

## **THE FAMILY AND THE FUTURE OF A NATION**

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The theme that I am asked to address is the family and the role that that plays so think about that as we go to prayer. "Dear God, may the words of my mouth and meditations of our hearts be acceptable in thy sight O Lord our strength and our Redeemer, Amen."

As I was growing up I thought that the primary function of getting saved, the primary reason for becoming a Christian was to prepare to go to the next world. I thought that becoming a Christian was getting ready to die. I remember the minister standing up there and shouting at me in the front row. I was 12 years old at the time. And he was yelling: "Are– you–ready–to–die?" I'm 12 years old!

Of course there is that dimension of the Christian faith that prepares us to meet the Lord and if you do not know Jesus Christ as your personal saviour you are in a very precarious position because you do not know when this life will end or when the Lord will return and the time for decision making will be over. But I have to tell you this: the primary reason Jesus came into the world to rescue you from sin and to make you and me into new creations is so that He might have a people through whom He could change this world that is, into the world that ought to be. That's what it's about. He came to create a people through whom He could alter history.

And as we talk about that we come to the issue of the family. But before I get to the issue of the family, I have to tell you that the Apostle Paul makes it very clear in the seventh chapter of 1 Corinthians that if you want to serve Christ most effectively, stay single. Now, whenever they do these family things I have got to let the single people here know that you are in the best position to serve Jesus Christ. Not married people. That's not my teaching. That's Paul's. Don't blame me. Blame Paul. Paul looks at guys like me, guys like Cassidy who are married and says: "I know what your problem is. You suffered from lust. And it was a good idea for you to marry rather than to burn with lust." So if you look at Michael Cassidy say: "Poor man, he just couldn't control himself." Better to marry than to burn, thank the Lord for his wife who saved him from perdition.

But the Bible is clear that once you get married you find yourself torn. Anybody who is in the ministry knows that there is only so much time in a day. And when you get married there is a tension between what the family requires and what the church requires and what the work of Kingdom requires. And nothing can be worse than to have children grow up full of resentment because the mother or the father are so involved in the work of the church that they have no time for them. Don't neglect the family. You say if you pay attention to the family I'll keep the church, I'll keep God. Well, if it's a choice between cheating your family and cheating God, cheat God because God can handle it, your family can't! I'm glad I'm out of here because I can just see tomorrow's paper: "Campolo says cheat God." I didn't mean that.

When we look at the family in today's Africa, we have to understand that it's falling apart for a variety of sociological reasons in addition to the spiritual reasons. We are becoming an increasingly urban society, people are moving out of villages into the great urban centres. Urban explosion is taking place and what every sociologist knows is that urbanisation tears families apart. The extended family, the consanguine family as we call it in sociology, tends to disintegrate when you come to the city.

Another thing, once you move off the farm and into the city, you have no need of children. I didn't say we don't want children. I don't say we don't love children. I'm just saying who needs them? In the United States it costs a lot of money to raise children. You say: "What are you saying, Campolo?" I am saying that it is very important for the Christian Church to stand up in the midst of urbanisation and realise that when we speak the Word of God about the family and about the importance of children and the significance of the family, we are really running counter- cultural and we are bucking certain sociological trends.

In the context of all of this, there are certain challenges that the Church must accept. The first is this: that it must accept the challenge that we must teach a kind of love that transcends romanticism. Western romanticism has become the basis for marriage, and Western romanticism, which we call love, is not very lasting.

Don't get me wrong, I was very romantic the day we got married. Intensely so. I grew up in a Baptist Church and we sang this song: "Be careful little hands what you do." Do you know this song? "Be careful little hands what you do, for God is up above and He's looking down in love so be careful..." That song ruined my dating life. I mean I would be in the car and I'm ready to make the move on the girl. You know what I mean, Michael, don't you? I mean, you know what I mean. Ready to make the move. And I would hear this voice from heaven saying: "Be careful little hands what you do." So the day I got married I was, in US language, "hot to trot". I was incredibly romantic but let me tell you people, romance cannot be the basis for marriage because romance is an on-again-off-again, thing.

You say: "Not if you marry the right one." There's the great Western myth, the "right one". You ask your mother: "Mom, how will I know when I have met the right one?" Every mother says the same thing. "When you meet the right one, you will know." That really clarifies everything. That clarifies everything.

Hey, gang, it doesn't end there. Three weeks before the wedding, she says this to you: "Are you sure?" The invitations are out, the presents are coming in. You are dead meat. As I told the young people this afternoon, I don't know what it's like to come down the aisle, I know what it's like to be up front, everybody you ever knew is out there. You look up the aisle, this woman dressed in white, who on this occasion you hardly recognise, is coming at you and she is wearing this demonic grin on her face and you are saying: "God, what am I doing here?" And even if you were an atheist, at that moment God will speak to you. You will hear a voice from heaven saying: "Too late, sucker."

The truth of the matter is that it doesn't really make any difference because whether a marriage works or doesn't work does not depend on how romantic you are on the day you get married, it is how committed you are to live out the will of God in the relationship. How committed you are to that person you are taking. Romance is a very on-again-off-again emotion. I mean you wake up one morning, look across the bed, she won't be awake, her mouth will be open, the hair will be hanging down, and as I said this to the young people this afternoon, she'll wake up first and look across the bed and there will be no hair hanging down.

Romanticism feeds into a sexist culture. And we as Christians must stand opposed to that sexist value system that lies behind romanticism. I was at the beach with my wife and a friend and his wife, and a young woman in a bikini walks by. And he nudges me and says: "Hey, Tony, look at that. Now that's really something." I'm a passivist, otherwise I would have killed him, because if that young woman in a bikini is something what has he just said to his 60-year-old wife – and he has said something, hasn't he? He has said something. These are values that the Church must stand against: the sexist values that come across the media that encourage a romanticism that is not a good basis for marriage.

We have, instead, developed a Christian kind of love. Christianity has something very unique to offer here. The Holy Spirit has something very unique to offer here. There is a kind of love that is generated through the power of the Holy Spirit that can be had no other way. There are other kinds of love but there is a new unique kind of love that comes from the Holy Spirit described in the fifth chapter of Galatians; it is the first of the fruits of the Spirit. And I'll tell you how it works for me.

I wake up every morning and I pray. Not like I do at night. At night I read off a list of non-negotiable demands to the Almighty. I mean, you know how Protestants pray, we make up these lists. I think of my little boy, when he was a little kid he comes in one night and says: "I'm going to bed. I'm going to be praying. Anybody want anything?" Don't get me wrong. I do make my requests known unto God, but I don't think God is waiting to be informed. I don't think when I say: "Sister Mary is sick in the hospital," that God is up there waiting to say: "I didn't know that! Which hospital?" God knows what you have need of before you even ask. I make my requests known to God at night.

But in the morning...I have learned from my Roman Catholic brothers and sisters of a kind of contemplative prayer that emerges out of the pre-Reformation saints, people like Julian of Norwich, people like Theresa of Avilla. I have learned how to be still, which is very important for me because I am not a still person.

I love the morning and I lie there in absolute stillness and you know what I do. I don't ask God for anything. I just say the name Jesus over and over again. I have to say His name because I have to drive back the animals. You say: "What animals?" The animals of a hundred and one things that are waiting to be done. That rush in to consume my consciousness. The minute I wake up I have got to drive them back and create what the Celtic Christian call "the thin place", where there is no room for anything but Jesus. I have to say His name over and over again because in the morning I have to surrender myself to the Spirit. I just

lie there and let Jesus love me and let Jesus invade me. When was the last time you gave Jesus 10 minutes to love you. Just to lie there and say: "Love me, Jesus, here I am, love me, love me." You need that. You say: "I believe that Jesus loves." Hey, it's not enough to believe it, you've got to feel it. And I want to feel Jesus come in. I want to feel that Holy Spirit invade me. I want to surrender and let Him pour Himself into me. In the morning I surrender to Christ. I know there are people here who say: "I did that many years ago at a revival meeting." Oh come on, you have got to surrender yourself anew every day. And in stillness and in quietude, I ask Jesus, not the Jesus of history, but the Jesus of here and now, the Jesus who was alive, the Jesus who comes to me through the power of the Holy Spirit to invade me and possess me.

In that moment several things happen. If that love is going to be in me, I have to be cleansed. Now let me give you a bit of Einsteinian physics. Einstein said that time is relative to motion. I don't know whether you know relativity theory. But according to Einstein, the faster you travel the more time is compressed. If I put you in a rocket and sent you into outer space travelling at 170 000 miles a second and said: "Come back in 10 years," when you returned you would be 10 years older and all the rest of us would be 20 years older. If I sent you into outer space travelling at 180 000 miles a second, when you returned our 20 years would be compressed into one day of your time. If we got you travelling at the speed of light, 186 000 miles a second...now we can't do that because as you approach the speed of light your weight and your size would expand in a geometric progression (I tell you that because don't let anybody ever say "you're fat", just say "I'm travelling too fast!"), but if I could get you travelling at the speed of light, 186 000 miles a second, all of time – from the Alpha and the Omega, from the beginning and the end – would be compressed into one eternal now. Everything would happen now.

You say: "Why did you tell us that?" Because I believe Jesus being God when He hung on Calvary's Cross. He was and He is simultaneous with you right here. You say: "But there are 2 000 years separating me here and Jesus on the cross back there." But at the speed of light these two moments are one, compressed into the same moment.

That's why Jesus could say: "Before Abraham was." He was not in the past tense or a future tense, the name of God is "I am what I am." God never was, God never will be. For God, time is no more, all time is compressed into one eternal now which means that right now, if you will let Him, Jesus will reach out from Calvary and touch you.

You say: "I believe He died on the cross." He took the punishment historically. Historically it's a done deal. I was waiting in an airport in Richmond, Virginia, and there was this elderly black man sitting there sound asleep and there was a guy working the crowd with the Four Spiritual Laws and he got to this guy and woke him and he said: "Excuse me, Sir, are you saved?" The old man said: "I think I'm saved." "That's not good enough", he said. "Can you tell me exactly when you were saved?" The old guy said: "Oh, not exactly. It was almost 2 000 years ago." Now that's good theology. Was it settled on the cross a long time ago? Were all your sins taken away, blotted out, taken care of, punished back there? That's what Jesus did for you.

But I'm not here to talk about what Jesus did for you. I'm here to talk about what Jesus can do TO you right now, for though you got forgiveness because of the cross right here and right now, you can surrender and let Him reach out and touch you and like a sponge absorb everything that is dirty and dark and ugly in your personhood. 1 John 1:9 says: "If you will confess your sins, He is faithful, He is just, He will forgive you (we all believe in that, the creed says that, but it says more than that) and He will cleanse you." You are forgiven, people, but don't you need cleansing? Can't you name the things in your life right now that need to be purged? Don't you need for Jesus right now to reach out from the cross and touch you and like a magnet draw out of you the dirt, the dark, the ugly things of your humanity and make them His own. No, Jesus not only took the punishment for the sin – listen to what it says in the Bible, the Bible says that He who never sinned, on the cross became sin. He becomes everything about me that is dirty and dark and ugly. And here's the other side: He gives back to me all of His righteousness. That's why I'm not afraid to die. Because I know I am going to walk to the Throne of Grace boldly.

If you come to Philadelphia where I live and you walk down the street, you better learn how to walk boldly. You've got to stare people down, see, intimidate them. You say: "Do I really have to?" That's why you people get mugged when you come to Philadelphia. You walk around with that big South African smile. We kill people like you. You've got to walk boldly. When I get to heaven I'm going to say: "Out of my way angels, out of my way!" And I'm going to walk boldly to the Throne of Grace. And He's going to (according to the book of Jude) present me to the Father (I love this) faultless! I can just see it. "Father I want you to

meet my friend, Tony, the perfect one." I hope my wife is there.

In the morning, I surrender and I allow Jesus in the stillness and the quietude to reach out and cleanse me and as I am cleansed the Holy Spirit explodes inside me. See, I believe the Spirit is already in you. The problem is that sin, according to Scripture, quenches the Spirit, smothers the Spirit, stifles the Spirit, but as you are cleansed the Holy Spirit explodes inside of you and Jesus says: "It shall be in you like a fountain of living water."

One morning I got up. I was so alive with the ecstasy and the power of the Holy Spirit from this time of quietude where the Spirit poured into me. I was electric. I went down to get on an aeroplane and I got there late which means they gave me a middle seat and there were fat guys on either side of me. And they had already claimed the armrests. You know you have that little fight for the armrests – they had them. I looked to my right and here was this guy biting his thumb, beads of perspiration...I knew I should talk to him..."Excuse me, Sir, I can see you need Jesus." I can never pull that off. But I did the next thing. I was filled with the dynamism and the power of the Spirit. The love of God was radiating. So I didn't say anything. I just leaned on him. And I let it flow. You say: "What are you talking about? You're acting like the Holy Spirit is some kind of power that flows out of you?" I am not ashamed of the Gospel of Christ – it IS the power.

You say: "I'm not sure I get this." A woman walking down the road. She sees Jesus. She is diseased. She gets down on her knees and reaches out and does what, touches the hem of His garment. Jesus stops and says: "Who touched me? I felt power go out of me." You say: "But that's Jesus." And the eighth chapter of Romans says: "And the same power that was in Christ Jesus shall be in your mortal bodies."

So I leaned on him and I let him have it all the way to Chicago and when the plane touched down I said: "Lord, if you want me to talk to this guy you going to have to give me a sign." I know you people are big on that sign stuff. I don't know what I was expecting...the flight attendant to turn into an armadillo...I don't know. I said: "I need a sock."

No sooner I had said this than this guy turned to me and he said: "Mister, I am in deep trouble. I need God." I was looking for something more specific. And I took him into the cafeteria at the airport, and over the next hour-and-a-half I led him into a personal relationship with Jesus. But listen, I wasn't able to win him to Jesus because I had the right words or the right techniques. I did not come to him in excellency of words – I came to him in the power of the Holy Spirit. And may I tell you that's what I am talking about when I say: "When you surrender to Christ let Him cleanse you and fill you with His Spirit." There is a power called the power of love that flows out of you, and when you have got that you are able to love in a new way.

I always say to my students at the university: "Do you know the difference between looking at a person or looking into a person?" Young guys look at women. "Hey, look at that." But as you get older you learn something else if you have any wisdom at all. You learn to look into a person and I always ask the men: "When was the last time you sat down and looked into your wife's eyes and reached down into the depth of her being and connected?" And you say: "I don't even know what you're talking about."

Then you better get into the Holy Spirit. Because there's a kind of spiritual connectedness which is what the Bible is talking about in love. And when you win in the power that the Holy Spirit gives you to love you can reach into a person and down into the depths of that person's life and connect with the innermost recesses of its being. Then the person is no longer an "it", a "thing", an "object". Suddenly, the person takes on a quality of sacredness, and you realise that in that encounter you are not only experiencing the person, but you feel God connecting you.

And that's what holds a marriage together in the midst of an urban culture that tears families apart. That's what holds you together: the love of God. Oh, the love of God. You couldn't do it, you couldn't measure the love of God, it's so great. And when that is alive in you, you have a capacity to love in a way that transcends romanticism.

And incidentally, in dealing with this whole Aids crisis, it's not just that we have to take action. We have to change attitudes. And I'll tell you how to change the attitude. When the Holy Spirit is really alive in you, whenever you look at the other person if you look closely enough, you will sense Jesus in that person waiting to be loved.

I'm walking down Chester Street in Philadelphia and there is this dirty man who is kind of schizophrenic, half-crazy, rotted food in his beard – I mean he was filthy – and he is holding in his hand a cup of McDonald's coffee and he spots me and he says: "Hey, mister, you want some of my coffee?" I looked at him, I looked at his dirty cup, and I did not want his coffee. But I knew the right thing to do was to affirm his generosity. So I took the cup, I took a sip and I gave it back to him and I said: "Hey, you're pretty generous giving away your coffee to people you don't even know. You don't even know me and you're giving me your coffee, what's gotten into you today, fellow?" He said: "Well, the coffee today was especially delicious and I figure if God gives you something good you ought to share it with people."

I thought oh no, no, no, no, this guy has set me up. It's going to cost me \$10. I said: "You want something in return, don't you?" He said: "Yeah, I want a hug." I was hoping for the \$10! I put my arms around him and he put his arms around me and then I realised something people, he wasn't going to let me go, he was holding on to the back of my jacket. He was holding on. People were passing on the street. They were staring at me hugging this bum. And I'm embarrassed. And then I fell under conviction. Because I could hear the voice echoing down the corridors of time saying: "I was hungry, did you feed me? I was naked, did you clothe me? I was sick, did you care for me? I was the bum you met on Chester Street, did you hug me? Because if you failed to do it to the least of them you failed to do it unto me."

Hear me people, when you meet somebody with Aids, this is what Mother Teresa said: "Look deeply into that person's eyes and you will have this eerie awareness, if you are filled with the Holy Spirit, that Jesus is staring back at you. And Jesus is saying: 'What you do to that person you do to me. I am there waiting to be loved.'" It will change your attitudes towards people with Aids. You will no longer see them as pathetic creatures that you have to help out. You will see them as reverent creations of God in whom Jesus chooses to present Himself to you sacramentally. He comes to you through that person and you will not say: "Am I noble? Will I help this person in my nobility?" Instead you will ask: "Am I worthy? Am I worthy?"

And when you begin to look at the Aids victim with holiness and reverence and when you begin to sense that Jesus is there waiting to be loved, waiting to be embraced, is this not what it says in the 25th chapter of Matthew? It's the only description of Judgment Day: how you handle people who are poor, who are oppressed.

Jesus was once confronted with some Pharisees who said: "Here this man who is sick who has got this illness, whose sin is it? His, or his parents?" Jesus doesn't even want to deal with a stupid question like that. He said: "Don't even think about that. This is an opportunity where God can be glorified." That's what Aids people are. They are a precious opportunity to glorify God by treating them with sacredness, with reverence and embracing them and knowing that you are embracing Jesus even as you do it.

The second thing we must do if we are going to get back to family work is we have got to create an economic sub-structure for it. Nobody wants to talk about economics. We act as though we preach to people and say: "Be moral, moral." Big deal. Here is a 17-year-old girl whose mother and father have both died of Aids. She has a 12-year-old sister, two younger brothers. She is the only means of support. There has got to be some pious person who comes along and says: "You mean she's selling herself into prostitution, she's working for a taxi and she is a prostitute?" I got to tell you, I don't approve of that but there is something noble about a girl who is willing to lay down her life for her brothers and sisters.

You say: "Well, what do you suggest?" I suggest that it is up to the Church of Jesus Christ to create a decent job for that young woman. And you cannot call her to repent of her sin without doing that. Repentance is two-fold. Repentance is turning away from something and turning to something. When you tell that girl to turn away from prostituting because it's the only means of support, what do you have to offer her to turn to? Do you have a job for her?

Now at this point I have got to tell you something. We are all waiting for somebody else to create the jobs. The government. The corporations. It won't work. It's up to the Church to start small businesses and cottage industries that indigenous people can own and run themselves. It can be done. We started an organisation some 14 years ago called Opportunities International. It was started by a guy named Al Whitaker, who was the president, the CEO, of a milling corporation. One breakfast morning, his wife looked across the table and said: "Al, is this what you want to do for the rest of your life?" He said: "Why?" "Making shaving cream and deodorant. Is that what you want it all to be about?"

When he came home the next morning, he said: "That question so upset me that when I left the office

today I resigned as Chief Operating Officer.” That slowed her down. And he started this thing called Opportunities International to go into communities like your townships with its no employment and create small businesses and cottage industries that people could own and run themselves. Listen to this: in the last 14 years, Opportunities International has created three-and-a-half-million jobs for poor people in the Third World.

Now I want to tell you something. What would happen if the churches of Jesus Christ co-operated, trained people, trained young men and women? Don't go to work for the big corporations, don't go after the big bucks. Go to the poor, go to the needy, create small businesses and cottage industries that they can own and run themselves. What would happen if out of this convention 3 500 000 jobs were created in the name of Jesus Christ in South Africa? Would it change things? You can't end poverty by simply giving away money. There's only one way to get rid of poverty and that is to create jobs. Agreed?

You say: “Yes, but education...” Give a man a fish, he eats for a day. Teach a man to fish, he eats for a lifetime – on condition he has got a pond filled with fish to fish in. But what's the point of educating people for jobs that don't even exist? And that's going on all over South Africa right now. Forty per cent unemployment in this country and nobody else is doing it, it is time for the Church to stand up and say: “We can do it.” Now it's going to take co-operation between whites and blacks, particularly those of you white people here who are from the Dutch Reformed Church, because your church has a lot of money. That's true. Presbyterians are richer than Baptists, I'm Baptist. You don't have to be Baptist to go to heaven, amen? But why are you taking a chance, that's what I would like to know?

Be this as it may. There's money there. I'll tell you what else the Reformed Church has: it has an older congregation with lots of people over the age of 50 who have been retired because of affirmative action. These are accountants, these are lawyers, these are entrepreneurs, these are business people. And all they are doing is playing golf. A game where you chase a little white ball because you are too old to chase anything else. And it's time for pastors to get these people together and say we have the financial resources, you've got the skills, we are going to connect with some Pentecostal church in that township. And you say: “But we're not Pentecostal.” Well I'm not Pentecostal either. I talk so fast they think I'm speaking in tongues but I'm not Pentecostal. We've got to connect with them, they're out there in that community and we've got to link with them.

I'll tell you the first business we ever started. It was 20 some years ago and it was in the Dominican Republic, in a slum area. I got 16 women together and we started a little factory making sandals out of discarded worn-out car tyres. We told the kids that every time they bring us a worn-out discarded old automobile tyre we will give them 50c. It wasn't long before we got every old worn-out tyre in Santa Domingo....then we started get a lot of new automobile tyres! But we were making sandals and we were able to market those sandals in the United States, and it created income and it created dignity. And it created a means for women to support their families in a place where nobody else gave hope. I got to tell you, if the Church is going to offer hope, we have got to pray. But James says it clearly. If somebody is hungry and you say: “We'll pray for you,” he says what good is that? You had better come up with something better than that. Prayer must be attached to action. And action must be empowered by prayer. This is what we must do.

At the university where I teach we actually started a graduate programme, an MBA programme, to train people to just go and work among the poor in Third World countries and in the urban situations in America to create jobs. You can't get rid of crime – that's one of the giants – without creating jobs. Is it a surprise that your crime rate is going up when you have got 40% unemployment. What would you expect? Is it a surprise that there is increasing violence when you have got an unemployment rate of 40%? Does this surprise you?

I've got to tell you this, we need to deal with these issues on a spiritual level but the Church is called upon to do more than that at this crucial stage in history. And we will be judged in terms of how we respond to the poor. And the only way to really eliminate poverty is to create jobs for the poor and the oppressed.

I mean, don't get me wrong, I like missionaries coming over here and we have a lot of work in Haiti and the Dominican Republic, but I have got to the point where when a youth group says I need to go down and help out down there, I say: “Stay home, give us the money, we'll build the school. We don't want to take jobs away from Haitians” Right, that's what you do, don't you. You may ask me: “Well, what are you suggesting?” I am suggesting that people have skills and capabilities and the task of the Church is to empower the poor, not to do it for them. That's where we have to move. That's what we have to do.

Incidentally, if any of you are interested in that MBA programme, there will be some folders up here and you can pick them up and write to me and we'll get you on board. But we need a new generation of missionaries who will do this sort of thing.

We not only have to have a Church that teaches a new kind of love, we not only have to have a Church that empowers people economically so that they are able to take care of their families. They are able to take care of their sisters and brothers, they are able to live with dignity which is what the Kingdom of God is all about. Read Isaiah 65:17, where it talks about the Kingdom of God and it's a society where everybody has a job. When we talk of a kingdom without jobs, it's not God's kind of kingdom.

The last thing is that the Church must challenge, challenge families to understand what they are all about. Raising children is the highest and noblest calling in the human race. And we have minimised it. When I taught at the University of Pennsylvania, we had to go to these faculty get-togethers, these cocktail parties. I hated them, first because I don't drink cocktails and secondly they were always so snobby. There would always be some colleague of mine, some PhD in sociology, who would get my wife. You don't want to mess with my wife. She is the most articulate person I have ever met. And I remember one saying to her: "And what is it that you do, my dear?" And my wife looked back and said: "What do I do? I am socialising two homo sapiens into the dominant values of the Judaeo-Christian tradition in order that they might be instruments for the transformation of the social order into the kind of eschatological utopia that God willed from the beginning of Creation." And then she said: "And what is it that you do?" And the other woman said: "I teach sociology."

There is nothing more noble than raising children. And let me add something here. Raising children is not a woman's job. It is a bi-parental job. Husbands and wives need to be equally involved. Any man that says raising the children is your responsibility has abdicated a responsibility given to him by God. It's both parents working together, sharing the responsibility, doing the dishes together, scrubbing the floors together, changing the diapers together. This is real liberation: to share in that responsibility, that bi-parental responsibility. We have got to let men know that it doesn't take a man to get a woman pregnant. It takes a man to raise children. And there is a big difference between the two.

But every family must have a mission. I've got to tell you, if you study organisational management you will find that every family must write out a missions statement. I know that our family did. We sat down and wrote out a missions statement. What do we as a family want to accomplish for Jesus Christ? And we spelt it out very specifically. When I talk to people these days it bothers me. I talk to mothers and I say: "What do you want your children to be when they grow up? You know what they tell me? "I want my children to be happy." Happy! Kind of makes you puke, doesn't it? Happy.

You see I grew up in a strict Italian family. You say what has that got to do with it? My father really didn't care whether I was happy. I would come down in the morning, and bang! "What's that for? I didn't do anything." "You will!"

If you were to ask my mother and father what they wanted their son to be when he grew up, they would have said: "We want him to be a servant of Jesus Christ reaching out to the poor and the oppressed with the love of God." That's what they would have said They told me that.

When I grew up I can remember my mother saying: "You were born into this world to serve the poor and the oppressed in the Name of Jesus. DO YOU UNDERSTAND?"

You say: "You can't tell a child what to do. You can't tell a child what to be." Hogwash!! Everybody else is telling your kid what to do. Everybody else is telling your kid what to be. Does the peer group tell the kid what to do, what to be? Does television tell the kid what to do or what to be? Everybody is telling your kid what to do or what to be – except you! It's about time you stand up and say: "As for me, and my house, we will serve the Lord."

Your kid may rebel, you say. "He will rebel if you try to force your kid, he will rebel." Of course the kid will rebel. That's what kids do for a living! That's their thing – they rebel! Your job as a parent is to carefully define for them what it is they are supposed to rebel against.

You say: "That sounds crazy." No, if you study dialectical change you will find there is thesis anti-thesis synthesis. You provide the thesis – this is what we are about. The kid provides an anti-thesis – "No way." Out of the tension between the two, as any sociologist will tell you, there will emerge a synthesis that will

incarnate the best values of both. I don't want my kid to do his own thing nor do I want my kid to be carbon copy of me. I want him to be unique expression of the values of Jesus Christ as I have presented them to him along with his individuality to create something unique, a synthesis between the two. We need that.

Parents, you are doing a bad job. I listen to parents. You know what they tell you kids. They say: "Go to school and get a good education." Have you heard that? And if you ask why, I know what they are going to tell you. If you get a good education you will be able to get a good job. And if you get a good job you will make a lot of money. And if you have a lot of money you will be able to buy a lot of stuff.

People, your children should get a good education. But the purpose of a good education is not in order to have the credentials that get the job to make a lot of money. The purpose of an education is to further equip them to serve other people in the name of Jesus Christ. That is what an education is for. My Bible doesn't say: "Study so that you can make a lot of money." My Bible says: "Study to show yourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Does your family have a mission?

Well there was more I was going to say but I've run out of time and all that stuff.

But I just want to say these three points in conclusion. We need a Church that challenges young people and older people, and all people, to a deeper kind of love, a spiritual kind of love, a love that comes from a purged heart where the Holy Spirit explodes inside of them and it can flow out of them.

We need a Church that creates an economic infrastructure that makes family life a possibility. And we need families that have a renewed sense of mission, a new sense of calling, that the family is a mini-church that has a calling to make its members into ministry people in the world. And if that happens we will change the world. It's got to go at that point. It's got to happen now. And I'm into world changing.

When I came in, about five people said: "Are you going to tell that famous story?" I have made my whole living on one story. They invited me here just to tell one story! It's about my home church. You have been a very good audience. But you're not like my home church. I belong to an African American church in West Philadelphia. I didn't join it. It was a white church. But you people all moved in on my neighbourhood. You kept on moving in and all the white folk moved out. And we were the only white family left. My father wouldn't leave the church. He had donated the offering plates. We weren't going to leave them to you!

And it's fun to preach in my church. It's been fun here, but not like my church. My church is about this size but the deacons sit right up front. And every time you say something good the deacons yell: "Preach, preach, brother, preach." I would have done so much better if my deacons had been here today. And the women in my church, when you say something good, they do this, they wave in the air and they go: "Well", that's all, just "Well". You say: "That doesn't sound like much." You get 50, 60, 70 women go "well", your hormones bubble.

And the men in my church, when you are, as my pastor says, when you have "gotten down" they actually stand up and they point at you and they yell: "Keep going, man, keep going, keep going, keep going." I don't get that from white people. White people do not yell "keep going", they yell: "Stop, stop."

Once a year in my church we have this preach-off. You don't even know what they are. That's when you get about seven or eight preachers and you preach back to back to see who is best. You never say that, you say: "It's for the glory of God." But we know what it's about. And people it was my turn and I got up and I don't want to brag, people, I don't want to brag, but I was good. I mean, I knew I was good because women were going: "Well..." and men were going: "Keep going," and the deacons were yelling: "Preach", and I feed on that stuff. The more they did it the better I got. The better I got the more they did it. I kept getting better and better and better. People, I got so good, I wanted to take notes on me. And when I finished the place exploded, there was cheering and clapping and when I sat down my pastor hit my knee and he said: "You did all right, man, you did alright!" I said: "You're next, pastor. Are you going to be able to top that?" He said: "Son, sit back, cos your old man is going to do you in."

Now people, I don't want to knock it, but I was so hot that day I didn't figure anybody could do me in. That sucker got up and for the next hour-and-a-half, he did me in, with one line, just one line over and over again: "It's Friday, but Sunday's coming." Doesn't sound like much but you weren't there. He said it was Friday. "Friday Jesus was dead on the cross but that's because it was Friday. Sunday's coming, so I want

you all to keep going, keep going.” That’s all he needed. He took off: “Friday, Friday people are saying ‘as things have been, so they shall be,’ but that’s because it’s only Friday. Sunday’s coming.”

Friday, Friday, the evil giants, the dark giants we’ve been talking about today. They rule the world and they think they are in charge, but people I’m here to tell you, it’s only Friday. It’s only Friday. Sunday’s coming.

I thought I’d get a little more out of you than that. I think we have got to dehonkitise this crowd here. I’ll give you one more shot.

A bunch of folks meeting at the Show Grounds in Pretoria in the name of Jesus cannot change a nation, cannot turn history around, but I’m here to tell you, it’s only Friday. Friday. Friday. Sunday’s coming!!!

People, he had us going. When he finished that sermon I was totally exhausted. I still remember him ending by yelling: “It’s Friday.” And all 2 000 of us in that church yelled back: “Sunday’s coming.” And that’s the good news.

When we are people with mission, when we are people who are inspired by the love of Jesus, when we are willing to take the realistic stuff for economic development on board, when we are willing to be realistic in this world, the world will change and it’s got good news and the good news is here for you to be clear. I want to hear from you people, I want to hear from you, the good news is this: “It’s Friday!”