

JOURNAL OF AGGRESSIVE CHRISTIANITY

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Editorial Introduction

by Stephen Court

We've completed our fourth year at the Journal of Aggressive Christianity. We've come a long way from the tiny office and finicky Internet of Captain John Norton in Russia as he pieced together articles we'd scoured the earth to find for the edification, challenge, and stimulation of Salvationists and others worldwide.

We've added a couple of technical competents to the crew to make sure things work: Dan Demare and Major Don Grad. But that is not all.

As of the past issue, JAC had produced 23 issues, featuring 205 articles and 70 writers representing 10 countries. Nearly 20,000 readers had been spurred on to love and good deeds since its founding as the world's first ever S.A. cyber journal. It has also broken news reports, and interviews some of the most interesting Salvationists in the world, including generals and commissioners.

This issue builds on our expanding base. There are enough articles to keep you reading until the June issue. If not, check our Captains' Blog, updated several times a week, at armybarmy.com.

Our feature this month is on RATIONS. We've interviewed ten warriors to find how they nourish themselves spiritually with God everyday. This will be a blessing and encouragement to many, so read closely.

We've also interviewed Michael Collins, an intense, fruitful warrior with international impact. Be inspired by his experience and vision.

Major Richard Munn offers us his credo. This is a solid bulwark of why we believe what we believe and fight the way we fight.

Paul Mergard describes his Mission Team campaigning and how it got close to home. Look around your neighbourhood and see if there are any similarities.

Captain Charles Roberts explains how The Salvation Army is retooling for the post-modern world. How does this match your experience?

Canadian Centre for Bioethical Reform President Stephanie Gray argues why graphic pictures are necessary in the War of the Womb. JAC readers know that we are committed to fighting on behalf of the thousands of unborn babies who are murdered daily in government-supported, society-condoned clinics throughout the world. This article from a commander in this struggle shows us some of the exigencies of the war.

One of our readers has submitted a prophetic word entitled New Heart, New Spirit. Please read it with an open mind.

James Pedlar unpacks the upcoming transfers in Appointments, Authority, and Accountability. This is essential reading for cabinet members everywhere.

Commissioner Wesley Harris continues his occasional series called Proverbial Leadership, the ingredients of a forthcoming book of the same title.

Captain Robert Marshall sheds some personal light on the first Bible Study of a series.

Leonie McDonald testifies to the impact of first-hand mission experience in the wild, demonic Schoolie frontline in Australia.

Todd Bentley takes some time out from saving the world to consider the relationship between Intimacy, Fruitfulness, and Anointing.

Leadership Trainer Phil Wall writes current history and extracts a lesson for us all.

Clive Stapes Lewis spoke to a bunch of college students years ago. Here's the transcript of his challenge, 'The Inner Ring'.

Kathy Allen concludes this issue with a prayer, Take Back Your Army. Enjoy. Tell your friends. Let's use this issue to gird on our armour and empower our fight for the salvation of the world.

In the meantime, a dormant war reawakened in Iraq. Pat Cocking, of The War Room, has offered some good advice for Christians. We leave you with her words:

It is very important that Christians stay focused in the midst of this time of turmoil and upheaval. Individuals might find it easy to reach into the mind for opinions and reasonings concerning the political decisions currently being made, but, strong focused prayer is what the Spirit is calling for. Of course, in the midst of this type of crisis, talk and communication regarding the situation is inevitable but a posture of prayer and the release of faith-filled intercession will bring about the purposes of God.

Focus on the Lord's greatness and stand firm in faith concerning His love, righteousness and sovereign power. This will keep you in perfect peace and Godly perspective in the midst of tumult. Encourage each other to pray more and share opinions less. JESUS IS LORD!!!

The following directives might be helpful to you:

1. Exaltation of Jesus through worship and praise. Worship will help you to focus on the greatness of God.
2. Decree Psalm 91 as a Psalm of protection. Hide yourselves, your loved ones and your nation under the banner of the Lord's promises.

3. Pray for the Lord to impart "wisdom from above" to all leaders, politicians and military strategists.
4. Pray for the righteousness of the Lord to prevail against deception and wickedness.
5. Believe for the light of the gospel to expose deeds of darkness -- believe for truth to prevail and for all false motives and hidden evil actions to be exposed.
6. Pray for the protection of innocent lives and intercede especially for those in Iraq (both the citizens of the nation and the military troops). Believe for a revelation of Jesus Christ to visit those who are in the nation and for a great harvest of souls.
7. Pray for an increased call to prayer and intercession to fill the lives of believers all over the world. Pray for the gathering of God's people unto focused, faith-filled, tenacious prayer.
8. In Jesus' name bind fear and call for faith to arise in the nations.
9. Pray for an increased revelation in the hearts of people everywhere concerning their need of Christ -- awareness of mankind's complete dependency on the true and living God.
10. Pray for the spirit of humility to clothe God's people everywhere and for politicians and military strategists to humble themselves before Him at this time.
11. Believe for the dispatching of angelic majesties.
12. Pray for the knowledge of the glory of the Lord to fill the nations.

"If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on the earth. For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory." Col 3:1-4

PAT COCKING
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FEATURE FORUM

Spiritual Rations! An Army marches on its knees.

Spiritual Rations! An Army marches on its knees. And yet we don't usually talk about this private affair with God. So JAC asked 10 warriors of various levels of experience to share anonymously their daily experience with God during rations. Take time to read this stimulating, challenging range of accounts and dream yourself. To avoid pride or hero worship, we've changed names. Enjoy...

Each person was asked the same questions of: Where? When? How? and also to identify any thoughts on what they pray, what they read, and how they listen

Hudson:

Where: When:

Anywhere, and everywhere! I am up at 5:30 am for work, home at 6:00pm then supper, and hour with my 2 children , an hour with my beautiful (and adoring) wife, and then bed for everyone. There is no "block" of time that is consistent everyday for a devotion. So the place always changes with exception of the outdoors. That is by far the place that I feel my King's call and hear His voice the most. Sometimes I will lock myself in the bathroom with my bible to get some alone time, or recently out to the shop when I can, to do some studying. The only real consistent time I have had this past year is at work... What a blessing!! My boss will not start the work day without first giving our best time to the Lord. Minimum and hour up to 2 or more hours we worship, read God's word and sit and practice listening to His voice. Each 10 hour day is also filled with bible, teaching and worship tapes. For that I am truly blessed.

My God is an All Consuming Fire, there is not one single part of my day that my thoughts and words are far from Him. I literally "steal away" time to be with Him as I would a lover.

All in all not very methodical, actually very sporadic! but full of passion!!!

How:

What: I start with worship, and usually end as well. There is a certain stirring of my soul, and a breaking of what I feel like at the time when I speak to my King of His beauty and worth. As for strategy in reading God's word.... none. No 4 day, one year or six hour plans. I can't see ever doing it that way for me either. Right now I am in the gospels, as I have a burning to know my Jesus more intimately. But I might read a couple chapters one day, and then camp on the next chapter, or even a few verses that God is speaking through for a few days. Absolutely no system there. In fact there are a few psalms that I have read through consistently over the past couple of years, and they still speak to me and reveal Christ. God and God alone has planted a hunger in me for His Word. It is not a quick read for me at all. My only goal is to apply the Word of God to my life, to live out what He speaks to me.

No matter how much I study, pray, seek, listen, worship, cry, shout or gaze into heaven, the more that He shows of himself, the more I realize that my God, my King is truly surrounded by thick clouds of darkness. In His unsurpassable greatness... I am humbled. At 32 having been in the shadow of His wings my entire life, I feel as a child that knows nothing about his Father. And I believe that after 10 thousand years of looking upon His glory I will just begin to know Him.

Grace...

Where:

Home. Typically in living room, kitchen, or bedroom, depending on availability.

When:

Preferably morning, but I've been having difficulty with this over the past 10 months. It then has become a late evening ration.

How:

Pray. Read. Look for personal applications and meaning. Pray.

What are you are reading:

The Bible (Acts right now). I also like to read from other Christian authors (Ravi Zacharias- JESUS AMONG OTHER GODS right now).

What you pray:

I start with the Lord's prayer, pray for immediate family and branch out to friends and to national and global issues. I've been praying about gifts lately- it has to do with a group study I'm in.

How you listen:

Not well enough.

Any disciplines or devotionals, timelines, strategies (e.g. for covering the whole Bible, etc.):

I've done the Bible in a year a few times, but not for a while. I'm just trying to make sure I am getting bread daily, but the quantity has been varied. I do keep track of what has been read, so I know that I covering all the basis- it's just taking a lot longer to get through.

Emma

When I was in Training School, we had a weekend event called "Change the World School of Prayer." Dick Eastman was the guest speaker (on video) and we were encouraged to commit to pray 1 hour a day for the rest of our lives. I took the challenge and started the next morning. I still have that signed covenant sticker on the inside cover of one of my Bibles. If we are to give God 10% of what we have, then 10% of our day would be 2 ½ hours! One hour shouldn't be too much to ask of us. The book which taught about what to pray for a whole hour was: *The Hour That Changes The World: A Practical Plan for Personal Prayer*, Dick Eastman, 2002, Chosen Books, Grand Rapids, MI.

To make a long story shorter, this prayer plan became the point in my life where I began to really connect with God. I still recommend the updated edition of this book to this day.

At one point in my life (a few years ago), I was praying from 5 AM to 7/8 AM every morning. Rarely did I take a break from this schedule and I began to develop quite a pride in my accomplishment. One morning, I heard the Lord speak to me very clearly, "Stop praying." I understood it to mean I should not continue my pattern of prayer, but I couldn't believe what I was hearing. I continued my habit.

The next morning, when I knelt beside the little radiator in my basement (it was cold down there!), I hit the proverbial "brass heaven." God was not there, He did not speak to me; I did not sense His presence. This was awful! But I kept it up, because I had always taught I should be faithful in prayer- I would eventually get through. This kept up for weeks, until I was talking with friends and one mentioned that God had recently told her to "stop praying." She had not stopped either, but as we realized that God was really telling us to do this, we agreed to stop our habit. Through this time without daily prayer, God began to teach me what was going on in my life regarding prayer.

I use the word "habit" intentionally. My time with God had become a habit and I was "righteously" indignant with others who didn't spend the kind of daily time in prayer as I did. And I didn't know too many people who spent more than 2 hours a day in prayer!

After some time, I found myself at a spiritual conference where spiritual gift were taught and a time came when they were praying over people to receive certain gifts if they wanted them. I wanted the gift of tongues and went forward for specific prayer. As they prayed for me, I sensed a "stream" (can't think of any better way to try to describe it) start flowing in the back of my mind. It was a new experience and I assumed it had something to do with tongues. Over the next few days, tongues did not develop (still have not), but I came to understand this stream as a constant connection with God. Sort of like a cable Internet connection! No need to dial up, I was always "on" with God.

My prayer life became a brand new thing. No longer tied to the legalistic approach of "gotta get my time in," I was talking with Him all day long! I now understood what Paul meant when he spoke of praying continually or without ceasing.

This doesn't mean I don't spend specific time in prayer as well, but I find that my daily routine is not set in stone. In fact, it varies greatly.

Now, I usually find my most beneficial times in prayer when I just listen to praise music and worship God with few words. I experience His presence and in those

moments, I am communicating something, but I don't always know what it is (the Holy Spirit does)- this is deep speaking unto deep; The Spirit is making my heart known to God when I can't possibly put any of that into words.

In a way, I figure my request for tongues was answered. Direct communion of the spirit- that's what tongues is all about!

I have developed a "rule of life" which I strive toward fulfilling:

RULE OF LIFE for Emma Hezekiah

PERSONAL GROWTH

I will give God at least my first hour of each day in prayer.

I will daily read a portion of my Bible and meditate on what God speaks through it.

I will be called away from what I am doing to spend time in prayer each mid-day and evening.

I will read at least 1 book for spiritual growth every month.

I will spend 1 day a month in Solitude.

FAMILY

I will schedule personal time with my husband and each of my children every week.

COMMUNITY

I will foster a wandering puppy attitude of scheduling my time; I will consider God's schedule for my day more important than my own. I will keep an open door policy at my office so that people will feel free to speak with me when they want to.

HUMILITY

I will intentionally develop relationships with people I find it difficult to relate to.

LEADERSHIP

I will fast and pray every Sunday AM for God's people I am shepherding to experience God's manifest presence in worship.

SACRIFICE

I will give away at least one thing I own personally every month.

It is my desire that this rule be a guide for my life in Christ. I will not become legalistic about my performance; if I fail in their accomplishment any particular day, I will get up, dust myself off and move forward. I call upon God's unlimited mercy and grace as I henceforth endeavor to put these ideals into practice.

Bruce

When:

Morning almost always - if no time at lunch (hence the steam room -prayer everyday as shower everyday)

10 - 40 minutes; depends on the day schedule - actually longer on weekdays than week-ends when kids need attention 6 am to 7 pm. More structure now - a 'cover to cover' approach; more respect for OT & Psalm content.

How:

However... Best in quiet area but also practice to weave it in and out of 'life' calls, kids to school, etc.

What:

Over the last 2 weeks started the 'pray it all out loud to God approach' - almost an attempt to claim it all as a truth and promise from God'. Right now Psalms and a NT passage; no particular strategy but believing that the devotional is meeting a need whether it is realized or not - God is a pretty smart guy when it comes to having needs and passages 'rhyme'.

For your new comers I'd encourage to always live in the now and hope for tomorrow - feeling down about failing to be consistent or 'strategic' achieves nothing - forget about it and deal with succeeding now.

Jachin

Over a six month period I must keep the following schedule:

I must committ at least 7 hours a week to some kind of devotional activity.

I have 6 exceptions.

Of this time 3 hours must be in prayer. I have 6 exceptions.

Of this time 3 hours must be in Bible study. I have 6 exceptions.

I must committ at least 20 minutes daily to some kind of devotional activity. I have 20 exceptions.

I then keep very accurate records on a specially designed paper that is almost always with me. I covenant with God to keep this schedule so that these don't simply become lofty goals but self-imposed mandates.

It's not for everyone but it works for me.

John

Where:

I have always had my daily time with the Lord in my home. Generally it is in the living room on the couch or if I have a lot of books and am studying it's at the dining room table. If the kids are up I retreat to the chair in my bedroom.

When we were in _____ I set up a quiet corner in my room. I went shopping and got a comfy rocking chair, book table, foot rest, lamp and a picture for the wall (most at the thrift store).

When:

I have always had my quiet time in the morning for usually an hour or two - the duration built up over time. Before coming to _____ - for several years - I often got up in the middle of the night and spent time with the Lord. Having 4 kids tends to limit the duration of the quiet...

I also spend time with the Lord before going to bed this is usually about an hour.

How:

When I was young - a child - I used to spend time reading my Bible at night before going to bed. I would just read through the Bible - I often skipped or skimmed books like Chronicles or Leviticus when I got to parts that seemed mundane. So I had a good foundation as a child in reading the word.

As I got older - teen years - I started using helps like the Daily Bread or some of Chuck Swindoll's devotional books.

In my early 20's I began using Kay Arthur's inductive Bible study technique where you would read a whole book and study it. As you went through the book you would identify key words, themes, progression of thoughts, etc. I did a lot of underlining and writing down information. I also began using other secondary sources like the concordance, Bible commentaries and study Bibles.

Soon I began to identify being led by the Spirit as I studied the Bible and my study began being spending time with the Lord rather than an intellectual exercise. I started more and more relating the word to what was actually taking place in my life and the lives around me.

I started identifying the voice of the Lord in my spirit as I would read and as events would take place in my daily life.

For example I would read about something in the word then later that week or day someone would be talking on that very subject. God was reinforcing what He had already spoken to me. He often speaks the same message through a few means so that I get the message. I'm a little slow.

At another point of time I was led to read through all the gospels and Acts and underline all of the supernatural things that took place - angels, dreams, healings,

words of knowledge, deliverance from demons, and the like. I was amazed that these books had something supernatural occurring in virtually every chapter. This had a profound impact on my life because I was immediately convicted that this was still to be happening because we were continuing Yeshua's ministry. I was also struck by how God was so active in communicating constantly with His people. There was an open communication line there that I wanted to experience and had read about not only in the pages of Scripture but also in contemporary people's lives like Corrie Ten Boon. I wanted in on that!

So this had a huge impact on my time with God. I began learning to intentionally listen and hear His voice. Instead of just reading the Word and lifting up my ACTS prayers - (Adoration, Confession, Thanksgiving and Supplication) I began having communion with the Lord. It was no longer a one-way thing.

Soon my time with the Lord expanded from just reading and studying the word to being "still" to know that He is God. His presence would come and I would be held under His wing and find rest there. Thankful for the embrace which renews.

I would have times in the morning just listening or being quiet. Sometimes I would just pray - crying out - interceding - speaking in tongues. Some mornings are spent meditation on small portions or a verse or a word from Scripture.

So now... at present my time with the Lord is as varied as the night sky. I am constantly reading through the word - that does not change. Sometimes it is not very systematic - I can be all over the place and at other times I will systematically read through a book. What I've been doing lately is having my meeting time with the Lord in the morning. Being quiet and waiting on Him. I enter His presence by asking Him to come near because I need Him desperately. I need to be with Him. I must know His presence in the morning time. He comes and I rest there for a time. I listen for if there is anything on His heart - It may be a song, Scripture or just words that are given in my spirit. Then I often pour out my heart to him - whatever is there just comes out like a flood. If after that there is still time I may read some Psalms or whatever book I'm reading through. I'm finding the evening time is when I study the word more or read consecutively through a book. I find the concordance is a vital tool for me as well as the Greek and Hebrew word study books. I also use a computer reference library. At times I find the computer thing more of a torment than a help. I'm getting the hang of it though.

There are times it takes me months to make it through one book. Last year I spent several months on the Song of Solomon and I still needed more time on it.

The other aspect of my devotions/rations is this, I am constantly seeking the Lord throughout the day. It's not just spending time in the morning - doing the day and then seeking Him at night. I am constantly seeking, asking, knocking. I can't make it through the day with out Him. We journey the day together. I am always in need of the resources that are His and are mine through Him.

Alexander

I chant ancient Hebrew blessings 12 times each. It takes about 2 1/2 hours each day.

Scott

Where:
bedroom or office

When:
morning. I try to devote until 11 am to rations but it often frees up by 10 or 10:30 (sometimes earlier!).

How:
I pray. I worship. I intercede. I plan out the day with God. I listen. I read. I pray.

What you are reading:
Nehemiah. For the last several years I've read through the Bible from front to finish at the start of each year and then dug deeper in a book or three for the rest of the year. Last year it was Isaiah and Psalms. This year I am going through much more slowly the first time.

What you pray,
I worship God. Then I pray some things every morning that are important to God and me. Then I intercede for family, for leaders, for places where and people to whom I've communicated the Gospel, for comrades. I express my desire for spiritual gifts, as He instructs us. I worship Him some more. I try to listen. Not all the time, but sometimes, I pray the Bible out loud, I work through the Army's Test for Self-Examination, I call out to God reminding Him of His prophecies for us and for me.

How you listen,
It works best when I ask specific questions and then hear the answers.

Any disciplines or devotionals, timelines, strategies (e.g. for covering the whole Bible), etc.).

Like I said, I usually zip through and then slow down. I use different translations each time. When I am studying I use different translations and software and a Greek/Hebrew Bible that was given to me years ago. They are useful helps.

Stacey

Where:

I will do my rations in my room or at the Corps (this is my usual place). I have done them in a park the beach even running Oh and yes my car. The place matters not to me but it is my heart that needs to find that place to enter into His presence.

When:

Mornings are best for me, I am a morning person. The middle of the day I also get some reading and praying time in but it is surrounded by work so it is hard to keep focused but I try. I want to be like Daniel 6:10. I also do some at night. Now my consistency and duration have definitely come over time. At first I would try to get rations in every day. The length would be anywhere from 5 to 15 minutes. When I continued to grow in my knowledge of Him my reasons for doing rations have changed. Now my consistency is good. I do my rations every day. I would like to say I set my timer for 3 hours and go but I am not there yet. Some times it depends on where I am sleeping that night. This is why it is truly a matter of the heart for me. For I need to learn that it does not matter whether everything I own is in my car or that I am too cold or not comfortable where I am at. For my life is not my own. Some times I am a good hour and half away from the Corps so I get up at 5am drive to the Corps and do my rations there. So there are times when I am very tired and my length is no what I want it to be, I must overcome that. So needless to say my duration time still varies anywhere form 15 to 45 minutes. Nighttime is around the same some times shorter for it is hard to keep my eyes open some times.

How:

I must SHOW UP! My approach is I cannot say I give Christ my life but I wont give Him my time. I know I do not want to make plans and ask God to bless them; rather I want to ask Him what He is doing today so I can join Him. I know there is no better why then to be in communication with Him. Psalm 24:3-6 so I begin the ask him to search me Psalm 139:23-24. I have had some wonderful experiences. One of them was in Canada. It was very early and I decided to worship a little bit and I put on Norm Strauss's You and Me Alone. It kicked my butt I could not stop crying and stomping around your little room. Also every time I listen to the Prophecy of Eyes and Wings from Ez 1 on the prayers for X-treme Disciples I lose it every time. My experiences vary from crying to shouting to some sort of wired twitch. What every He wants to bring my way I receive it.

What:

I like the pray the Bible CDs like X-treme Disciples, Fire of Love, Prayers from the Desert and Elijah. I read Growing Deeper with God by Oswald Chambers, Song of Songs by Watchman Nee, My Utmost for His Highest, God Over Comers by Watchman Nee and Corrie Ten Boom's Tramp for the Lord. Oh yes and my Bible on CD. Some times I will let my devotions lead me to read into the scriptures and to further study up on it. Some times I don't even know where to start so I open up to psalms and go from there. I try to get a good mix in of the old and the New

Testament. In my prayer time if I am not praying the Bible and am interceding, I have a list of people I pray for and also as the Spirit leads. I also pray for myself and things that are on my heart.

I have been in the darkness for some time now but I will continue to persevere, like Isaiah said. If you are walking in darkness with out a ray of light, trust in the Lord and rely on your God (Isaiah 50:10) So I pray that this can help you out in any way. This has been a humbling experience looking over my time with God. It shows me Oh how far I have to come but Praise be to Christ that He longs to take me there.

Leonard

Where:

Mainly home, sometimes office at work---sometimes car. When on the road, I use a lesson learned from Sergio Scataglini and I place a towel over the TV and my Bible on that, as an altar.

When:

Between 5 and 7 am-----before things start pressing, during very hectic periods, I start earlier and have prayer and spiritual reading throughout the day.

How:

Begin by capturing the first words of the day, and putting them under subjection of Christ, a simple verse like, "The Lord is my shepherd" or the Name of Jesus, repeated slowly over and over. Often, I need to process a dream and write the dream down while praying (or pray while I journal.). Often I awaken singing a song, and that song usually has a in it a message from God about my day.

What:

"Spiritual Classics" and "Devotional Classics", two books from RENOVARE
I use the Book of Common Prayer as guide to prayer in the morning and evening.
When I need a change, I will use The Daily Office, online at missionstclare.org

When I have need for silence and solitude, I read the book of nature. Literally, I read the outdoors. When I am led to, I will pray the "watches of the night", getting up early and pray as the sun rises.

An interview with Michael Collins

A JAC exclusive

Michael Collins, Associate Leader of The Cariboo Hill Temple in Vancouver.

JAC: Michael, tell us about your role at Cariboo Hill.

MC: In a summary statement, my role at Cariboo Hill is to train and equip people for evangelism and discipleship. A few of the ways this manifests, but not exclusively are giving leadership to various ministries that are evangelistic in nature, and help produce fully devoted followers of Christ. These ministries include Alpha, small group ministry, outreach at a local university (Simon Fraser University) through a college based small group called "Talks Cheap", development of a radio show at the university, street outreach to the lost in Canada's poorest postal code - we call this ministry "Bread of Life", and training and equipping a group of athletes to evangelize a local rugby club.

JAC: Can you thumbnail sketch your spiritual history to date (conversion and so on), please?

MC: I was born in Quebec where all schooling was based on your religion. Culturally my family was Catholic, but we did not practice the faith. I did however, learn about Jesus in school, unfortunately the same people teaching me about Jesus regularly beat me with a strap.

When we moved to British Columbia at the age of 9 I left Jesus far behind. In thought and deed I very much became an anti-Christ. I wasn't neutral towards Christians, but actively pursued and persecuted them like Saul. Some of the Christians I argued with had a few good points. One of the questions that always stuck with me was, was Jesus who He said He was or was He a liar? I determined that one day I would actually read His words and figure it out.

When I was 25, I was working with a Jehovah's witness and started to hang around with him during lunch breaks because no one liked him. I asked him a lot of questions and he had more biblical answers than any Christian I had ever talked to. I told him one day I wanted to read what Jesus said to be able to prove why it was all wrong. We started a lunch hour bible study. The lies and propaganda of their literature, became more obvious as I became consumed with reading the Bible he gave me. Quite frankly, the words of Jesus and the power of the Holy Spirit transformed my life. I was led in my prayer to accept Jesus Christ by a Jehovah's Witness. It was a truly supernatural event! I was immediately filled with the Holy Spirit, could see the trees singing and audibly heard, "all creation sings His praise"! Every fibre of my being was aware I had just passed over from death to life. I began to jump up and down, singing His praises. I could audibly hear Him say, "I will never leave you or forsake you" over and over again. Needless to say the J.W. was a little freaked out! We were finished with each other two days later.

Everything in my life changed. Delivered from alcohol and drugs. Called to a new job that cut my wage in half. Began tithing. And testify, testify, TESTIFY! Anyone I

came near heard about the saving power of Jesus and what He did in my life. When I couldn't find enough people to listen, I began to preach on street corners. The Lord led me to a small Salvation Army church and an 80 year old street evangelist, Bob Bennett, took me under his wing.

Within a year and a half, I was called on a mission to Russia and Ukraine where God allowed me to preach His word. I was later called to the Muslim country of Bangladesh, where I have now visited four times. Meanwhile, I preached in the streets, alleyways and where ever I was invited. The invitations started to flow in from all over.

I began to attend Cariboo Hill Temple, Salvation Army about six years later, where they eventually asked to me to be the chairman of their evangelism committee, and two years ago they hired me as their Associate Pastor. Zero formal training.

JAC: You hit the ground running, spiritually. Can you explain how that happened, and what factors played a part in that reality?

MC: God's Word and obedience to it. I just did everything the Bible said - Love - Pray - Consume the Word - Serve - Witness - Walk in His power. It wasn't until later that Christians more and more tried to convince me that we were only supposed to do some parts. The comfortable ones. Fortunately, there was always a few "fire starters" placed in my life by God, who encouraged me to lean not on my own understanding.

JAC: What is the best thing happening on your front right now?

MC: God's Holy Spirit moving at Cariboo Hill and the mobilization of the body there. The partnership with 61:4.

JAC: You've established a reputation for aggressive Christianity. How do you make this a real life thing, and not some hyped-up, dreamed-up front?

MC: Realize that this is life and death. Realize people are dying and going to hell, children are suffering, the world is full of lost and hurting people who don't know Jesus. (If this doesn't motivate you to fight, you don't know Jesus). Read the Word and do what it says! Ignore the nay-sayers. Forget about being popular. Live to please my King and Saviour, and only Him.

JAC: Who influences you (M- talk about flesh and blood people, dead people, books, CDs, whatever- and include the hows and whys)?

MC: This is the toughest question because you say make it someone flesh and blood. The true answer is the Living God, but in flesh I would have to say my wife Niveria, my children, my friends at Cariboo Hill and other places who pray for me, and the modelling of my friends in the persecuted Bangladesh Christian Church, specifically Pastor Chuni Mundal.

JAC: What is your mission in life?

MC: Live for the Glory of God. Magnify the Lord through my being. Tell of His great Love. Serve and equip the church. Invite people to enter and receive His Kingdom.

JAC: What dreams and burdens is God laying on you in these days?

MC: The dream of the full mobilization of Cariboo Hill, the Salvation Army and the church in Western world. The burden of prayer for the persecuted church, and lazy apathetic Christians and the lost and dying.

JAC: How do you see the Army changing to face the new realities of the third millennium war?

MC: A return to primitive Salvationism. By this I don't mean any of our old strategies, only a return to holiness, and full reliance on the soul cleansing blood of the Lamb and the fire of the Holy Spirit. We need to move to more context specific ministry as He guides us.

JAC: Given an international platform to address comrade Salvationists, what exhortation have you for them?

MC: "...throw off everything that hinders, and the sin that so easily entangles and let us run with perseverance, the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith." Hebrews 12:1,2

You are a beautiful bride. Your groom is coming...soon. Let us prepare.

MY CREDO

Major Richard Munn leads The Salvation Army in Northern New England

During my first year at Asbury Theological Seminary I was asked by a professor to prepare a document entitled, "My Credo." Either by uncertainty or convenience, I copied the eleven doctrines of The Salvation Army. Happily, my credo today is more evolved. While clearly a work still in progress, the following are the theological distinctives that form my belief structure. They emerge as the result of over 20 years of study, reflection and experience. The contributing influences would include the cardinal truths of scripture, my denominational heritage, forceful teachers and engaging writers. While not a theologian by inclination, the subject fascinates me. Recognizing that every theological framework is only partly right about God, I humbly offer the following as my credo.

PREVENIENT GRACE

I love the truth of prevenient grace. It complements the sovereign foreknowledge of God with man's free will. Without it, Wesleyanism stands vulnerable. It reminds me of God's passionate love and desire to reclaim me as His own. Before I was even conscious that I needed the saving grace of Christ, God was wooing me and orchestrating events to bring me to His own heart.

From the initial moment I stood in my college student center and saw the poster "Spend the Summer in America Working With Children" until the time I stood in a summer camp chapel and publicly acknowledged Christ as Lord, I can see that God was gently and persistently calling me home. In many ways, His unmistakable calling rose in crescendo as I approached my heartwarming moment. This was sufficiently so, that in the months immediately before the summer of 1979, I knew I was returning to summer camp to get saved. In God's timing, I gently toppled into the Kingdom in my final step of faith.

Today, I am often intrigued at how God is expressing His prevenient grace in the people I meet who do not yet know Him. Prevenient Grace can be utilized as an effective tool of communication. The fundamental certainty that God Himself is communicating with lost people can be confidently translated while sharing the gospel. The doctrine of prevenient grace is alive for me and I am certain of its validity.

SAVING GRACE

At the heart of the gospel is the saving grace of Jesus Christ. It is the anthem of the Church. What seems quite astonishing is the capacity of the Church to muffle this clarion call. I believe it was Soren Kierkegaard who wrote, "The Church has succeeded in accomplishing something quite remarkable by changing the wine of the gospel back into water." I believe the heartwarming, experiential holistic grace of salvation is the foundation on which the church stands.

I sometimes think we cannot fully fathom the nature of saving grace and, therefore, either muddy its content or add appendages to it. In my own journey I can simply testify that I needed to experience saving grace. Being raised in a moral family with a church-attending tradition was not enough. It was an awareness of the futility of my own aspirations and the sinfulness of my life that led me to the Savior. The release of this grace and the resulting peace was transformational. I experienced what I was helpless to do myself – I was cleansed from the inside out. The net effect of that

moment in time is a desire to serve the Lord until my dying day. The impact is so transformational that it is expressed as a vocation. The joy of my life is to function as a servant of the gospel. While not spiritually gifted as an evangelist, it is the effective communication of the gospel to which I commit my life. My prayer is that I would be worthy of this high and worthy calling.

SANCTIFYING GRACE

The rather startling notion that the earthy vessel of my life can be made pure and holy is revolutionary indeed! Approximately a year and one-half after I was saved, I realized the disconcerting truth that residues of sin remained in me. This was not overt or deliberate actions of sin, but the unnerving awareness that genuine principles of sin remained. I knew I was a Christian – the issue was settled – but all was not well. During my first semester at Asbury Theological Seminary, the central ethos of the institution – to prepare a well trained, sanctified proclaimer of the gospel – provided the environment for the mediation of sanctifying grace in my own life. In a short span of just a few weeks, I had opportunity on several occasions to pray for the sanctifying grace of the Holy Spirit. At the time, I mistakenly yearned for ecstasy; it never came. However, in retrospect, I can see that it was during these days that God poured the fullness of His Spirit into my heart in a new way. From that time, I have experienced a new confidence and certainty in ministry and mission.

It is interesting to dialogue with people from other faith traditions. For instance, family members in the Anglican tradition have looked upon me with bemusement when the notion of sanctification arises in our conversation. My Reformed friends perceive me as too confident that such a work of grace can be considered complete on this earth. Some of my Pentecostal friends may even perceive me as incompletely filled with the Holy Spirit. The accompanying signs they would look for are not evident in me. Suffice it to say, sanctifying grace is a beautiful – and necessary – expression of saving grace. The truth that “this is the privilege for all believers” and not just for superstars or specialists is particularly liberating. Recognizing that my essential personality does not change makes it downright miraculous.

Sanctifying grace keeps the gospel alive and fresh in our congregations. We can never say ‘been there, done that.’ My ardent prayer is that I would embody – only possible by grace – the holiness of God.

SPIRITUAL WARFARE

I believe that to authentically function as a soldier in The Salvation Army, one needs to embrace the truth of spiritual warfare. Remove this distinctive and the movement is reduced to playing soldiers. Militancy and militarism are two very different entities! Even a cursory reading of the Army’s founding years will reveal a quite militant spiritual warfare. The recognition of powers and principalities, and the truth that often our pilgrimage is assailed with spiritual battle, is an important part of the total process. Without being paranoid, it keeps me vigilant. The notion of taking the offense against the forces of darkness, and not being content with simply hunkering down defensively, is a boldness that I enjoy. “The gates of Hell will not prevail.”

Given my fundamental tendency to avoid conflict, embracing the truth of spiritual warfare is not instinctive for me. I am not a natural fighter. However, I passionately believe in taking the initiative against the forces of darkness and believe it is an important stance. The pages of scripture are too replete with images of warfare and

militancy to believe otherwise. Taking the light of the gospel into the worst parts of town, confronting the worst of sinners and “waging war not as the world does” is all part of this strategy. Binding the Strong Man in the mighty name of Jesus and setting the captives free augments the theme. Sometimes, of course, the warfare is sufficiently brutal that simply “standing firm” is all that can be accomplished. Notwithstanding, embracing spiritual warfare makes Salvation Army mission more meaningful and alive to me. Without it, I am simply part of a rather odd and outdated group of Victorian enthusiasts.

SOCIAL JUSTICE

I believe an important component of the gospel is “muscular piety.” This ‘faith without works is dead’ principle is vital. There is some of the British socialist in me that delights in redistributing the resources of the rich towards the poor. To serve as a conduit in the process and to focus my energies towards the “submerged tenth” with the love of God is a noble calling. It makes the gospel come alive and rescues it from hypothetical irrelevancy.

Jesus said we would always have the poor with us. In other words, the job will never be done this side of heaven. Recognizing that poverty is not measured in material goods alone, but in powerlessness and poverty of spirit renders the task a seeming impossibility. However, comprehending that the social justice of both the prophets and the gospel stand at the very center of all the great movements of compassion and justice through time is a great boost of confidence to me. It seems that cultures without this presence are bereft of compassion. The force of a Francis of Assisi, William Wilberforce, William Booth, Mother Theresa or Martin Luther King is immeasurable. The two-fold mission of “saving souls” and “serving a suffering humanity” is one of great beauty. It is integrated. It is holistic. My prayer is that such truth will be channeled through me.

WOMEN IN MINISTRY

One of the remaining injustices of our day is the oppression of women. While the weak are always vulnerable to the strong, there is a particular insidiousness in the subjugation of women. Its ancestry traces to the Fall itself. “He shall rule over you.” It surely doesn’t take too much mental assent to embrace the truth that Calvary should reduce this curse. The list is painful and long. Female fetus abortions, child brides, wife battering, rape, prostitution, the right to vote, pay scales and the lack of women in positions of leadership are just a partial listing of the global oppression of women.

The church is not without guilt. While contributing the larger percentage of attendees, women are systematically excluded from formal positions of leadership in much of the church. The rather sanctimonious and thinly supported theological rationale for this situation makes the practice even more distasteful. This is an ancient wrong that needs to be rectified. Men need women to save them from themselves. Congregations need women to proclaim the gospel. Men and women in joint leadership reflect the original design of creation. Our committees, church boards and denominations are deficiently lopsided when women are absent from them. I believe the throne of heaven will be heavily populated with longsuffering women who have patiently witnessed for Christ in environments of subjugation and exclusion. I am thankful for the ministry of Jesus Christ who modeled liberating respect for the women of His culture.

MULTICULTURAL KINGDOM

I believe the gospel is fully magnified and more completely proclaimed in multicultural settings. Quite simply, I believe this because heaven will be a multicultural gathering. In other words, such gatherings here on earth more accurately reflect the constituency of the Kingdom of Heaven. On some occasions – altogether too rare – I have participated in events with numerous cultural influences. There is a power to such gatherings that distinguishes them from the ethnically segregated gatherings of most Sunday mornings.

I am not naïve to the complexity of the issue. I recognize the church growth value to the simple truth ‘birds of a feather flock together.’ People like to experience and express the gospel in their cultural milieu. However, I believe the truest expression of the kingdom is multicultural.

Having been raised in three distinct cultures – African, European and American – I think I am naturally inclined this way. I simultaneously enjoy the thunder of an African drumbeat and chant, the sophistication of an English cathedral organ and chorale, and the fire of a Baptist preacher and worship team. On either end, I could add the silence of a Quaker gathering and the mystery of Eastern Orthodoxy. The belief that every culture and Christian expression will one day be gathered at the foot of Christ in harmony and unity is a beautiful thought. I look forward to that day.

THE SACRAMENT OF THE ORDINARY

It was Brother Lawrence who once wrote that he felt more holy while working in the kitchens of the monastery that partaking of the Blessed Sacrament. The bold notion that God desires to sanctify the ordinary moments of our lives is important to me. Certainly I can attest that delivering food baskets to needy families, taking inner city kids on woodland hikes, raising money by the Red Kettle or giving an Easter present to a bedridden senior prove more sacramental than many religiously formal rituals! However, it is a daring notion to apply the principle to every moment of life. It certainly does not seem inconceivable that every meal with my family, washing the dishes afterwards, helping my daughter with her homework or driving my son to school can be holy-filled moments. Sensing the presence of God – in fact, praying to that end – makes such times come alive. Sanctity is infused into the moment.

It is enough to say that I am a long way from this high standard. Too often the profane dominates; however, I can embrace the truth of Albert Osborne’s words:

My life must be Christ’s broken bread,
My love his outpoured wine,
A cup o’erfilled, a table spread
Beneath his name and sign.
That other souls, refreshed and fed,
May share his life through mine.

Our God-Given Mandate

Paul Mergard

Paul Mergard is the Territorial Mission Team Co-ordinator for the Australian Eastern Territory (www.missionteam.org.au)

I had a life changing experience on 15 February 2003 as the Salvos Youth Outreach Service (YOS) in inner-city Brisbane & the Mission Team partnered to see Salvos 'Back on the Streets of Brisbane.'

YOS works with homeless disconnected and 'at risk' young people in Brisbane and the Mission Team was created to help fuel the passion for mission and to help develop a culture of mission across the Australian Eastern Territory.

We spent the day training, looking at what YOS do, how to share our faith & what to expect if we were to become volunteers at YOS. After dinner, we went onto the streets with the YOS Volunteers and helped with feeding programs and visited some 'squats' – abandoned houses which the homeless youth are living in.

What shocked me was the realisation that 'I live such a suburban, middle class life.' I've seen extremes in poverty before, where there are "squats" or shanty houses across the road from million dollar homes - but this has been in Africa or Asia! I didn't expect this was happening in inner Brisbane!

It has made me sad & frustrated. Sad, because I realise the poverty in my own back yard. Frustrated, because I had no idea that this happens in Brisbane, and because God has given The Salvation Army a mandate to reach suffering humanity. YOS currently has NO Salvationists as volunteers, although this is changing since the training day. There are some Salvos at YOS but they are full-time employed workers. Some of the volunteers are not even Christians. They are known on the streets as Salvos - but can someone who isn't a Christian be known as a Salvo? The problem is they are fulfilling roles that we, as Christians, should be doing. (It is awesome they are doing this, the issue is we have unsaved people doing ministry to the poor that we, as Christians and Salvationists should be doing.)

We have an awesome mission statement - to 'Save Souls, Grow Saints & Serve Suffering Humanity.' The Australian public believe we do this, especially the third one – Serving Suffering Humanity, but the reality is we employ a lot of professionals to do the work God has called us to be doing. God is calling us back to a holistic mission. One that involves the three areas of our mission statement. It's not one or the other.

What is your response to our God-given Mandate? Will you sit back and let others do it for you, or will you engage, get your hands dirty, and allow God to use you to 'Save Souls, Grow Saints and Serve Suffering Humanity?'

Surf'n God's Wave

For more information on the Australian Eastern Territory Mission Team, check out www.missionteam.org.au

The Salvation Army: Retooling for the Post-Modern World

By Captain Charles F. Roberts,

Capt. Roberts is a renaissance man leading several ministries in New York.

The Salvation Army, on appearance, is an anachronism, a throwback to Victorian England, smacking of eighteenth-century Welsh band music, archaic uniforms and staunch demeanor. However, when one peel back the exterior like the outer layers of an onion, one will get a clear sense of an unchanging international mission and a clear, driving vision toward a singular goal: helping those who are poor to know Jesus and make Him known, albeit in a "post-modern" world.

"The origins of the movement were daring and innovative. The Salvation Army is retooling itself and aggressively seeking to be just as resourceful and imaginative in our adulthood."

Postmodernism is known for its paradoxical intentional reference. Breaking from the hierarchical, empiricist world view of modernism, the generally accepted ways of looking at the world are rejected and "new" ways are embraced. Change is good, and changes are no longer based on evidence. Most of the pollsters tell us that more adults are seeking spirituality than ever before, but the traditional structures for such seeking have been rejected, as mainstream churches are rapidly declining.

The Salvation Army was forged out of the Victorian era, a time not without its paradoxes. Marked by moral protectionism, the Victorian era is also known for its widespread moral turpitude (decay). Although, there were noticeable periods of spiritual renewal, the Industrial Revolution left slums filled with decadence in its wake. The progenitors of the Army were raised by God to deal with the declining social conditions using spiritual methods.

Beginnings

In 1865, The Salvation Army began as an evangelical mission to the unconverted. The cofounders, William and Catherine Booth, were moved to preach the gospel of Jesus Christ to the underclass, the downtrodden, called by Booth, "the submerged tenth." The movement took on the trappings of the military because of its radical mission, and adopted the popular entertainment of the day—brass banding, because of its attractiveness for the era.

The social work of The Salvation Army began out of the need for poor people to receive comprehensive, holistic assistance. This work is no less spiritual than sharing the "Four Spiritual Laws" with someone; in fact caring for the whole person is the mandate of Jesus (Matthew 25: 31-46) and is a condition for the fulfillment of the Kingdom of God. The underlying constructs behind the social work are:

Poverty is a sociological symptom of the total depravity of man. Temporal conditions in cities have spiritual sources (oppression, evil) Opportunities for redemption and lift have temporal bridges. Social work opportunities are "Barnabas moments", or times

to share spiritual encouragement. Helping moments are rich with opportunities to share the life-changing gospel of Jesus Christ. Helping moments are relational moments that connect people to each other and to God.

Evangelical?

"William Booth discovered that a man couldn't hear the gospel when the words of the preachers were drowned out by the growling of an empty stomach." It is often believed that The Salvation Army is not evangelical, responding instead to a "social gospel", believing that the renewing of the temporal conditions redeems the whole person.

The international mission statement of The Salvation Army indicates the gospel is essential to transforming the human condition:

"The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its mission is motivated by the love of God. Its ministry is to preach the gospel of Jesus Christ and to meet human needs without discrimination."

The international mission statement is radical. William Booth discovered that a man couldn't hear the gospel when the words of the preachers were drowned out by the growling of an empty stomach. Salvation may have temporal dimensions, like rescue from harm, but can be found in no other name than that of Jesus Christ. In this way, the theology of The Salvation Army is orthodox, conservative and centrist. To paraphrase Max Lucado: "Jesus loves us as we are, but He is not content to have us stay that way."

Holiness

The mission statement also implies a balanced and integrated ministry. Now it isn't always that neat, but from where I sit the paradox creates a creative tension that keeps the Army fresh. Our theology may be conservative, but the ways to reach pre-Christians are not. In each of the 103 countries where the Army is present, the goal is mission within the cultural context. In my view there are only two elements of Army ministry that are non-negotiable: holiness and innovation. The Bible makes it clear that "without holiness no one will see the Lord (Heb 12:14); we must continue in our Wesleyan roots and aggressively preach personal and corporate holiness. The Army must also keep the traditions and reject the traditionalism that retards the forward growth of the movement.

Many Salvation Army officers (clergy) and soldiers (lay people) are breaking out of the boxes of convention and tradition. Several of the Salvation Army mission centers in England (called corps) are joined in team ministry as teaching and training posts; each of the units bring support and help to the other. I expect that this concept will make it to the States, in the form of "mega-corps" regional operations. Many new centers of operation called "New Life Centers" are opening, using only the Army distinctive that works for that particular neighborhood. So rather than teaching brass

instruments, some of these New Life Centers use worship bands and gospel choirs to sing and make music. There are some that have abandoned the use of uniform for worship.

Although many clergy still belong to traditional organizations, like the Christian Holiness Association, Christians for Biblical Equality and the National Association of Evangelicals, some also belong to the Willow Creek Association and visit Vineyard churches. There are international centers for leadership training on all levels within the movement, bringing the latest technology and techniques for social action and evangelism.

Since 1985, the USA Eastern Territory (11 Eastern states and Puerto Rico) has been in a paradigm shift, modifying structure and identifying the "sacred cows " that need to be sacrificed. Although the organization is line-and-staff, multi-disciplinary work teams and creative teams are forming worldwide, making the once-inflexible organizational boundaries permeable. There are Vision Councils throughout the territory, think tanks for visioning and praying for clearness. I agree with what church consultant Bill Easum says in his self-titled book: "Sacred cows make gourmet burgers." It's a great time to be in The Salvation Army.

Younger

Even though hard numbers are not available on some of these shifts, there is a shift in leadershipRe JAC.ems worldwide to include younger people and young people. . There was an International Youth Forum in 1997 that gathered youth from all over the world. Leaders listened deeply to their concerns and dreams. The International Millennial Congress, scheduled for June 28 through July 2 in Atlanta, Georgia, USA, will have a youth-centered visioning and praying emphasis. Youth are not the Army of tomorrow, but the Army of today. The Army is facing this shift head-on, as leaders are embracing the views of the grass roots. It's a great time to be in The Salvation Army.

We have been blessed with leadership that is innovative, daring and visionary. Yet our target is still the reaching the poor. The Salvation Army will never abandon the poor. Postmoderns want to help the poor, although not in the conventional ways. In Eastern Pennsylvania, USA The Salvation Army will be engaging poor people in innovative ways: creating Federal credit unions for Individualized Savings Accounts, birthing Microenterprise incubators, helping folks to hold to their homes and other community development initiatives. It's a great time to be in The Salvation Army.

Why I joined the Army

"The Salvation Army is retooling itself... to be just as resourceful in our adulthood." It's been a great time for me. I came to The Salvation Army as a broken-down, depressed, urban professional who attempted to medicate his pain with every chemical possible. I met Jesus in the midst of taking my own life. When I discovered that The Salvation Army was a religious movement, I began to rediscover the stirrings that pointed to ministry in my own soul. Looking at the Army from my human

services background, it was a great match for me. Ordained as a Salvation Army officer in 1994, my wife and I have been appointed as Church Planters in Boston, MA., USA and are presently serving as Corps Officers (pastors in a Salvation Army church) in Philadelphia, PA., USA.

On appearance, we're kind of a throwback to the eighteenth century. But take a closer look; the origins of the movement were daring and innovative. The Salvation Army is retooling itself and aggressively seeking to be just as resourceful and imaginative in our adulthood.

Why Use Graphic Abortion Pictures?

By Stephanie Gray, President of Canadian Centre for Bioethical Reform

When you think of WWII, what comes to your mind? If you offered children the choice of watching a movie or reading a book, which would they choose? What do you remember most easily, names or faces?

Scott Klusendorf's comment, "We live in a culture that thinks and learns visually" (taken from S. Klusendorf's Seminar Outline and Note Taking Guide, "Making Abortion Unthinkable: The Art of Pro-Life Persuasion") is precisely correct. Everything from billboards to magazines or commercials to movies appeals to our society of visual learners. Consequently, if pro-lifers are to effectively communicate the horror of abortion, they should educate the public using graphic visuals. People won't reason to a different conclusion unless we change their understanding of the facts. Graphic pictures are the facts needed to prove that abortion is an act of violence. Words alone cannot describe the atrocity of abortion; furthermore, some people regard pro-life comments such as, "Abortion kills children" as "just another opinion." Graphic pictures prove that our "opinions" are truth.

Some people may object to these graphic images for fear of pro-lifers being labeled "extremists." Dr. Martin Luther King Jr.'s "Letter from Birmingham Jail" addresses this issue: "But though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you.' Was not Amos an extremist of justice: 'Let justice roll down like waters and righteousness like an ever-flowing stream.' Was not Paul an extremist for the Christian gospel: 'I bear in my body the marks of the Lord Jesus.' Was not Martin Luther an extremist: 'Here I stand; I cannot do otherwise, so help me God.' And John Bunyan: 'I will stay in jail to the end of my days before I make a butchery of my conscience.' And Abraham Lincoln: 'This nation cannot survive half slave and half free.' And Thomas Jefferson: 'We hold these truths to be self-evident, that all men are created equal...' So the question is not whether we will be extremists, but what kind of extremists we will be." What kind of "extremists" will we who display graphic visuals be? Extremists for education, for the search for truth, for the defense of the unborn, and for the protection of the gift of human life.

Others may believe that talks and lectures about abortion are the best ways of putting forward the issue. Informing society on the truth of abortion, however, is not an easy task. With many abortion advocates unwilling to debate, and the truth of abortion being masked with words like "choice" and "reproductive freedom" we have a challenge: To let the truth of this horrific injustice be known to the population at large, one which would prefer not to talk about it. "Out of sight, out of mind" – that is an old saying that rings true with abortion. If we don't see it, we don't have to think about it; if we don't think about it, we don't have to worry about it. We change this mentality by using graphic visuals, pictures which say: this is what abortion really is; this is

what happens behind closed doors, all in the name of choice. Now some may think these images appeal to emotion. While graphic pictures are emotional, we mustn't forget that they are TRUE. And as disturbing as they may be, it is the act, and not the image, which should really bother peoples' consciences. The pictures are our best evidence to prove abortion kills. Visual evidence is displayed throughout history: The Jewish Holocaust, Slavery, Racism, the Vietnam War, drug abuse, and the list goes on. These pictures also are extremely graphic and disturbing; however, society does not shy away from using them because they enable us to comprehend evil that has occurred in hopes we will never permit such acts again.

There are those who may object and say these images "will scare people away." First of all, we don't live in a perfect world and thus, cannot expect everything we say will be greeted with open arms. Secondly, these images are the truth. Why shouldn't we be honest with society and show them the truth? Third, graphic pictures raise the issue of abortion, and then produce dialogue. Graphic pictures and verbal evidence go hand in hand.

Others still may object and say "Graphic pictures are not necessary for those already on the pro-life side." But how many "pro-lifers" really, truly comprehend the evil of abortion? How many are so appalled by it that they are inconveniencing their lives to stop it? They may believe abortion is wrong but do not take enough (or any) action - pictures can change that. And for those who are taking action, they should use graphic pictures. How can they use such a powerful educational tool without seeing it themselves? These pictures are a constant reminder of what they are fighting against. Upon seeing the horror of the holocaust, Eisenhower said, "We are told that the American soldier does not know what he is fighting for. Now, at least, he will know what he is fighting against." ("Hitler's Horrors" US News & World Report, April 3, 1995)

When people see the graphic truth about abortion, they will look at abortion like they never have before. They will have conversations they never ever bothered with. They will question their views and ponder over their beliefs. Women and men who have been affected by abortion will face reality and seek forgiveness. Help will be offered to those in a crisis pregnancy or post-abortion situation. And yes, people will be angry. People will call us "extremists." We will be criticized and called names. Our presence will be resented. There will be anger and frustration. We must not, however, let a fear of controversy get the better of us. No matter what negative things the media says about peaceful pro-lifers who show the truth, no matter how bad the reaction of some may be, no matter if some people turn their backs and walk away, we shall not compromise our message because that message is truth, and that message is life-saving. When dealing with abortion we must ask, "What is it? What is the unborn?" These pictures are our solid evidence that the unborn are undeniably human and abortion is undeniably murder. We must faithfully go about planting seeds, and trust that one day that seed will bloom with an understanding of the truth.

(Thanks to Gregg Cunningham for insight on the justification for graphic visuals. A similar version of this article was printed in the "BC Catholic" Newspaper in September of 1999)

Prophetic Word: NEW HEART, NEW SPIRIT

(anonymous)

Feb. 9/03

Ezekiel 36:26 "I will give you a new heart, and put a new spirit in you. I will remove from you your heart of stone and give you a heart of flesh. I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws."

I will free you from the trap of legalism, so that you can see my face. I will turn you towards each other, you will not turn away - unity will come and healing with it. I will put loving words in your mouths and I will remove the desire to speak hurtful things. Stop your reliance on programs, habit, traditionalism, stop your idolatry! I am jealous for your affections - you are mine, but you don't act like it, you don't prefer me.

I will transform your "entertain me" Sunday thinking into worship. You should not come to my house for entertainment -that's idolatry and it infuriates me! I will take away the spirit of "rules and regulations" and I will set you on fire with my Spirit! you will overflow with gratefulness for your salvation and you will be CONSUMED with a desire to win other souls for Christ. I will destroy your "selfish comfort" way of life and I will unsettle you and stretch you for your own good and for the good of the lost in your district. I will cast out the spirit of apathy that has lulled you into numbness - you will feel pain and you will weep for your sins - only then can I restore health to your corps - you are sick, you need my healing.

I will remove your doubt and will magnify and multiply even a grain of faith - you will see what I am capable of! I will ignite a love for my Kingdom in you and I will fan it into a ROARING FIRE and you will do great things in My Name! I will place a desperate hunger for my word in you and a thirst for my presence - you will want more and more of me. I will tear down the road blocks the enemy has built, My Spirit will flood this dry and desert place. I will correct your sinful thinking - this building is not yours, you own nothing on it or in it. You have become possessive and territorial - share with each other and honour Me above all!

I will warn you again, stop living and thinking in the past, stop longing for your "old ways" and follow me - i'm not back there - i'm here now, move with me. I will renew your minds and deepen your thoughts - you have been given the mind of Christ - think with it! I will destroy the "lists of offenses" that you keep - these have no place in my house. Give your problems, your failing programs, your weakness to me - I am your only solution.

Worship me! Prefer over over your traditions! Cherish my presence! Wait on me! My presence will feed you more than Sunday meals ever could. Don't watch the clock, love me more than your schedules, your orders of service - spend time with me. I cannot stop you as you try to get by without me, but I will not give you my blessing. That is what the other churches have - the ones you scratch your heads over and

wonder what they've got that you haven't? They have my blessing because they seek it.

IF YOU ONLY KNEW WHAT YOU COULD BECOME WITH ME, YOU WOULD NEVER WANT TO BE WITHOUT ME. I can do none of this without your confession of and turning away from your sins, and without your absolute and total surrender to me. Until you do, my Great Power can do nothing here. I will do great miracles in and through your corps if you let me. If not, I'll move on to find the ones who will.

Appointments, Authority, and Accountability

James Pedlar

The dominant attitude towards institutional structures and authority in contemporary western society is one of skepticism and distrust. This is not a recent phenomenon. It began with the social upheaval of the 1960s. Sensationalist media have contributed to the trend by focusing political reporting on scandal and intrigue. Politicians are rarely thought of as an honourable group, and the public actually has very little respect for political offices and structures. The Auditor-General's reports in Canada have certainly done nothing to challenge this view, documenting millions upon millions of misspent and unaccounted-for public funds. And the political realm is just one public arena in which this lack of public trust in institutional authority can be seen. Distrust for corporate bodies is high, of course, in the wake of last year's Enron and WorldCom scandals. Police corruption is also considered an issue, and was especially prominent during the Rodney King trial. Similarly, many Americans doubted the validity of their judicial process when OJ Simpson was acquitted. There are, of course, countless other examples of such incidents.

None of this is to comment on the validity of popular anti-institutionalism. While some degree of skepticism is warranted, the current distrust extends beyond reason, to a general feeling of apprehension regarding any kind of institution or bureaucratic structure. This is a problematic distortion, not only because it reflects poorly on those within these institutions who are in fact just and honourable individuals, but because it has come to affect our understanding of power and authority. That is, power is viewed in today's western culture in an almost exclusively negative fashion. Those in power are not to be trusted, if for no other reason, because they have power. It is troublesome that administrative power is thought of as negative by default. Of course there are exceptions, but the pervasiveness of anti-institutionalism has led to a situation in which power is generally viewed with suspicion.

As noted, I do not intend to propose that this attitude is in any way correct. However, the force of the anti-institutional mindset in the public realm is such that, whether or not it is deserved, institutions must respond to it and make an effort to counteract it, if they are to re-establish a relationship of trust with the public.

The situation in The Salvation Army is no different, and it is particularly relevant to current views regarding the appointment system. Whereas one could count on earlier generations to have an overall sense of trust and goodwill towards the administration regarding appointments, that can no longer be assumed. The legitimacy of the current process has been questioned for a long time, and it is now reaching the point where it cannot be ignored. The looming shortage of officers is certainly connected to misgivings about the appointment system. I would say without a doubt that the appointment system is the biggest obstacle to the young people I know becoming officers. They simply do not believe that it is legitimate. Personally, I do not believe that the appointment system is as bad as many people say it is. However, there are some serious problems with the current appointment process that need to be addressed. I do not presume to have all the answers. However, in this article I will suggest some ways in which the Army can respond to the prevailing skepticism regarding the appointment system. Regardless of whether or not these attitudes are

'correct', they demand a response, because they form the basis of people's actions and perceptions of officership in general.

Beyond the general anti-institutionalism of our culture, there are some Army-specific reasons for this lack of trust for the appointment system. First and foremost, we have an underdeveloped understanding of spiritual authority within our organizational structure. Obviously, organization along military lines led to a rather rigid notion of obedience to superiors in the early days of the Army, and this was largely unchallenged in times when the military, and institutional authority in general, were accepted as part of modern life. Yet, in today's world, we would be hard pressed to find anyone who subscribes to such a view of authority in the Army. In the absence of a de facto acceptance of legitimate institutional authority, Salvationists are struggling to understand how they are to relate to those in authority over them. I believe that much theological work needs to be done in this area. What exactly do we believe about spiritual authority in Army governance?

I believe current understandings of authority in The Salvation Army come under two broad categories. The first is a rather naïve and unquestioned resignation to the sovereignty of God in all Army matters. Those who operate on this assumption simply believe that God is working his will through the administration, whatever decisions are made. The second common understanding of authority is almost exclusively secular, based on the institutional-bureaucratic understanding of authority. As has been discussed, this view does not afford much credibility to those in authority. This is where the majority of Salvationists seem to fit in today. They don't think of Salvation Army administration in theological terms, but as a bureaucratic organization which needs to be viewed skeptically. Of course, neither of these perspectives is adequate to deal with issues of spiritual authority.

We need to decide, as an organization, what we believe on this matter. While, in many ways, we are closely allied theologically with churches which have a more 'congregational' view of church authority, we have a hierarchical structure that invests incredible amounts of authority upon those at 'the top,' and grants very little authority to the local church. Do those in administrative power have a kind of spiritual authority that demands obedience, even when we totally disagree with their decisions? The episcopal structure entails this kind of understanding, in which priests, when ordained, swear obedience to their bishop. Bishops trace their authority right back to the apostles themselves, although this is viewed somewhat suspiciously, even from within episcopal churches. It is unlikely that many Salvos would subscribe to this notion of authority. If we do not wish to invest such a high amount of spiritual authority on those in administrative positions, what kind of authority do they indeed have? Are they more like managers or executives than spiritual authorities? If this is the case, then we have a contradiction in our structure, because we have given those in administrative positions an immense amount of authority over local congregations. Why would 'managers' have total authority to decide the fate of leadership in every local congregation in a given territory?

Personally, I believe the answer for the Army will lie somewhere between an episcopal and a radical congregationalist model, and I hope that Salvationists will make a concerted effort to come to an understanding of authority and administration that is grounded in our theology. We have historically placed great emphasis on the

priesthood of all believers and ministry of the whole people of God. This must undoubtedly be reflected in our understanding of spiritual authority and the administration of our human resources. While the idea of swearing total obedience to an individual such as a bishop seems to go too far (particularly when bishops in many churches are elected, whereas only the General in the SA is elected, and in that case, he is only elected by top officials), the idea that the leaders of this great spiritual force are simply 'managers' is abhorrent, and inadequate to deal with issues of authority. The fact is, there are situations which require more than simple management, and there will be times when spiritual authority is exercised. What we need, then, is a theological framework for understanding how authority should be exercised in the Army.

Another problem that The Salvation Army faces is that the appointments board is not accountable to corps, officers, or lay leadership. While there is talk of 'consultation', what this will mean is unclear, and by any stretch of the imagination, genuine accountability has not been proposed. There is no provision whatsoever for structural accountability in our current administrative system. The administration is entirely free to act at its own discretion. Certain individual personalities in leadership might prove to be more consultative and open in their discussions of appointments, but they are not required to act in this way. That is, at the end of the day, when all the consultation has taken place, the administration is still free to act as it pleases, without explanation. Structural accountability would require the process of appointments be changed, so that accountability would become, to a certain extent, guaranteed. For example, it was suggested during the recent commission on officership that extra-ordinary or unusual appointments should be accompanied by a rationale which explains the reasoning behind the appointment. Why should this only be expected of unusual appointments? Why shouldn't every officer be given a rationale for their move? Why shouldn't every corps be given an explanation? This could be one way to provide accountability and restore faith in the system. Much of the skepticism regarding appointments results from the fact that no meaningful explanation for appointments is provided.

The issue of accountability is related to the issue of transparency in the appointments process. Conventional wisdom tells us that secrecy breeds contempt, and this is surely true of appointments in the Army. Why does the process have to take place 'behind closed doors'? The first time an officer confronts the possibility of their new situation, the decision has already been made! It makes more sense to discuss the appointment before the decision is made, allowing the potential officer to reflect on the possibility and offer their own reaction to it (even if the administration reserves the right to make the decision regardless of that reaction). Why is it a radical idea to actually discuss appointments with officers while trying to decide how appropriate they are? This should also be extended to key locals in the case of corps appointments. Certainly, the local officers know the needs and vision of their corps better than anyone else. Why are they kept in the dark about their incoming officers, again, until the decision has been made?

This issue of accountability / transparency is problematic for both principled and practical reasons. On principle, it is simply not fair to exclude locals from the appointments process. They are the ones who give their time, resources, and energy

to the life of the corps, often over extended periods of time and through many changes of officership. They deserve to be included, particularly in the case of corps which are financial independent. Officers, too, deserve to be heard, not simply through filling out a form each year, but through meaningful dialogue with their superiors. Some officers, understandably, get the sense that they are merely cogs in a machine. If The Salvation Army intends to continue to attract quality people to officership, they need to make a concerted effort to treat their officers with respect and dignity. An informal survey of ex-officers by the now-defunct Canadian Advisory Council of Salvation Army Laymen (ACSAL) in the late 1980s revealed that the most consistent and significant factor leading to officers leaving the Army was the sense that they were dealing with a distant and impersonal bureaucracy. Again, whether or not this is a fair characterization of the administration's dealings with its' officers (and it is likely based on some amount of truth), it demands a response. A more open process which involved frank and meaningful dialogue with officers would go a long way to countering this sentiment.

Aside from these principled considerations, there are practical reasons to make the process more accountable and less secretive. Put simply, the front line officers and local officers are the ones who have the most important information and opinions about their particular situations. As noted above, the local officers often know their corps better than anyone, and it simply makes sense to discuss changes with them. In fact, it seems rather foolish not to use them as a resource in the decision making process, even though this has been standard Army practice. Similarly, officers know their own gifts, personalities, and strengths better than anyone, and it seems that their input should be sought to a much greater degree. This is not to say that the administration needs to perpetually defer to the 'wishes' of potential appointees and local officers. Rather, practically speaking, even if nothing else about the appointment system were to change, it would still make sense to seek a more open process which makes use of the greatest source of knowledge available regarding the appropriateness of a particular appointment - the potential officer and local officers themselves!

Finally, let me suggest that a way forward must include a reorientation of how laypeople, officers, and administrative officers approach the whole issue of appointments. A major problem in trying to think about how appointments should be handled is that the debate is often framed in terms of individual 'rights' versus administrative power. The rights/power issue centres around the institutional understanding of authority. That is, in this perspective, individuals are forever trying to protect themselves from the bureaucratic machine. The administrators do not wish to see themselves in this negative light, and so they insist that there is nothing wrong with the system, and resist those who would try to take away their power, interpreting this as a personal attack. They resist the idea that officers should be given 'what they want', preferring to argue that they, as the ones who see the big picture, know what is best for all. However, the debate surrounding appointments should not be about self-determination or about the administration holding onto its power. These issues will distract us from the real issue at hand, which is the stewardship of the Army's human resources.

From the perspective of stewardship, we should be able to ask questions concerning the appointment system without turning the issue into an 'us' vs. 'them' standoff between the administration and the rest of the Army. As a faithful steward and a future officer, I am bound by duty to question this system to which I will one day entrust the administration of my gifts. The struggle with the current system is not only about submitting to authority. Our questioning of accountability and transparency in the appointment system should rather focus on the issue of stewardship: is the current system is the best way for the Army to faithfully administer our human resources?

The appointments system, at its best, aims at this goal, but I wonder if our current approach is adequate for the task. Have we given our leaders an impossible job? The appointments board, I'm sure, has the noblest of intentions, yet I fear we operate in a system which is simply unable to adequately administer our resources. It does not make sense to have a small group of people in a board room in Toronto trying to discern the will of God for The Salvation Army in all of Canada. I do not say this because I doubt the sincerity or the ability of our senior leaders, but because I question the nature of the system itself. The appointments board simply cannot have enough information or time to carry out such a large task. Even a room full of spiritual giants would be unable to do justice to the uniqueness of each potential appointment situation. So why do we set ourselves up for an impossible task? Why do we expect that this select group of people will be able to know what is best for corps from Whitehorse to St. John's? Is this a wise form of stewardship?

The suggestions I have proposed should be interpreted from the perspective of stewardship. The administration ought to open up the process, making it more transparent, and seeking feedback at all points along the way. The issue is not simply, 'who gets to make the decision?' but 'does the process facilitate faithful stewardship?' I believe that a clarification of our understanding of authority, along with structural accountability and transparency, are needed if today's Army is to meet this challenge. As we are all partners in ministry and mission, and we are all called to be faithful stewards of our resources, we need to create ways for leaders at all levels of the Army structure to contribute meaningfully to this immense task of Christian stewardship.

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Proverbial Leadership

Commissioner Wesley Harris

Commissioner Wesley Harris teaches religious education in Melbourne

'When a country is in chaos, everybody has a plan to fix it - but it takes a leader of real understanding to straighten things out'

(Proverbs 28.2 THE MESSAGE).

CHAOS can arise anywhere. For example, in a well ordered household the teenager's room may resemble a shambles at times with clothes and other items strewn around the floor. It may not be a major matter although it could put a strain on domestic peace and harmony!

Something of the same kind can happen in the workplace. I once had a colleague whose office was indeed a sight to behold! There were piles of files all over the floor and it was difficult to see the desk for the litter which covered it. My friend may have believed that an empty desk indicated an empty mind! Not surprisingly, he spent a lot of time trying to disinter needed documents from under the piles of paper and always seemed hassled. Perhaps there was chaos inside as well as outside of the dear man! Thinking of him, and not without sympathy, led me to dredge from my memory a verse from an unknown writer,

*There was once an old sailor my grandfather knew
Who had so many things which he wanted to do
That, whenever he thought it was time to begin,
He couldn't because of the state he was in.*

But from relatively harmless examples of the kind of thing which we may all have experienced to some degree we may think of more serious ways in which we may either find ourselves in a state of chaos or be the cause of it.

I recall standing in a church building in England where a couple of hundred chairs were battered in rows. My small son was standing near the door of the building and leaned on the back row of chairs causing it to fall forward and knock over the next row which knocked over the next and so on until nearly all the chairs in the building were tipped over - much to my amazement and the concern of the small boy responsible! In the same way it is surprising just who or what can cause serious chaos. For example, a momentary lapse of concentration on the part of one driver can cause a road accident and snarl up the traffic of a great city.

Colin Morris wrote about a fitter he knew who lived in a council house in Britain's Midlands and worked on the assembly line of a great aircraft factory, performing the same monotonous task every day. Then one evening in North Africa a giant plane crashed on take-off and all sixty-seven on board were killed. Officials searched the wreckage for clues and a tortuous process of investigation took place.

Eventually it was established that the trail of blame led to the little man in the English factory who just once in the thousands of times he did the same boring thing made an error which was not noticed by those whose task was to inspect his work. Chaos and carnage was the result of one little mistake.

Sometimes of course the cause of chaos is not inadvertent but deliberate. The terrorist attack on the Trade Centre in New York is a terrifying example of the way in which a relatively small number of determined people can wreak havoc, destroy lives and put a great nation in the grip of fear

Chaotic conditions can be the result of an historical legacy of prejudice and hatred. It may seem that some children have been fed racial or sectarian bitterness with their mother's milk. In one city I was driving my daughter and her friend in a borrowed car through a rather rough area. A fusillade of stones was aimed in our direction and I wondered why until my daughter pointed out that the colour of the car would have had sectarian significance for youngster in that district. We would have been marked out as some of 'them' and therefore fair game for pot shots.

In some countries chaos is the result of a pervasive culture of selfishness and greed. Extreme wealth and the most abject poverty exist side by side, naturally giving encouragement to the 'politics of envy'. Unscrupulous practices may almost be taken for granted. At the airport in the capital city of a developing country my wife and I spoke with an engineer whose company was installing running water in some very poor districts. He told us that his firm had to pay men to guard the pipes and prevent them being vandalised by other men allegedly paid by the local mayor whose bottled water business was being threatened.

I have visited countries with beautiful scenery and great natural resources where corruption, poverty and violence are rife. The lines of the English poet, William Wordsworth, have come to mind.

*I heard a thousand blended notes
While in a grove I sat reclined,
In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.*

*To her fair works did nature link
The human soul that through me ran;
And much it grieved my heart to think
What man has made of man.*

Weapons of mass destruction are becoming more and more lethal. The threat of terrorist attacks means that everyone is living on the front line. Hatred breeds hatred with senseless killing and counter killing. Taking the principle of an eye for an eye to its ultimate conclusion can only lead to universal blindness but people are slow to find the 'more excellent way'. In some countries millions suffer from

malnutrition while a large part of the gross national product is devoted to military hardware.

But hand wringing is not the answer. Beating the chest solves little. Easy answers fill the air but a radical solution is needed. The heart of the human problem is the problem of the human heart, which, according to the Bible is 'desperately wicked' (Jeremiah 17.9 King James Version). The need therefore is for leaders who see beyond political expediency to a fundamental change of moral attitudes.

Distinguished professor Dexter Dumphy from the University of Technology, Sydney, Australia says that the Christian Church has both the values and the spiritual commitment to transform society. 'The central challenge of this century is to create a sustainable economy' he said. 'We cannot consume at this rate. We need to be stewards of the world's resources not exploiters'. Durphy also condemned the corporate system that has produced widespread corruption and executive salary excesses. He said shareholders, especially individual Christians and churches, should be prepared to place pressure on businesses to ensure they operate in an ethical and moral manner.

Chaos and cosmos

IN SOME ways the words cosmos and chaos are in contrast. The *Macquarie Dictionary* defines the cosmos as 'the world or universe as an embodiment of order and harmony (as distinguished from chaos)'. The poet Percy Shelley wrote of the great morning of the world when God dawned on chaos. But although God is the Author of the order so marvelously evident in the movement of stars and the processes of nature there is also a disruptive evil power which causes chaos in the world and that is manifested in many ways.

Across the world there is a spiritual war on - a war of ideas, a war against selfishness, a war in which the weapons required are not carnal but spiritual. And in this conflict the leaders who are needed must themselves be part of the answer and not part of the problem. In a sense they must be representative of a new humanity. They must embody those characteristics which will make for peace and harmony. But is this merely idle dreaming, pious claptrap? Well, if this isn't the answer what is?

Must we conclude that there is *no* solution and that the self-extinction of the human race is all that is on offer? There is that in the human spirit would reject such an idea and I would nail my colours to the mast and declare that I believe in hope! The way the world will end is not with a bang or a whimper but with a triumph!

But how? B. H. Streeter said, 'A race that has grown up intellectually must grow up morally or perish. But how can that happen? Bertrand Russell was a great philosopher and a brilliant scholar although, unfortunately, not a Christian. On his eightieth birthday he was asked what the world needed. He replied rather surprisingly perhaps, 'The root of the matter is a very simple and old fashioned thing,

a thing so simple and old fashioned that I am almost ashamed to mention it for fear of the derisive smile with which the cynics will greet my words. The thing I mean - please forgive me for mentioning it - is love, Christian love'.

There is a fable about a cold, hard piece of metal. A great hammer came along and said, 'I'll break it!' but only succeeded in breaking its own handle. A saw came and said, 'I'll cut it!' but only managed to break its own teeth. Then a little flame came along and asked timidly, 'May I try, please?' And the little flame wrapped itself around the iron, warmed it and finally melted it. So too, the flame of love may triumph when all else fails.

The writer of the Proverb at the head of this chapter said that it will take leaders with understanding to straighten things out. More than anything else, they need an understanding of the power of agape - that special kind of love which is deep enough and tough enough to overcome the enormous difficulties which lie in the path of peace and goodwill. There will be those who will scoff at the very idea even as some ridiculed the teaching of Jesus Christ who epitomised such love. But his way cannot be bettered.

The danger in highlighting the need for leaders with understanding is that many may feel that the challenge is for certain special people and not for themselves. They may feel that there is little they can do to make a difference. In fact, we can all do something. But because we cannot do everything it doesn't mean that we can do nothing.

Dabak is a young woman I know who works as much loved chaplain at an aged care facility in Australia. When she was a baby her parents died and later she became sick and was left to die on a rubbish tip in Malaysia. She suffered from malnutrition and became permanently blind. Eventually she was taken into a children's home run by Christian missionaries but as she grew older she became disturbed by lack of information about her parentage.

Then she came to Christian faith and also learnt about her family background. Today, although blind she is married, a minister, a linguist, a pianist and adept at arts and crafts. A striking skill is with jigsaw puzzles. With her extremely sensitive sense of touch she can take a pile of puzzle pieces and fit them together until they form a beautiful picture. That parallels what has happened in her life and points to what leaders with understanding can do to bring form and beauty out of chaos. Perceptiveness and sensitivity can work wonders.

G. K. Chesterton said that it was not that Christianity had been weighed in the balance and found wanting but that it had been found difficult and not tried.

No one should imagine that the answers to complex problems will always be simple or that overcoming prejudice will be easy. Racial hatreds and vested interests

will not yield without a struggle, but unless we are to sink in the swamp of despair we must find - and perhaps ourselves be - leaders ready to risk the way of love.

Observe the Text

Robert Marshall

Captain Robert Marshall leads The Salvation Army from Compton, California. This is the first of a three-part series.

So, last night I finished teaching the second class from the bible study module I entitled how to study the bible. This module will run a total of twelve weeks. My aim and therefore, burning desire is to equip and train the flock that the Lord has been so gracious to entrust me with; to become people who are able to rightly divide the word of truth (2 Tim 2:15).

However, something happened last night which has convinced me that not only is it my responsibility and duty to equip the saints here in Compton California; But I am compelled to equip saints everywhere! Specifically those soldiers who truly love Jesus and are called to fight in this war over the struggle for lost souls. You see it dawned on me last night, that God never intended this "class" to be another bible study. No. This is the kind of class that must serve as one of the primary cornerstones at a place like the war college! I make this statement based on a conviction. That is, "The Army can only impact this world to the extent that we are able to discern the power of God, based on our ability to see God move throughout the scriptures."

Let me give you the short version. The only reason that a prostitute is willing to get-up from her prone position and come to a safe house to serve the true and living God, is that she has "Seen" Him move in somebody's life, she has "Seen" God's ability to provide, and she has "Seen" evidence that the Lord is "her" Shepherd. His protective hand must shield her from danger!

In order for the God of the bible to come to life in the heart of a prostitute, a soldier, or anyone for that matter, she/he must meet someone with trained eyes. Trained eyes are developed through the rigorous study of the bible; and that, over time. Bible study is not just reading the bible. One must become adept in three distinct disciplines. Observation, Concentration and Interpretation. Reading the scripture is good; but it is not good enough! Mere reading of the scripture is like gazing upon a flat or two-dimensional picture. What you see at a glance, is all there is to it. That is not the case when one opens the biblical text. One's skill to observe what is there will determine whether she will encounter a "flat" powerless Christ, or The three dimensional Creator of the universe and governor of all things! Praise God that we are creatures that have been endowed with the ability to see things from a multi-dimensional point of view. That is why developing the power of observation is so critical. Fortunately, there are many productive exercises that can be employed to aid anyone in becoming an expert observer of the scriptures. Let me give an example.

Believe it or not, you can learn a lot from observing you shoe! On one occasion, there was a man who enrolled in a class that I was teaching on the power of observation. This man was not only older than me; but he had also been preaching much longer

than me. We had just moved into the segment of the class that I called "The power of seeing the shoe." I had instructed everyone to take off a shoe and over the next five minutes to write down every thing they saw about their shoe. After approximately two minutes my friend had finished. I made my way over to his table to find out if he was stuck, and perhaps in need of assistance. He quickly retorted, "I've seen all there is to this shoe!" We moved on and everyone shared their best initial observations. Then, I gave the class a second crack at observing their shoe. My preacher friend became quite irritated!

He reminded me that "he" was no beginner. So, I did what any good salvationist would do in an uncomfortable situation. I put him on the spot! I asked him to share from all of his years of experience, the observations he made about his shoe. The preacher got up slowly, with his shoe in hand. He informed us that His shoe was black Alligator, with a capped toe. He told us about the marking inside of the shoe. The preacher pointed out that the reverse side of the tongue was made with a soft leather which bore a tag listing the shoe's maker, style and size. Everyone was impressed! The preacher looked at me and said, "I told you that I had observed all there is about this shoe! I said, let me see that shoe. As I held the shoe I said a quick prayer, for this class wasn't about me or the preacher. It was about developing a keen eye for the word of God. The first thing I saw was that the capped toe had many fine cracked lines that stretched across it's width. Then I noticed that the tongue had shoestring burns and grooves worn in it. I detected that the entire inside of the shoe was made of a leather that was tope in color; but also, that something had caused the leather to become badly discolored. I saw that the preacher's tendency was to shift his weight to the outside of his shoe as his heel slightly worn. Finally, I observed that the sole of shoe was a rough leather and that the bottom of the heel was rubber with many diagonal cut lines across it. The preacher's only response was, how did you see all of that!

The answer, of course, is power of observation through trained eyes!

My friend, that is the experience our Lord wants each of us to have when we read his word. Each time we open the bible we should discover new mercies, new grace. We should go from glory to glory! That happened for me in the class last night. After listing all of the observations the students made, I discovered that each observation was obvious and disconnected from the passage (Psalm 23) as a whole. I began to explain that at some point, usually during the second or third round of observations, they should start to see how parts are related. Then almost out of the blue, I observed how verse 2 and 3 are parallel in several ways. First of all, they speak of paths.

He leads me beside the still waters Vs2; He guides me in the paths of righteous Vs3. Second, both water and righteousness are forms of refreshment. Water for the physical person and righteousness for the spiritual person. Finally, I saw, that without water man perishes; but without the Spirit of God man's soul will surely die.

"The Army can only impact this world to the extent that we are able to discern the power of God, based on our ability to see God move throughout the scriptures." The tool of observation is the gateway to this process.

Tune in the next two issues for the continuation of the series (Concentration, and Interpretation).

The Challenge of God

Leonie McDonald

Leonie McDonald from North Brisbane Corps in Australia, shares what God has been showing her over the past months as she's been engaging in 'Saving Souls, Growing Saints and Serving Suffering Humanity.'

It was only towards the end of my final year at school, that I cast aside my dreams of becoming a Graphic Artist and realized my passion for working with young people. I got accepted into university studying Social Science (Human Services) with a major in Youth Work. God has opened many doors for me already, which have directed my heart in the direction that I believe God has for my life!

At the end of last year, I completed the training to become a Hotel Chaplain for Schoolies week 2002 at Surfer's Paradise (Schoolies Week is the celebration of the end of High School and has approx 40,000 School leavers congregating on the Gold Coast - see www.missionteam.org.au for more details). I had been to my own Schoolies the year before at Mooloolaba, so was fairly certain of what I could expect. But, as usual, God had other things in store. Schoolies 2002 blew my mind. Each group of chaplains was allocated to a hotel, where they spent every night with Schoolies. It seemed that the hotel my team was assigned to, had the most exciting, outgoing and troublesome Schoolies of all! Throughout the week, we came face to face with suicide attempts, spiked drinks and excessive drunkenness. It was incredible how quickly the Schoolies became good friends with us, and how hard it was to see them go at the end of the week. Since then, God has helped me realise that by prayer and continued friendship with these Schoolies, I will see God's will for each of their lives fulfilled!

Another significant experience for me was on 15 February 2002. I attended a training day at The Salvation Army Youth Outreach Service in Brisbane's Fortitude Valley. As we squeezed past several homeless youth, wrapped in blankets, sitting on the front steps to get into the building, God's purpose for my life was again made clear. That day we learnt about sharing our faith, relating to homeless and the basis of The Salvation Army's ministry to Suffering Humanity. After dinner I went with the street van to feed about 60 homeless men in a park. Their politeness and care for each other was incredible, and their non-complaining attitude, was something I yearn to even come close to!

I also visited the 'squats' (the abandoned houses that are home to hundreds of street kids), littered with used syringes, newspapers and alcohol bottles. I was taken back by the incredible need for just a little of Jesus in this community. I learned an unbelievable amount that day about true Christianity and God's love.

There are so many opportunities to share the Good News, and I thank God for the opportunities He has given me already. I know He has a lot more in store for me, and I pray that He continues to mould my self-centred heart into something that He can use to bring others into the Kingdom.

Intimacy, Fruitfulness, and Anointing

Todd Bentley;

international evangelist and leader of Fresh Fire Ministries (freshfire.ca)

This new teaching on intimacy, fruitfulness and anointing will help us understand grace, favor and how to receive more great grace! You will find a new hunger for his presence and a fresh touch of His power in your life. In this article we will talk about the anointing, great grace and what is favor? Receiving more grace and power to do what God has called us to.

THE FRESH OIL

This verse describes what happens when the anointing comes and what the benefits of the anointing are. Are you hungry for a fresh anointing?

Psalm 92:10-15

"But my horn You have exalted like a wild ox; I have been anointed with fresh oil. The righteous shall flourish like a palm tree, He shall grow like a cedar in Lebanon. Those who are planted in the house of the Lord Shall flourish in the courts of our God. They shall still bear fruit in old age; They shall be fresh and flourishing, To declare that the Lord is upright; He is my rock, and there is no unrighteousness in Him."

1. My horn (strength) exalted like a wild ox.
2. Flourish or prosper like a palm tree. This happens even in a dry and thirsty land.
3. Grow like a cedar the mightiest trees of Israel. Spiritual maturity and roots.
4. Fruitfulness.
5. Freshness. Living in new anointing and constant revelation.
6. To declare the testimony of Jesus. A preachers anointing.

Psalm 52:8

"But I am like a green olive tree in the house of God; what does it mean to be like a green olive tree?"

We also see the green olive tree in:

Zech 4:11-14

Then I answered and said to him, "What are these two olive trees-at the right of the lamp stand and at its left?" And I further answered and said to him, "What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?" Then he answered me and said, "Do you not know what these are?" And I said, "No, my lord." So he said, "These are the two anointed ones, who stand beside the Lord of the whole earth."

This is a prophetic picture of the sons of fresh oil and great grace. We will look at this grace a little bit later in the article. The key here is lets stay where the oil is!

ANSWERED PRAYER

The secret to fruitfulness and continued answered prayer is in John 15:1-8

John 15:1-8

"I am the true vine, and My Father is the vinedresser. "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. "You are already clean because of the word which I have spoken to you. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. "If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. "By this My Father is glorified, that you bear much fruit; so you will be My disciples.

If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. God wants us to bear not just fruit but much fruit. When we remain in his presence fruit happens!!

AN INCREASE OF GRACE AND FAVOUR

When we remain in his presence, grace and favour happen. Grace and favor is something that grows.

Luke 2:52

And Jesus increased in wisdom and stature, and in favor with God and man.

1 Samuel 2:26

And the child Samuel grew on, and was in favor both with the LORD, and also with men. It is time to grow on in Grace and Favor.

WHAT IS GRACE?

Favor or kindness shown without regard to the worth or merit of the one who receives it and in spite of what that same person deserves. The free gift, unmerited, and undeserved. What is FAVOR?

(Deut. 33:23) ratson (rah-tzoan); Strong's #7522: Pleasure, desire, delight, favor. The noun ratson comes from the verb ratsa, which means "to be pleased with" or "to be favorable toward something." Ratson refers especially to what is pleasing and desirable to God.

God loves everybody the same, there is no partiality when it comes to God's love and salvation by grace alone. But he does favor the one who pleases or seeks him more.

God rewards those who diligently seek him. (Heb. 11:6) Joseph had more favour than his brothers but Jacob loved them all. God favoured Jacob over Esau. I believe that we can position ourselves for more favor. Remember the story of Esther. The king was looking for a new queen to share his kingdom. The first requirement was that beautiful young virgins be sought (Purity. Then there was " beauty preparations." What was it about Esther that caught the kings eye? There were six months in the oil of myrrh and six months in the perfume. The oil of myrrh was used to prepare the body in burial symbolizing death to self. Then the perfume which is a prophetic picture of the presence of Jesus. God favours the one that loves him more. Jesus wants a passionate lover and one like David after his own heart. David declared in the 63rd Psalm " God you are my God I will diligently seek you." Those who seek me and search for me will all of their heart will find me.

One of the first things that happen when favor comes for Esther is an allowance and the best place in the royal palace (Est. 2:9). The full extent of her favor is in Esther 5:1

Esther 5:1

"Now it happened on the third day that Esther put on her royal robes and stood in the inner court of the king's palace, across from the king's house, while the king sat on his royal throne in the royal house, facing the entrance of the house. So it was, when the king saw Queen Esther standing in the court, that she found favor in his sight, and the king held out to Esther the golden scepter that was in his hand. Then Esther went near and touched the top of the scepter. And the king said to her, "What do you wish, Queen Esther? What is your request? It shall be given to you-up to half the kingdom!"

GREAT GRACE AND FAVOR

Another kind of grace in the bible is "Great Grace." Great grace is the supernatural function of the Holy Spirit coming upon you to do impossible feats by the spirit of grace. It is different than the grace of receiving the free gift of salvation or pardon from sin. This grace is power and a presence that comes upon you. Remember that the same Greek word for grace in the New Testament is the same word for favor. I believe that God can cause more supernatural favor to come upon you.

Acts 4:33-35

"And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all. Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, and laid them at the apostles' feet; and they distributed to each as anyone had need."

Great Grace in Acts 4:33 is also translated: grace that had something great in it (magnificent and very extraordinary) was upon them all.

I've always believed great power (anointing) brings great grace (favor) and great favor, great provision. The great power always comes from intimacy. The fruitfulness and success of ministry comes from abiding in the vine. We could say great intimacy brings great grace.

In Acts 2:47 we see more favor on the revival. What did that look like?

Acts 2:47

Praising God and having favor with all the people. And the Lord added to the church daily those who were being saved. Having favor here is translated the goodwill of the people.

David declared in the 110th Ps verse 3:

Psalm 110:3

"Your people shall be volunteers in the day of Your power; in the beauties of holiness, from the womb of the morning, You have the dew of Your youth."

Let's look at one more example of Great Grace and the supernatural work of the Holy Spirit in Zech 4.

SUPERNATURAL WORK OF GRACE

In this passage of scripture we have the story of a man called by God to a huge task of rebuilding the former temple of Solomon. This vision was bigger than he was, an international ministry involving the whole nation. One problem he didn't have was the money or the workers to do what God called him to do.

Haggai 1:4-9

"Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins?" Now therefore, thus says the Lord of hosts: "Consider your ways! "You have sown much, and bring in little; You eat, but do not have enough; You drink, but you are not filled with drink; You clothe yourselves, but no one is warm; And he who earns wages, Earns wages to put into a bag with holes." Thus says the Lord of hosts: "Consider your ways, go up to the mountains and bring wood and build the temple, that I may take pleasure in it and be glorified," says the Lord. "You looked for much, but indeed it came to little; and when you brought it home, I blew it away. Why?" says the Lord of hosts. "Because of My house that is in ruins, while every one of you run to his own house."

He did not have in the natural what he needed to fulfill the vision. The question was how am I going to get from point A to point B? Maybe you're in a place like Zerubbabel and you don't know how you are going to fulfill the vision. What God has put in your heart seems impossible; Life's circumstances are against you. Zerubbabel was seeking God's answer. How am I going to do what you called me to do? Many of

us are saying, "God if I had this or that then I could do what you ask me to do." God's answer was:

Zechariah 4:1-8

"Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep. And he said to me, "What do you see?" It's all about perspective!!"

"So I said, "I am looking, and there is a lamp stand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps. "Two olive trees are by it, one at the right of the bowl and the other at its left." So I answered and spoke to the angel who talked with me, saying, "What are these, my lord?" Then the angel who talked with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord." So he answered and said to me: "This is the word of the Lord to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the Lord of hosts. 'Who are you, O great mountain? God spoke to the mountain of hindrance and impossible circumstances. Before Zerubbabel you shall become a plain! And he shall bring forth the capstone with shouts of "Grace, grace to it!"

Or as better written in another translation.

Therefore no mountain, however high, can stand before Zerubbabel! For it will flatten out before him! And Zerubbabel will finish building this temple with mighty shouts of thanksgiving for God's mercy, declaring that all was done by grace alone.

Do you see the connection here in Zech 4 and the intimacy in Ps 92? And how David declared I am like a green oil tree in the house of my Lord? How does this grace come? What was the answer to Zerubbabel's problem? The anointing and the oil always come from his presence. The Holy Spirit's answer to How do I receive everything I need in the natural to do what God has called me to do was: I want to show you the oil. Everything we need is in the anointing.

So let's be mindful of Song of Solomon 2:15 and catch us the foxes, The little foxes that spoil the vines, for our vines have tender grapes. The little foxes, time, television, relationships etc, etc. The things that steal away our intimacy with Jesus spoil the fruitfulness that comes from intimacy. (John 15: 3)

RECEIVING GRACE

James 4:6

"But He gives more grace. Therefore He says: "God resists the proud, but gives grace to the humble."

2 Corinthians 9:8

"And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have abundance for every good work."

Psalm 45:2

"You are fairer than the sons of men; Grace is poured upon Your lips;" therefore God has blessed You forever. God will bless us when our conversation is seasoned with grace. Look at Jesus here in:

Luke 4:22:

"So all bore witness to Him, and marveled at the gracious words that preceded out of His mouth."

Romans 5:17

"For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) It is a free gift that comes from His presence just receive it! This grace is the power (force) to be made righteous.

Hebrews 4:16

Let us; therefore come boldly to the throne of grace, that we may obtain mercy and find grace, (Enduement of Power) to help in time of need.

Romans 5:19-21

"For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord."

History in the Making

Phil Wall

Phil Wall is the founder of HOPE/HIV and SIGNIFY, a leadership training initiative (bsignificant.com)

History is in the making. Probably for the first time ever, the two leaders of the English political parties both find themselves in fear of their jobs. One because he is thinking of going to war (Tony Blair), and the other because he is already at war within his own party (Ian Duncan-Smith). Both men confronting fear, but for very different reasons.

Presumably this is no surprise to either of them, for both should have known that fear goes with the territory of leadership and knowing how to effectively deal with it for themselves and those they lead is a primary capacity for all leaders. A great leader, Franklin D. Roosevelt, once said, "The only thing we have to fear is fear itself". Any of us who have wrestled with fear will know how true that statement is. Fear, if not confronted, takes on the attribute that should be the sole reserve of divinity, in that it has the capacity to create something out of nothing. Left unchecked, it paralyzes and creates an insecure perceived reality that distorts and disfigures reality itself. Robert Block, (creator of Psycho and Psycho 2) eerily captures this truth when he states, "Anxiety is a thin stream of fear trickling through the mind. If encouraged it cuts a channel into which all other thoughts are directed." Fear, if not confronted, can become all-consuming. Hence in these uncertain times one of the most important things leaders need to do is manage their own fear and the fear of others.

When considering how best to do this, it is important to note that there is nothing wrong with fear or being fearful. The only issue is, what you allow fear to do to you and how you choose to respond to it. There can't be many businesses working in major cities around the world that don't share some kind of apprehension about the possibility of a terror attack or fear the impact of the economic downturn upon their business and employment prospects. Consequently, fear is something of a daily reality for many, hence our need to respond to it.

From the significant body of research that has been carried out on this issue, there are a few consistent principles that have emerged:

1. Own it. Denial merely fans the flames of fear. Giving yourself and others permission to admit and embrace your fear is key. Once owned it can begin to be confronted.
2. Share it. There is certainly a place for leaders 'holding it together' in the midst of significant pressure or even danger. However, the confession of fear does not inhibit one's capacity to respond effectively or courageously. Often the sharing of it gives others a sense of ease and even increased confidence knowing that they are not the only ones scared and the leaders truly do appreciate the gravity of the situation.

3. Clarify it. Engage with the facts. Lack of clarity, misinformation or just the fear of uncertain outcomes can create significant amounts of fear. Hence, one of our jobs as leaders is to ensure that our people are well informed about the reality of the situation. This often strips fear and 'terror' of its power that is anchored in the unknown. When addressing public responses to challenges, Lady Nancy Astor, who was the first female Member of Parliament, asserted, "The trouble with most people is that they think with their hopes or fears or wishes rather than with their minds". Quality information is a powerful antidote to fear.

4. Dethrone it. Even though you may not be able to change the actual circumstances of a situation you are entirely in control of how you choose to think on it and respond to it. Often we give fear a gravity it has no right to and we must choose to strip it of that power.

5. Attack it. In most situations there are at least some things that can be done to minimise the issues causing fear. Do these, celebrate and recognise them and then look to the next response. Resist the temptation to be paralysed into inactivity.

These are some simple pointers that can maybe help in confronting much of the uncertainty of our times.

Other great leaders have taken a slightly different view of fear. One leader, who in his struggles had to confront fear on a daily basis, puts it into a different and more positive framework. This way of thinking can only help all of us entrusted with leadership in challenging days.

Our Deepest Fear

"Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do, we were born to make manifest the glory of God that is within us. It is not just in some of us, it is in everyone. As we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others".

(Words quoted by Nelson Mandela during his inaugural speech.)

The Inner Ring

Clive Staples Lewis (1898-1963)

Lewis was a professor of medieval and Renaissance English at Cambridge University. In 1942 he had published, The Screwtape Letters, a fictitious collection of letter from a veteran devil advising a junior devil in his efforts to destroy a young man. "The Inner Ring" was the Memorial Lecture at King's College, University of London, in 1944.

May I read you a few lines from Tolstoy's War and Peace?

When Boris entered the room, Prince Andrey was listening to an old general, wearing his decorations, who was reporting something to Prince Andrey, with an expression of soldierly servility on his purple face. "Alright. Please wait!" he said to the general, speaking in Russian with the French accent, which he used when he spoke with contempt. The moment he noticed Boris he stopped listening to the general who trotted imploringly after him and begged to be heard, while Prince Andrey turned to Boris with a cheerful smile and a nod of the head. Boris now clearly understood-what he had already guessed-that side by side with the system of discipline and subordination which were laid down in the Army Regulations, there existed a different and a more real system-the system which compelled a tightly laced general with a purple face to wait respectfully for his turn while a mere captain like Prince Andrey chatted with a mere second lieutenant like Boris, Boris decided at once that he would be guided not by the official system but by this other unwritten system. (Part III, ch. 9)

When you invite a middle-aged moralist to address you, I suppose I must conclude, however unlikely the conclusion seems, that you have a taste for middle-aged moralizing. I shall do my best to gratify it. I shall in fact give you advice about the world in which you are going to live. I do not mean by this that I am going to attempt to talk on what are called current affairs. You probably know quite as much about them as I do. I am not going to tell you- except in a form so general that you will hardly recognize it-what part you ought to play in post-war reconstruction. It is not, in fact, very likely that any of you will be able, in the next ten years, to make any direct contribution to the peace or prosperity of Europe. You will be busy finding jobs, getting married, acquiring facts. I am going to do something more old-fashioned than you perhaps expected. I am going to give advice. I am going to issue warnings. Advice and warnings about things which are so perennial that no one calls them "current affairs."

And of course everyone knows what a middle-aged moralist of my type warns his juniors against. He warns them against the World, the Flesh, and the Devil. But one of this trio will be enough to deal with today. The Devil, I shall leave strictly alone. The association between him and me in the public mind has already gone quite as deep as I wish: in some quarters it has already reached the level of confusion, if not of identification. I begin to realize the truth of the old proverb that he who sups with that formidable host needs a long spoon. As for the Flesh, you must be very abnormal young people if you do not know quite as much about it as I do. But on the World I think I have something to say.

In the passage I have just read from Tolstoy, the young second lieutenant Boris Dubretskoi discovers that there exist in the army two different systems or hierarchies. The one is printed in some little red book and anyone can easily read it up. It also remains constant. A general is always superior to a colonel and a colonel to a captain. The other is not printed anywhere. Nor is it even a formally organized secret society with officers and rules which you would be told after you had been admitted. You are never formally and explicitly admitted by anyone. You discover gradually, in almost indefinable ways, that it exists and that you are outside it; and then later, perhaps, that you are inside it. There are what correspond to passwords, but they too are spontaneous and informal. A particular slang, the use of particular nicknames, an allusive manner of conversation, are the marks. But it is not constant. It is not easy, even at a given moment, to say who is inside and who is outside. Some people are obviously in and some are obviously out, but there are always several on the border-line. And if you come back to the same Divisional Headquarters, or Brigade Headquarters, or the same regiment or even the same company, after six weeks' absence, you may find this second hierarchy quite altered. There are no formal admissions or expulsions. People think they are in it after they have in fact been pushed out of it, or before they have been allowed in: this provides great amusement for those who are really inside. It has no fixed name. The only certain rule is that the insiders and outsiders call it by different names. From inside it may be designated, in simple cases, by mere enumeration: it may be called "You and Tony and me." When it is very secure and comparatively stable in membership it calls itself "we." When it has to be suddenly expanded to meet a particular emergency it calls itself "All the sensible people at this place." From outside, if you have despaired of getting into it, you call it "That gang" or "They" or "So-and-so and his set" or "the Caucus" or "the Inner Ring." If you are a candidate for admission you probably don't call it anything. To discuss it with the other outsiders would make you feel outside yourself. And to mention it in talking to the man who is inside, and who may help you if this present conversation goes well, would be madness.

Badly as I may have described it, I hope you will all have recognized the thing I am describing. Not, of course, that you have been in the Russian Army or perhaps in any army. But you have met the phenomenon of an Inner Ring. You discovered one in your house at school before the end of the first term. And when you had climbed up to somewhere near it by the end of your second year, perhaps you discovered that within the Ring there was a Ring yet more inner, which in its turn was the fringe of the great school Ring to which the house Rings were only satellites. It is even possible that the School Ring was almost in touch with a Masters' Ring. You were beginning, in fact, to pierce through the skins of the onion. And here, too, at your university-shall I be wrong in assuming that at this very moment, invisible to me, there are several rings-independent systems or concentric rings-present in this room? And I can assure you that in whatever hospital, inn of court, diocese, school, business, or college you arrive after going down, you will find the Rings-what Tolstoy calls the second or unwritten systems.

All this is rather obvious. I wonder whether you will say the same of my next step, which is this. I believe that in all men's lives at certain periods, and in many men's lives at all periods between infancy and extreme old age, one of the most dominant elements is the desire to be inside the local Ring and the terror of being left outside. This desire, in one of its forms, has indeed had ample justice done to it in literature. I mean, in the form of snobbery. Victorian fiction is full of characters who are hag-ridden by the desire to get inside that particular Ring which is, or was, called Society. But it must be clearly understood that "Society," in that sense of the word, is merely one of a hundred Rings and snobbery therefore only one form of the longing to be inside. People who believe themselves to be free, and indeed are free, from snobbery, and who read satires on snobbery with tranquil superiority, may be devoured by the desire in another form. It may be the very intensity of their desire to enter some quite different Ring which renders them immune from the allurements of high life. An invitation from a duchess would be very cold comfort to a man smarting under the sense of exclusion from some artistic or communist coterie. Poor man-it is not large, lighted rooms, or champagne, or even scandals about peers and Cabinet Ministers that he wants: it is the sacred little attic or studio, the heads bent together, the fog of tobacco smoke, and the delicious knowledge that we-we four or five all huddled beside this stove-are the people who know. Often the desire conceals itself so well that we hardly recognize the pleasures of fruition. Men tell not only their wives but themselves that it is a hardship to stay late at the office or the school on some bit of important extra work which they have been let in for because they and So-and-so and the two others are the only people left in the place who really know how things are run. But it is not quite true. It is a terrible bore, of course, when old Fatty Smithson draws you aside and whispers "Look here, we've got to get you in on this examination somehow" or "Charles and I saw at once that you've got to be on this committee." A terrible bore... ah, but how much more terrible if you were left out! It is tiring and unhealthy to lose your Saturday afternoons: but to have them free because you don't matter, that is much worse.

Freud would say, no doubt, that the whole thing is a subterfuge of the sexual impulse. I wonder whether the shoe is not sometimes on the Other foot, I wonder whether, in ages of promiscuity, many a virginity has not been lost less in obedience to Venus than in obedience to the lure of the caucus. For of course, when promiscuity is the fashion, the chaste are outsiders. They are ignorant of something that other people know. They are uninitiated. And as for lighter matters, the number who first smoked or first got drunk for a similar reason is probably very large.

I must now make a distinction. I am not going to say that the existence of Inner Rings is an evil. It is certainly unavoidable. There must be confidential discussions: and it is not only not a bad thing, it is (in itself) a good thing, that personal friendship should grow up between those who work together. And it is perhaps impossible that the official hierarchy of any organization should quite coincide with its actual workings. If the wisest and most energetic people invariably held the highest posts, it might coincide; since they often do not, there must be people in high positions who are really deadweights and people in lower positions who are more important than their

rank and seniority would lead you to suppose. In that way the second, unwritten system is bound to grow up. It is necessary; and perhaps it is not a necessary evil. But the desire which draws us into Inner Rings is another matter. A thing may be morally neutral and yet the desire for that thing may be dangerous. As Byron has said:

Sweet is a legacy, and passing sweet
The unexpected death of some old lady.

The painless death of a pious relative at an advanced age is not an evil. But an earnest desire for her death on the part of her heirs is not reckoned a proper feeling, and the law frowns on even the gentlest attempt to expedite her departure. Let Inner Rings be an unavoidable and even an innocent feature of life, though certainly not a beautiful one: but what of our longing to enter them, our anguish when we are excluded, and the kind of pleasure we feel when we get in?

I have no right to make assumptions about the degree to which any of you may already be compromised. I must not assume that you have ever first neglected, and finally shaken off, friends whom you really loved and who might have lasted you a lifetime, in order to court the friendship of those who appeared to you more important, more esoteric. I must not ask whether you have ever derived actual pleasure from the loneliness and humiliation of the outsiders after you yourself were in: whether you have talked to fellow members of the Ring in the presence of outsiders simply in order that the outsiders might envy; whether the means whereby, in your days of probation, you propitiated the Inner Ring, were always wholly admirable. I will ask only one question-and it is, of course, a rhetorical question which expects no answer. In the whole of your life as you now remember it, has the desire to be on the right side of that invisible line ever prompted you to any act or word on which, in the cold small hours of a wakeful night, you can look back with satisfaction? If so, your case is more fortunate than most.

But I said I was going to give advice, and advice should deal with the future, not the past. I have hinted at the past only to awake you to what I believe to be the real nature of human life. I don't believe that the economic motive and the erotic motive account for everything that goes on in what we moralists call the World. Even if you add Ambition I think the picture is still incomplete. The lust for the esoteric, the longing to be inside, take many forms which are not easily recognizable as Ambition. We hope, no doubt, for tangible profits from every Inner Ring we penetrate: power, money, liberty to break rules, avoidance of routine duties, evasion of discipline. But all these would not satisfy us if we did not get in addition the delicious sense of secret intimacy. It is no doubt a great convenience to know that we need fear no official reprimands from our official senior because he is old Percy, a fellow-member of our ring. But we don't value the intimacy only for the sake of convenience; quite equally we value the convenience as a proof of the intimacy.

My main purpose in this address is simply to convince you that this desire is one of the great permanent mainsprings of human action. It is one of the factors which go to make up the world as we know it-this whole pell-mell of struggle, competition, confusion, graft, disappointment, and advertisement, and if it is one of the permanent mainsprings then you may be quite sure of this. Unless you take measures to prevent it, this desire is going to be one of the chief motives of your life, from the first day on which you enter your profession until the day when you are too old to care. That will be the natural thing-the life that will come to you of its own accord. Any other kind of life, if you lead it, will be the result of conscious and continuous effort. If you do nothing about it, if you drift with the stream, you will in fact be an "inner ringer." I don't say you'll be a successful one; that's as may be. But whether by pining and moping outside Rings that you can never enter, or by passing triumphantly further and further in-one way or the other you will be that kind of man. I have already made it fairly clear that I think it better for you not to be that kind of man.

But you may have an open mind on the question. I will therefore suggest two reasons for thinking as I do.

It would be polite and charitable, and in view of your age reasonable too, to suppose that none of you is yet a scoundrel. On the other hand, by the mere law of averages (I am saying nothing against free will) it is almost certain that at least two or three of you before you die will have become something very like scoundrels. There must be in this room the makings of at least that number of unscrupulous, treacherous, ruthless egotists. The choice is still before you: and I hope you will not take my hard words about your possible future characters as a token of disrespect to your present characters. And the prophecy I make is this. To nine out of ten of you the choice which could lead to scoundrelism will come, when it does come, in no very dramatic colors. Obviously bad men, obviously threatening or bribing, will almost certainly not appear. Over a drink or a cup of coffee, disguised as a triviality and sandwiched between two jokes, from the lips of a man, or woman, whom you have recently been getting to know rather better and whom you hope to know better still-just at the moment when you are most anxious not to appear crude, or naif, or a prig-the hint will come. It will be the hint of something which is not quite in accordance with the technical rules of fair play: something which the public, the ignorant, romantic public, would never understand: something which even the outsiders in your own profession are apt to make a fuss about: but something, says your new friend, which "we"-and at the word "we" you try not to blush for mere pleasure-something "we always do." And you will be drawn in, if you are drawn in, not by desire for gain or ease, but simply because at that moment, when the cup was so near your lips, you cannot bear to be thrust back again into the cold outer world. It would be so terrible to see the other man's face-that genial, confidential, delightfully sophisticated face-turn suddenly cold and contemptuous, to know that you had been tried for the Inner Ring and rejected. And then, if you are drawn in, next week it will be something a little further from the rules, and next year something further still, but all in the jolliest, friendliest spirit. It may end in a crash, a scandal, and penal servitude: it may end in millions, a peerage and giving the prizes at your old school. But you will be a scoundrel.

That is my first reason. Of all the passions the passion for the Inner Ring is most skilful in making a man who is not yet a very bad man do very bad things. My second reason is this. The torture allotted to the Danaids in the classical underworld, that of attempting to fill sieves with water, is the symbol not of one vice but of all vices. It is the very mark of a perverse desire that it seeks what is not to be had. The desire to be inside the invisible line illustrates this rule. As long as you are governed by that desire you will never get what you want. You are trying to peel an onion: if you succeed there will be nothing left. Until you conquer the fear of being an outsider, an outsider you will remain.

This is surely very clear when you come to think of it. If you want to be made free of a certain circle for some wholesome reason-if, say, you want to join a musical society because you really like music-then there is a possibility of satisfaction. You may find yourself playing in a quartet and you may enjoy it. But if all you want is to be in the know, your pleasure will be short-lived. The circle cannot have from within the charm it had from outside. By the very act of admitting you it has lost its magic. Once the first novelty is worn off the members of this circle will be no more interesting than your old friends. Why should they be? You were not looking for virtue or kindness or loyalty or humor or learning or wit or any of the things that can be really enjoyed. You merely wanted to be "in." And that is a pleasure that cannot last. As soon as your new associates have been staled to you by custom, you will be looking for another Ring. The rainbow's end will still be ahead of you. The old Ring will now be only the drab background for your endeavor to enter the new one.

And you will always find them hard to enter, for a reason you very well know. You yourself once you are in, want to make it hard for the next entrant, just as those who are already in made it hard for you. Naturally. In any wholesome group of people which holds together for a good purpose, the exclusions are in a sense accidental. Three or four people who are together for the sake of some piece of work exclude others because there is work only for so many or because the others can't in fact do it. Your little musical group limits its numbers because the rooms they meet in are only so big. But your genuine Inner Ring exists for exclusion. There'd be no fun if there were no outsiders. The invisible line would have no meaning unless most people were on the wrong side of it. Exclusion is no accident: it is the essence.

The quest of the Inner Ring will break your hearts unless you break it. But if you break it, a surprising result will follow. If in your working hours you make the work your end, you will presently find yourself all unawares inside the only circle in your profession that really matters. You will be one of the sound craftsmen, and other sound craftsmen will know it. This group of craftsmen will by no means coincide with the Inner Ring or the Important People or the People in the Know. It will not shape that professional policy or work up that professional influence which fights for the profession as a whole against the public: nor will it lead to those periodic scandals and crises which the Inner Ring produces. But it will do those things which that profession exists to do and will in the long run be responsible for all the respect which

that profession in fact enjoys and which the speeches and advertisements cannot maintain. And if in your spare time you consort simply with the people you like, you will again find that you have come unawares to a real inside: that you are indeed snug and safe at the center of something which, seen from without, would look exactly like an Inner Ring. But the difference is that its secrecy is accidental, and its exclusiveness a by-product, and no one was led thither by the lure of the esoteric: for it is only four or five people who like one another meeting to do things that they like. This is friendship. Aristotle placed it among the virtues. It causes perhaps half of all the happiness in the world, and no Inner Ring can ever have it.

We are told in Scripture that those who ask get. That is true, in senses I can't now explore. But in another sense there is much truth in the schoolboy's principle "them as asks shan't have." To a young person, just entering on adult life, the world seems full of Insides," full of delightful intimacies and confidentialities, and he desires to enter them. But if he follows that desire he will reach no "inside" that is worth reaching. The true road lies in quite another direction. It is like the house in Alice Through the Looking Glass.

Take Back Your Army

Kathy Allen

God of the Salvation Army, we call you God, but forgive us if we have not let you be God. You should be head of this place, this place belongs to you. The things we do and say here should reveal you to every soul. Govern our actions and decisions. Forgive us Lord when we have acted and decided without you. Repossess your army God. This is not a place where people should "play church"! We are supposed to be an Army for you! God forgive us, give your Army a vision.

An army should have a mission, God provide.

An army should have power; command power, man power, fire power - God supply!

An army must train for every aspect of warfare, it must train hard, pushing its soldiers to the limit.

An army must be armed! It must have weapons and it must know how to use them. Continuous weapons training must be top priority! God instruct.

An army works together, under its Command In Chief, that's you! Forgive us if we have tried replace you.

An army goes out to fight, it does NOT stay in the citadel, doing endless drills and maneuvers.

GOD MOBILIZE!

An army is NOT a church - its a fighting force to be reckoned with! Its not about cushioned pews - the battlefield is NOT comfortable!!

An army's business is to DESTROY THE ENEMY! An army protect cities, nations, the world!

GOD MOVE US OUT!

An army uses tactics, strategies, battle plans, reconaissance, intelligence, espionage, air, land, water and space surveillance; its business is knowing the enemy and defeating the enemy! God, make us wise.

An army liberates those the enemy has oppressed, that's its chief function! God empower us!

An army patrols, showing its presence to those under its protection, guarding against the enemy. God make us vigilant.

An army is on the cutting edge of warfare technology and innovation. God educate us.

An army uses its specialists, it doesn't get rid of them - God forgive.

An army MUST adapt. Strategies that don't work must be scrapped. There must be debriefing after missions where weaknesses are pinpointed, failures studied, losses learned from, plans reformulated and ranks regrouped. God, be our analyst!

An army retreats only long enough to rest, strategize, regroup and refuel.

GOD, BE OUR BUNKER!

An army is unified. A divided army is useless!!!

GOD, UNITE US!

An army is careful to build morale, not destroy it. God, forgive us.

An army works through the WORST KIND OF ADVERSITY. God, strengthen us!

An army does NOT believe the enemy's propaganda!! God, guard our minds!

An army must recruit or it will fail. God motivate us!

An army is NOT officers vs. enlisted. Without officers there is no chain of command. Without enlisted there is no one to command.

GOD UNITE US!

AN ARMY KNOWS BATTLE! It is aggressive, yet controlled, **RUTHLESS TOWARDS THE ENEMY**, yet caring for those in its protection.

An army is focused, precise and driven. It is fit, not flabby! Alert, not sleeping. It is training and fighting, not lazy and idle.

GOD SEND US BACK TO BOOT CAMP! WORK US INTO FIGHTING FORM!

An army has superb communication. Vital information flows constantly. It utilizes mobile communications, satellite uplinks, computer networking, briefings, debriefings, memos, coding, transmitting, translating, receiving. God be our source.

An army treats it wounded. Getting soldiers back to health and back to the fight is priority one!

God, be our Chief Medical Officer!

AN ARMY IS NOT AFRAID TO GET DIRTY! ITS SOLDIERS CRAWL THROUGH MUCK AND FILTH IN THE LINE OF DUTY, THIS IS A NORMAL PART OF THEIR EXISTENCE!

An army is not afraid of injury. Soldiers take bullets, risk capture, break bones, run through mine fields, dodge flak, duck grenades and often sustain heavy casualties.

GOD MAKES US FEARLESS!

An army takes calculated risks for **HUGE** pay-offs. It cannot win the war by playing it safe!!!!

God, **SHAKE US UP!**

An army trains for **ALL** types of combat, air, ground, sea, hand to hand - **A WELL TRAINED ARMY IS AN AWESOME FORCE!** God, train us!!

Going "AWOL" is not an option for soldiers - the commander has invested in His soldiers, has trained and fed them, educated them, made them battle-ready - they must not desert.

If a person dresses like a soldier, talks like a soldier but has never fired a weapon, has never looked the enemy in the eye or fought with their unit, for their commander, that person is no soldier, but an imposter. God, convict us!

An army is a unit, a company, a platoon, a regiment, a division; part of the world wide armed forces - a **HUGE** body with many parts, headed by a Supreme Commander - God, that is you.

God, we are at our best under your command.

God, we exist to carry out your orders.

We report to you.

We fight for you, against the enemy.

We live for you!

If necessary, we will die for you!

GOD, TAKE BACK YOUR ARMY!