches for AE. The fact that folk profess to be Christian, is for him, all that is necessary. He occasionally wouldn't accept the advice of others that sometimes, persons selected for key positions were wrong for AE. He is just too kind and ever so accepting of anyone who loves Jesus. The AE Team concept helped him to avoid a few situations that would have been serious.

Mike Odell who stood in as an interim Team Leader in the post Manley period says this in an e-mail.

There may have been times when decisive action has been avoided, leading to confusion and lack of direction among the leadership team, or dealing with support-country situations (I think of the UK and the USA) that may have been dealt with differently; a possible flaw could have been a perceived inability to balance life and ministry, work and leisure, by taking on impossible loads sometimes creating the impression that he was getting through by the 'seat of his

pants' so to speak. Time out for thinking, and preparation, and praying seemed to be at the expense of his inability to say 'no'

It seems that the question of finding persons to share the burden of leadership has been a major issue around which leadership occurs. It seems that the appointment of leaders and their subsequent disciplining into roles or accountability is a factor.

David Richardson a former member of the South African team and now the Director of the Canadian office shares this in an e-mail sent on Sept 29<sup>th</sup>.

Michael inadvertently, and I believe unintentionally, sometimes judged as mediocre (B+ or B-) some of the best work given by his greatly under sourced staff/colleagues. In MC's mind these critiques may have been intended as an incentive to "do better next time". However, there was a failure or blindness in MC to recognise the A++ effort, and in fact, the quite amazing preparation and outcomes of the AE missions. Several people on the receiving end of such "B" grade assessments were hurt and demotivated by the judgements. When the BGEA and Luis Palau teams heard from AE Missions Directors how many ministry opportunities were set up, with just 2 or 3 people doing the lions-share of the work, they expressed their surprise and admitted that they had 20+ staff on their set-up teams and they spent between 6 and 10 times more money on their urban missions.

Michael has one other "positive-negative" weakness and that relates to his overwhelming support for and championing of newly appointed staff. There is a "blue-eyed" boy/girl capacity that will not allow MC to think or hear negatives about that new person. This 'honey-moon' period for new senior staff continues for a year or more and indeed this blindness has

resulted in his not responding quickly to the mistakes that AE made in regard to some senior appointments in both teams, and support offices, over the past 2 decades. To fix some of these errors would have meant direct confrontation with local Boards, and in other cases an admission of a problem long before any action was taken. When MC is in this mode of seeing the new appointee as "blue-eyed" even his most trusted colleagues find it hard, or impossible, to help him see the problem. I think that even his wife would recognise this tendency. I believe harm has been done throughout the AE partnership over the last 3 decades by this 'failing'. However, the Lord has preserved us and by His grace the name of AE has been protected, in spite of the internal pain and sense of failure.

Richardson courage in sharing this is commendable. This comment together with others seems to arise in Cassidy's own search for a suitable replacement for himself. There is a great dilemma surrounding who leads in Christian organisation. The world of business has developed perceptions about suitabilities and places like Cambridge and Michaelhouse do strongly suggest that one should find individuals who are brilliant, successful and great catches with powerful networks.

Leadership does require ability, training, excellence etc. What Richardson's contribution and others seem to imply is that these qualities and 'window dressing' often make people unsuitable to lead. They become too individualistic and focussed on own goals to succeed in the A.E. context of team who may have degrees of mediocrity. Trusting too much in the patinas of competencies and impressive C.Vs seems to lead to denouements.

Richardson points to the minor miracles those individuals without too much ability. Indeed mediocrity can develop into excellence and he suggests that this is often overlooked and trumped by the hope placed in professionals. This hope seems rarely to be consummated.

Mike Woodall who gives major leadership in the Partnership as its present CEO writes with a good insight.

I think some of Michael's good points sometimes lead him to less than great outcomes. I think particularly of some choices in personnel which are probably as a result of Michael's giving people the benefit of the doubt. These have not always worked out for the best.

The same characteristics of love and compassion probably work against the best interests of the organisation on occasions when tough and sometimes difficult decisions need to be made relating to personnel matters.

Being a visionary means that Michael has new ideas flooding in all the time and, of course, I have already mentioned the tremendous work done

in setting up major conferences with other organisations. I think that there have been times when it would have been good to follow through for a longer period before embarking on some new venture. As a consequence, the long-lasting fruit not only of AE but perhaps also of other institutions, may have been in some way diminished.

It would have been good for Michael to have had the opportunity to develop his writing ministry a little more. This is a great way of communicating to large numbers of people and in recent years, it hasn't happened to the extent I would have hoped. In part, this is because many of his colleagues have not seized the vision of getting the written word out.

## RECOMMENDATIONS TO AFRICAN ENTERPRISE.

### 1. A.E.LEADERSHIP STRUCTURES.

This thesis is a condensation of Cassidy's thought and a summary of his witness. It functions therefore as an introduction to a legacy that should be constantly accessible to remind and inspire. So I would think a distribution to funding and ministry offices would be important. It should be placed in a glass case in each office so that it is always accessible and not gathering dust in a cupboard or on a shelf. All Cassidy's works should also be available either in the case or nearby for reference and reading as the primary works to which the thesis refers.

New board members and team members, interns foxfires etc should be encouraged to refer to this as orientation and a pan-history of the founder and the work in Africa.

### 2. WIDER DISTRIBUTION TO EVANGELICAL LEADERS.

Thought should be given to distribution to Evangelical seminaries and training institutions that might wish to be stimulated to further reading and research in the Cassidy legacy and writings. This might be apposite in the Lausanne Movement.

### 3. THE CASSIDY FOUNDATION or, THE CASSIDY FELLOWS.

I am struck by the power of the Fuller Foundation originated by Charles Fuller the founder of Fuller Seminary, The Graham Center, The C.S. Lewis Institute where significance is remembered and fostered. Often these have a specific purpose, often supported by the family to cherish the work and renew and even foster financial the ongoing impact in future generations of individual through scholarships, special lectureships, libraries, fellows and so on. These create networks with ongoing impact. Indeed. Examples of these might be the William Carey Library, The Leadership Network linked to McClaren and the unique Harvey Fellows programme of the Mustard Seed Foundation which is aimed at future Christian leaders in secular domains. The idea of fostering this example in the areas of work such lawyers, physicians, politicians, educators, economists, social workers etc is intriguing and needing reflection.

This foundation could also stimulate research into perpetuating the distinctive of Cassidy's witness in the Cities of Africa.

### 4. THE LAY SOURCE FOR VOCATION AND MINISTRY.

I have referred to the way in which Cassidy uses the evangelistic meetings to summon persons in the meetings to come forward and offer themselves for new commitments to minister and commit their lives to a vocation. Often Cassidy urges consideration of the ministry ordained ministry. My belief is that in the hundreds of evangelistic meeting organised by the 10 teams in Africa consideration should be given of modifying this so the options presented strongly include the prospect of a vocation by persons in lay mission in the model of Michael Cassidy.



The Pan-African ministry is reorienting the training ministry of ministry around the idea Master Training models that Cassidy observed in India on a recent visit. The Master training Programme should in my view focus strongly on groups of individuals who may respond in evangelistic rallies. This would also mean that the principle of Evangelism as the door to wider mission would eventuate and that the Word principle of proclamation would issue in the deed dimension of outreach that the motto “Serving the Church in Africa through Word and Deed” applies.

#### 5. THE MEDIA LIBRARY AND ARCHIVE.

This reference deposit has 7000 or more tapes and videos and CDs that are all related to Mission and evangelism One task that arises from the thesis could be the gathering together of all reference material that records the teaching and preaching of Cassidy into a FOUNDERS MEDIA COLLECTION.

Cassidy’s writings and historical memorabilia of a written or printed nature should also be gathered into a suitable accessible archive deposit.

#### 6. A MENTORING MOMENT.

With time running out as Cassidy gets older a mentoring strategy needs to be considered which maximises the opportunities that still exist for a while in the future that allow the vision, Spirit, calling and heart of Cassidy to be rooted in the lives of younger leaders. This could flourish in Leadership Training Centres.

## RECOMMENDATIONS TO THE METHODIST CHURCH.

Denominations are also parachurch structures which are necessary and acceptable because they serve local congregations. Their concerns are almost entirely focussed on the pragmatics of establishing and maintaining churches and recruiting, training, financing through stipends and pensions, placing and disciplining ministers. So by its very nature the Methodist church is a huge associational conglomerate in which the minister is centred.

Ministers in turn tend to be church centred. That is they work to maintain and develop the ministry plant so that the people in the pew are attracted, retained and nurtured and share in stewardship and find their notch in the church's ministry and in its organisational continuation. The laity are engaged often in programmes that are multiplies to provide service opportunities that may rise from natural and spiritual gifting.

There exists in the Methodist Church an Order of Deacons with about 34 members who can be ordained into ministries and functions that are similar to that of ministers but with less status. (Conference minutes 2010 pg 179.)

There remains a confusion (or a division that is purposely fostered) about roles and collegueship. These deacons tend to have more of a supporting function that draws them to a pastoral ministry. Formally this was an order for deaconesses but males can now be admitted. They function as gap fillers or adjunct staff.

There is also an Order of Evangelists and Biblewomen. These are also a category which is parallel to ministers with less status whose stipend is less. These attract a large number of members who do not have capacities to manage the higher academic demands and criteria to be ministerial candidates. They, like deacons, often do the work of ministers but confusions rein regarding their relation to circuits and congregations. These ministry participants are often strongly focussed around spiritual and didactic work as the nomenclature implies. Many hope for progression into further status in the church and even graduation into the ordained ministry. Local preaching is a first step to this. Stipend scales are markedly different.

There are also associations for Youth Leaders and Youth Pastor and which appear in the connexion. These provide outlets for promising leaders to enter the youth work in well financed congregations. These young people are often seen as anomalies because they are not ordained nor do they get benefits from circuit and connexional structures. This means that they don't get recognition in the Denominational organisation. Youth Leaders may also function as low cost adjuncts to congregational ministers. They might be the most missionary expression of a congregation in their work in schools and with a highly receptive part of the population.

In addition to the above there is the extraordinary movements related to gender in congregations using the vernacular. These are the Women's Manyano and the Young Men's Guild. These movement are attached often to the leadership of ministers and ministers wives and have enormous capacities to mobilise church membership often in relation to church centred needs.

The Mission Unit.



This unit does very good work under the leadership of fine Methodist leaders who have a good understanding of mission especially in fostering city mission, drug abuse intervention and an Aids ministry. This has pioneered partnerships through chain of Hope and Children Homes. The mission unit also pioneers new churches in Lesotho and Angola. Relief and development and contact with government agencies is included. One million Methodists engage four individuals to be the forerunners and actors in mission.

#### The Order of laity.

This order was initiated to give a place for laity in the Methodist Connection which could stimulate a concept which would engage lay people in significant ways. This order, formerly run by minister, does not seem to have a report in the 2010 yearbook. It has had a weak impact as its relation to the primary work of the denomination around the ordained ministry makes it irrelevant.

#### The Connexional Youth Unit.

This unit also does fine work with a small staff including economic empowerment , HIV AIDS prevention and care, content guidance to youth, children's ministry, university ministry and a search to integrate diverse cultural groups.

#### The Order of Christian Service.

This order was originated by Jack Cook who sought through its purposes to stimulate individuals to be open to God's calling in mission and ministry. The order would then nurture and help persons with these calling to be placed in service and sustain them for periods of ministry. This order often enabled persons to be placed in service before ordination into the ministry. This too was a structure subsidising the Methodist Connection in the cost of supporting the primary players in the church...the circuit minister.

All of this points to the primacy of the pastoral ministry and to the focus on the provision of a modality structure for a multi-generational community. There is an upward striving in many communities toward engagement in church structures. There is a higher echelon of ordained ministers to which many in the lower echelons aspire and indeed they often see themselves on lower rungs of the ladder toward this. The ministerial class protect their status and privilege fiercely.

The ministry of the church is still rooted in old missionary habits of giving non ordained persons important ministry functions with little or no remuneration. These persons might be local preachers, evangelists, youth pastors, the Order of deacons and to some extent the women's Manyano and the Young men's guild. These are servants to and less than circuit ministers. Some of the innovations related to the above might include.

#### .AN INVESTIGATION INTO THE STRUCTURAL THEOLOGY OF THE CHURCH.

There needs to be a conversation started around the sociology of mission in the local congregational context.

1. A re-examination on the ideas of a church centred and a church based ministry at congregational level and its relation to local community.
2. A consideration of the model that suggests that ministry structure is related to what Snyder calls Charismatic Character of the church. Namely that the idea of the parachurch needs to be integrated into the understanding of what a local church is.



3. This releases the extraordinary range of ministry prospects and possibilities that are found in natural and spiritual gifting. The Ralph winter explication around sodalities and modalities needs also be reviewed with the idea that the Modality of the local congregation needs to be open for the creation of intra-church, (rather than extra-church associations and organisations and parachurch organisations.) and be set free from the captivities of church-centeredness through the realignment of the ministry to be church and community based. Churches thus become a base for a journey of mission to everyone, anywhere and in multi-any form design. (I would not assume an arrogance that suggests that these do not exist in Methodism. These would become models for imitation. A prime example the Methodist Central Mission in Pretoria. The ministry of Dr. Gavin Taylor is exemplary in his understanding of and exposition Urban Ministry.
4. The introduction of idea of Lay Apostolicity in institutional form that is represented in three possible ways. ( See appropriate chapters)
  - i. Denominational Level
  - ii. In Cities.
  - iii. In local congregations.
5. The identification of a LAY LEADERSHIP NETWORK that fosters fellowship and an independency of life and action that produces a powerful lay influence that is not cowed by the ministerial paradigm and who sets lay people free for mission. This would not subvert the local congregation but enrich it.
6. An enlargement of the role of the Methodist Training Institutions that enable and foster Lay Apostolicity and equips lay people to be crossing barriers in the market place. The growth of Sodality structures could be enhanced and modulated in these institutions.

At the Manila Lausanne Congress in Manila a Chinese Christian Lee Yih pointed to the fact that in the USA there were more than 100 lay affinity groups. That is means the presence of organised and structures or community a varied lay-engagement in mission. He made this telling and graphic comment.

### **The frog and the Lizard. A simily.**

Have you ever noticed how differently frogs and lizards acquire their food? The frog sits and waits for the food to come to him. When an unlucky insect happens to fly by, he simply sticks out his tongue and reels it in. If the lizard sat around like the frog, however, he'd starve to death. So he goes out into his world and hunts.

Now the frog in this analogy is the Vocational Christian Worker. He goes off to seminary, gets a degree and goes on staff somewhere. Before you know it, ministry opportunities are coming to him and he has his hands full. In fact, when big frogs come to town they have to hide in hotel rooms or they'll be swamped.

The lizard, on the other hand, is a layperson. Ministry does not come seeking him out. Instead, he must move around in his environment; assess his sphere of influence;



establish friendships; serve people; and, once he has earned the right to be heard, be ready to give an account for the hope that is in him.

I think the main problem today in world evangelization is the under-utilization of the lizard. And a big part of the problem lies with the frog. Let's face it, he has a tendency to steal the show.

What's more, the layperson looks at the Vocational Christian Worker and says to himself, "*I can never be as great as that.*" And he's probably right as long as he defines the ministry in frog terms!

The lizard needs to know how God can use him as the lizard that he is! And when he catches that vision, when he learns that evangelism is not an event but a process, and when he tastes the joy of seeing a friend find the Saviour, he'll never want to give the ministry back to the frog again!