

JOURNAL OF AGGRESSIVE CHRISTIANITY

JAC Online

Issue 29, February - March 2004

Copyright © 2004 Journal of Aggressive Christianity

In This Issue
JOURNAL OF AGGRESSIVE CHRISTIANITY
Issue 29, February – March 2004

Editorial Introduction *page 3*
Captain Stephen Court

Leadership on the Axis of Change *page 4*
Major Chick Yuill

Resolutions – December 6th, 1849 *page 9*
General William Booth

My Theology of Worship *page 10*
Major Doug Burr

I Believe! *page 19*
Commissioner Wesley Harris

Motivated! *page 22*
Major Charles Roberts

Salvation Coastguard? *page 25*
Major Richard Munn

Why is the Present-day Salvation Army so Vastly Different From the
Pentecostal Movement it Resembled in the Early Days of its
History? *page 26*
Major Debbie Burr

The Passion - Christians unite & mobilize to double the impact!
page 33
David Barker

Politicking for the Powerless *page 35*
Kristen Campbell

Hezekiah's Pattern for Growth *page 42*
Captain Stephen Poxon

The UnHoly Land Tour *page 47*
Captain Stephen Court

Editorial Introduction

by Captain Stephen Court

Greetings in Jesus' name, friends. I trust the battle progresses well on your front. If you are new to the readership, you've got a lot of catching up to do! There are 28 back issues available on PDF from the bottom left of the front page. There are some classics in there. Enjoy.

God is doing some exciting things around the world. Our prayers are being answered. This is a time of war. So, this issue will get you thinking some, yes. But it will get you fighting as well.

The thinking articles include Major Chick Yuill and the second excerpt from his challenging new book, *LEADERSHIP ON THE AXIS OF CHANGE*, Major Doug Burr and a theology of worship, and Major Debbie Burr comparing Pentecostalism and Salvationism.

The teaching articles include Commissioner Harris, Major Munn, and Captain Poxon.

The action articles are Barker, Roberts, Campbell, Booth, and Court.

Tell your friends about this little treasure box. And take some time out after reading to watch *THE PASSION OF THE CHRIST*. It promises to be an amazing evangelistic vehicle. And check out the propaganda for BTI at thewarcollege.com or armybarmy.com.

God bless The Salvation Army.

Stay close to Jesus. Keep fighting as warriors. Grace. I remain,

Yours in the struggle for God's dominion over all the nations of the world,
Stephen Court, Capt.

Journal of Aggressive Christianity

Leadership on the Axis of Change

by Chick Yuill

*This is part two of a three-part series by Major Chick Yuill,
based on his important new book, LEADERSHIP ON THE AXIS OF CHANGE*

Part Two - a changing world II

*The philosophers have only interpreted the world;
the thing, however, is to change it.*

Karl Marx

All too often the Christian Church is seen as the last bastion of conservatism, suspicious of and resistant to any kind of change. Like Mark Twain, we cry, 'I'm all for progress; it's change I don't like.' But we live in a changing world. What's more God has brought his Church into existence to be the supreme agent of change. Change is our business! Our mission is not to stop the future, but to shape it. The whole creation, as Paul points out in the great eighth chapter of the Letter to the Romans, is looking to the people of God and longing for the ultimate purpose and pattern of God to be demonstrated in a confused world. Christian leaders in the 21st century will need to be change leaders. To fulfil that task we need to understand the changes that are taking place in a postmodern world. Do you recognise any of these?

From farm to feel-good

For centuries western society was founded on an agricultural economy. Life was lived close to the land and was marked by the rhythm of the seasons; whether you ate well depended entirely on how good the harvest was that year; you either worked on the farm or eked out a living making goods in your cottage; few people ever travelled far from home. But in the middle of the Eighteenth century the change known as the Industrial Revolution began to take place in first of all in Britain and then in other parts of Europe and North America. The invention of new machines paved the way for mass production and led to the creation of large cities as people relocated to find work. The Industrial economy thus created was to hold sway for the next 200 years.

But, since the middle of the twentieth century, heavy industries have been in decline. Increasing automation has meant that fewer people are needed to produce the goods our society needs, and, with the advent of mass communication and the computer, the Industrial economy has been overtaken by an Information economy in which knowledge increasingly generates wealth. And - such is the pace of change - that in turn is now being superseded by what might be called, if not an Experience economy, then certainly an Experience culture.

A visit to the cinema is more than just watching a movie; it is an all-encompassing audio-visual experience with wide-screen image and surround sound. If the movie-makers take you on a roller-coaster ride, for example, it's gone beyond the point at

which 'it's almost like the real thing.' Chances are that in many ways it'll be bigger and better than any roller-coaster ride you've ever been on. Eating out is no longer just an opportunity for good food; it's an eating experience in a themed restaurant in which the décor, the music, the images, and the dress and role-playing of the staff all contrive to transport you to an exotic world of taste and touch. This is a world of virtual reality, of interactive games, in which ever more sophisticated technology will give us ever more convincing experiences. As one observer has put it, 'We are entering not a visual culture (that was ushered in by television), but an immersive one.' (Michael Moynagh)

From co-worker to consumer

Under the old Agricultural economy you were co-workers; you shared the toil and you shared the produce. That certainly didn't mean that everyone shared equally, but it did mean that everyone had a common interest in the production and consumption of food and other resources. With the move to an Industrial economy, that immediate relationship changed. Now you worked in the factory, the shop, or the office to play a small part in the manufacture of goods which you might never own for yourself. But the money you earned enabled you to buy the things you need and want for a satisfying life. The co-worker has become a worker-customer.

The technological advances of the last fifty years have brought the hitherto undreamed of reality of mass-production which, in turn, gives the opportunity for mass-consumption. When I used to accompany my Mum to the local grocer's shop as a child there were basic food items and nothing more. Now, when I go shopping with my wife (a practice in which I indulge only when absolutely necessary!) I enter a super-market with over 20,000 product lines in the shelves. If I get to buy the breakfast cereal, I am confronted with a bewildering variety of choices. The mental paralysis of people like me when faced with such a decision has led to the latest stage in consumerism - customisation. The message to the consumer today is, 'We'll not only give you a choice - we'll package and adjust it to match it to your needs.' The current advertising slogan of one cell-phone company in Britain today is 'More of what you want, less of what you don't want!'

From paragraphs to pictures

Every couple of months I spend a morning with Alastair who is our youth work specialist. Together we compile a newsletter for publication and distribution amongst Salvationists in Manchester. The process that we've evolved fascinates me. I come up with the words and Alastair sets them out on the page, complete with appropriate clip-art and other visual material. It certainly isn't that Alastair is in any way less articulate than I am. In fact, he is academically very highly qualified. We divide the labour as we do largely because of the difference in our ages; Alastair is twenty-five years younger than I am. I grew up in a book culture and, consequently, I think sequentially in a logical and linear way. Alastair is a child of a much more visual consumer culture of the last thirty years. He has grown up in a world of rapidly changing and rapidly moving images, the world of the internet and MTV. Whereas I

automatically think in paragraphs, he much more naturally thinks in pictures. The difference in our approach reflects precisely one of the differences between modernity and postmodernity.

From ethics to aesthetics

In the previous chapter we highlighted the fact that postmodernity has moved away from the concept of an external objective morality. Right and wrong depends on your point of view, morality is largely and individual choice. Throughout much of the Twentieth century, under the influence of Sigmund Freud and psycho-analysis, the focus moved from external morality to what might be described as internal reality - the subconscious, the deep hidden drives and appetites that lie behind the apparently free choices we make.

But the emphasis has shifted once again. If postmodernity has rejected an external morality, it has also forsaken the search for an internal reality. The fragmentation of the self the Bob Dylan spoke of in his Newsweek interview makes such a quest futile and unproductive. Now the concern relates to style, appearance, packaging. This is the age of cosmetic dentistry and surgery, of personal trainers and the pursuit of the perfect body and eternal youth, of style gurus and the cult of celebrity, of finding and expressing your worth and identity through the expensive brand names attached to the things you own. More than we would care to admit, we have all been caught up in the journey from ethics to aesthetics!

From joiners to jugglers

'Bowling Alone' by Robert D. Putnam is one of the most significant books to be published in recent years. The thought-provoking title takes us right to the heart of Putnam's thesis: far fewer Americans are joining organised groups or getting involved in civic life than once was the case. Service clubs, political parties, and churches are all affected. The welter of facts and figures and the pages of scholarly analysis to which they are subjected leaves the reader in no doubt that Putnam's observations are accurate. (Having lived in both the United States and the United Kingdom in the last decade, I have no doubt that this disengagement is even greater in Europe.)

Putnam suggests a number of reasons for this worrying trend: financial and time pressures, particularly on two-career families, are undoubtedly contributing factors; suburbanisation and commuting obviously militate against getting involved in community groups; and electronic entertainment, particularly television, has privatised and absorbed our free time; but, more than anything else, the most significant reason for the decline in membership and participation is simply that the generations born after the Second World War do not join organisations in anything like the same numbers their parents and grandparents did. They are jugglers rather than joiners.

There are probably several reasons for this change. A world that has rejected the concept of absolute authority has inevitably rejected authority figures. Furthermore, we now live in a culture where personal gratification and satisfaction have replaced moral obligation. If you join a group you will stay only as long as the group meets

your needs. In a fast-moving and uncertain world the idea of long term loyalty to a business or an organisation sits very uncomfortably. Stable hierarchies in which people know and accept their place even as they strive to rise up in the organisation, have largely been replaced by less formal networks in which equal partners work together for their mutual advantage.

So postmodern people join groups for their own purposes. But they are not joiners in the sense that the generation who fought in World War II were joiners. Rather they juggle priorities. The typical two-career family has a variety of plates to be kept spinning: jobs, advanced academic studies, family commitments, networks of friends and acquaintances, children's education. They are more likely to find time to join the local health club or the golf club and to support the local football team than to commit themselves to long-term membership of church or Rotary club.

From principles to people

I love the story of Eric Liddell, my fellow-Scot, whose story has been immortalised in the movie, 'Chariots of Fire.' Liddell refused to run in the 100 metres at the Paris Olympics in 1924, even though he was the favourite for the gold medal. His refusal to run was based solely on the fact that it was against his principles to run on a Sunday. But few people know the sequel to the part of Liddell's life depicted in the film. Liddell went to China as a missionary where he was interred as prisoner of war. One Sunday some of the young people in the camp went out to play hockey and asked Liddell to referee their game. As he had done at the Olympics, Liddell refused; 'I don't play games on the Lord's Day,' he explained. Predictably, without a referee, the game ended in a fight. So the next Sunday, when the youngsters went out to play hockey again, the man who would not deny his principles for Olympic gold, put people before principles and became their referee.

Liddell was a man of conservative values, but on that day he was acting more like postmodern man. In pleasure-seeking postmodernity it often seems that there are no moral values at all. Indeed, to a large extent, that criticism is valid. But if you scratch the surface, you will find a real morality, albeit a very selective one. It is one that values people above principles. It is undeniable that traditional moral values have been abandoned by many. To take just one example, marriage is seen as just one lifestyle choice among many. It is a change that I deeply regret. And yet, at the same time, I have to recognise that there are some aspects of the moral code that are stricter than that held by the previous generation. The days when a male boss could make sexually suggestive remarks to a female employee and pass it off as just workplace banter are long gone. The physical and sexual abuse of children is deplored and exposed as never before. Individual rights are prized and protected more than at any previous time.

We have just touched on a vast subject and one that could fill a book on its own. The point we are making here is that the flight from conservative moral values is more complex than it might at first seem. There is much that will rightly concern

us, but there is much to give us pause for thought. How we as Christian people respond to this ethical shift is one of the great challenges that we face today.

And this affects us how?

This brief excursion through our changing culture might have seemed interesting but irrelevant to some readers in a book about leadership. The truth, however, is that, unless we take the changes in our culture far more seriously than we have done until now, we are doomed to fail in our God-given calling to transform and challenge a lost world. We need those Issachar leaders to whom we referred earlier who will not only understand the times, but lead the people of God in the kind of action that will bring about the answer to the prayer that Jesus taught those first leaders of his church to pray - the ultimate change for which the entire creation is longing:

*'Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as it is in heaven.'*
Matthew 6:9,10 NIV

Resolutions – December 6th 1849

By General William Booth

As a young man, at the age of twenty, William Booth wrote the following resolutions on the 6th December 1849:

I do promise - my God Helping -

1st That I will rise every morning sufficiently early (say 20 minutes before seven o'clock) to wash, dress, and have a few minutes, not less than 5, in private prayer.

2ndly That I will as much as possible avoid all that babbling idle talking in which I have so sinfully indulged.

3rd That I will endeavour in my conduct and deportment before the world and my fellow servants especially to conduct myself as humble, meek and zealous follower of the bleeding Lamb, and by serious conversation and warning endeavour to lead them to think of their mortal souls.

4thly That I will not read less than 4 chapters in God's word everyday.

5thly That I will strive to live closer to God, and to seek after holiness of heart, and leave providential events with God.

6thly That I will read this over every day or at least twice a week.

God help me, enable me to cultivate a spirit of self denial and to yield myself a prisoner of love to the redeemer of the world.

Amen & Amen

William Booth

I feel my own weakness and without God's help I shall not keep these resolutions a day. The Lord have mercy upon my guilty soul.

*I claim the Blood
Yes, oh Yes,
Jesus Died for me*

My Theology of Worship

By Major Doug Burr

Scripture unfailingly proclaims the importance and necessity of worship among God's people. Yet worship has become a buzzword in the church today. It is used so often and in so many different ways that some have begun to lose the true spirit of worship and perhaps grown indifferent to its authentic expression. We have worship services on Sunday mornings in our worship centers. We sing songs of praise and worship as we worship God. We worship God privately and corporately through times of prayer, giving and silence. From this abundance of application, a problem might develop: the church could lose a significant facet of its power and intimacy with God.

If the church is to remain God's chosen people with a witness to the close relationship we can have with our Creator, we must take stock of our worship. We must learn of its roots and rediscover the purpose of worship. We must return worship to a place of prominence and make worship an intentional act.

To accomplish this goal, we must think through our theology of worship and understand what place it holds in our Salvationist tradition. More important, we must understand what place it holds in our specific community of believers where we worship each week.

I'd like to think I've done quite a bit of thought and study in this area- enough to develop my own Theology of Worship.

I. THE VISION.

It is important to begin with an overall concept of Worship Theology. In other words, how we see and conceive it; the mental image we produce in our mind's eye when we discuss worship. Therefore, I will first explore four aspects of my worship vision:

A. My Definition of Worship.

The American Heritage Dictionary defines worship as follows:

Worship *n.* **1.a.** The reverent love and devotion accorded a deity, an idol, or a sacred object. **b.** The ceremonies, prayers, or other religious forms by which this love is expressed. **2.** Ardent devotion; adoration. **--worship** *v.* **1.** To honor and love as a deity. **2.** To regard with ardent or adoring esteem or devotion. **1.** To participate in religious rites of worship. **2.** To perform an act of worship.

From this general meaning, I refine my understanding one step further through our Christian faith and incorporate it into my community of believers by saying:

Worship is the way we express our awe, reverence, love and devotion for God.

B. The Goal of Our Worship.

When all is said and done, there is a place we want to reach with our worship. We wish to hit that target, preferably dead-center. It is to have a group of committed Christians who are so in love with Jesus Christ that they live in a continual pattern of His worship.

This is not to say that they are always lying prostrate before God, ignoring the world around them. Instead, they are always aware of God's presence and the fact that He is awesome and deserves our worship. There is an open link between the worshiper and God at all times.

From this understanding, I get to my worship goal:

My worship goal is to develop a community of believers whose lifestyle is characterized by continuous worship of Jesus Christ.

C. The Reason we Worship.

Psalm 25:12 directs: "Hold me in awe and deep reverence and I will teach you my way for you." Ultimately, we want to develop a deep connection with God. In that living relationship, we want to grow intimate both with God, and at the same time, the body of Christ. Our worship is therefore comprised of two parts: individual worship and corporate worship.

Individual worship is that which takes place in our private lives when we are alone with God and living out our daily lives in the world. Corporate worship takes place when we gather as the body of Christ to worship God as one.

Often we come to God with ulterior motives. We hope that in worshipping God we might feel better or receive a special blessing from God. Our thoughts are tuned to what we can get out of the experience as opposed to what God receives.

While our receiving from God is often a result of worship, it must not become the goal. God is worthy of our worship in His own right and we must come before Him for that purpose alone. With this in mind, I believe:

Our reason for worship is not to feel good or receive from God, but to give to Him freely out of love and devotion; to develop intimacy with both God and the body of Christ at the same time.

D. My Example of Worship.

David is always characterized as a man after God's own heart and Psalm 27:4 presents a clear example of what our worship should look like.

David is my example of worship as expressed in Psalm 27:4: "One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to seek him in his temple."

We strive to be people after God's own heart that others may see our lives expressing that foremost desire to be continual seekers of God and to be in His presence.

II. THE COMPONENTS OF OUR WORSHIP.

Worship is comprised of many components. While there are probably many, I have decided to include specific elements that I consider to be vital to identifying our expression of worship. It must be mentioned that except where noted, I am now speaking of the corporate worship experience as the body of Christ.

Not necessarily in any prescribed order, here is a list of what I believe to be the priority components of worship.

A. Preparation for Worship.

Based in the assumption that we cannot expect to meet God unless we clear away the obstacles that lie between sinful mankind and a holy God, we should realize that preparation for worship must precede worship. We must be prepared to enter God's presence.

In Exodus 19, starting with verse 14, God tells the Israelites to prepare themselves for three days to enter God's presence to worship Him. God is so concerned with this cleansing time that He tells them they will be destroyed if they are not ready!

A Hebrew custom, still practiced by some today, instructs them to use the first part of their week to thank God for the last Sabbath day. The last half of the week is used to anticipate and prepare for the coming Sabbath day. In this week-long process, God's people keep worship in a prominent place in their lives and become continual worshipers.

The importance of preparation cannot be overstressed. In our preparation, we accomplish three things:

1. We clear away the obstacles.

If something has come between us and God, we need to remove it. In our preparation, we allow the Holy Spirit to bring to our minds anything that serves as an effective block to God's moving or our being aware of His moving.

If repentance is necessary, we repent. If an apology to another person is brought to mind, we apologize. If getting rid of something in our homes or lives that does not honor God is required, we get rid of it. We will allow nothing to remain a roadblock to God's Spirit moving freely in our worship.

Clearly, scripture presents the picture that God desires holy people just as He is a holy God (Leviticus 20:26, 1 Corinthians 1:2, Hebrews 12:14, etc.). Whatever is within our power to deal with, we will deal with to remain God's holy people.

2. We develop anticipation and expectation.

Faith is simply trusting God. By faith we look forward to God's moving in our company. The more we prepare ourselves to enter God's presence, the more we will anticipate that moment. That anticipation develops into expectation. It is when we truly expect God to move that He does.

What a joy to see children anxious and joyful as Mom or Dad return from a weekend business trip! Excitement builds as they look forward to their parents return.

In the same manner, we should be full of joy and anticipation as we prepare ourselves to be in God's presence again.

3. We quiet ourselves to be able to hear God's voice.

God does not usually appear to us in a great bolt of lightning or crash of thunder. So much worldly noise and confusion surround us daily, it can be very difficult to hear God's quiet voice speaking.

Jesus was often found in quiet solitude communing with God and preparing Himself for the time ahead. He remains a good example for us in that our preparation include the practice of settling ourselves down in order to discern God and understand what He is saying.

As we practice these three aspects of preparation, we get ready to be in God's presence and worship Him.

B. Freedom in Worship.

Since worship is to be focused on God, it is essential that we be more concerned with what God thinks about our worship actions than what other people think. This is not always easy, but it is a goal we should strive to attain.

David was a true worshiper of God. In one instance (2 Samuel 6:14-22), we find David so thrilled with bringing God's ark of the covenant into his city (representing God's presence), that he completely forgets about his dignity as king of Israel. In the company of his people, he strips off his outer robes and dances fervently before God.

Not all were pleased with David's freedom of worship. His wife Michal, was extremely contemptuous of his actions. Later, in their confrontation, David reminds her that it was all for God's eyes and not man's. He would even be more base in his actions if only it would please his God!

Evidence of Michal's thoughts are still seen in today's church. People are not merely concerned with the appropriateness of how other people worship God, but are even more concerned with what they themselves can and will do in the company of others. True freedom in worship releases God's pleasure and blessing on His people. We want to give freedom such a prominent place in our corporate worship experience that no one will feel unable to give God whatever expression of glory they are led to give. Raising of hands, kneeling, jumping, dancing, singing, shouting and others constitute appropriate worship for our God. If it flows naturally from our hearts and God's Spirit is leading, then it is worship acceptable to God.

It is interesting to note that at many contemporary music concerts, there is an unfettered freedom to "worship the musician." Anything goes and there seems to be a revelry in the releasing of all restraint. Most attendees accept this as normal. What a poor example the church of Christ becomes when we are so restrained in giving glory to our magnificent God. Worshiping God freely is certainly more appropriate than redirecting it where it does not belong.

As the chorus admonishes, we must "forget about ourselves, concentrate on Him and worship Him." If the focus is on God in the first place, it is difficult even to notice what others are doing in His presence.

C. Countering Opposition to Worship.

In a discussion of worship we must be open to and aware of the influence of opposition. There is a dimension of spiritual warfare that must be addressed if we are to worship without interference.

Within this dimension, two facets relate to our ability to worship God.

1. The opposition of self.

One struggle all Christians experience this side of heaven, is the constant battle with our own selfish desires. Our own inclinations are very strong and can keep us from paying attention to God. If we are totally absorbed with ourselves, we have very little, if any, room for thoughts of God. While the old Flip Wilson adage "The devil made me do it," has some validity (as we will see next), we often don't need any help!

This is opposition to true worship that must be countered. Only when we are aware of its presence, can we begin to eliminate its effects. This is a spiritual battle that must be overcome before we can enter into the worship of God.

It is our practice to make a concerted effort to battle against thoughts focused on ourselves and redirect those thoughts to the glory of God in Jesus Christ.

2. The opposition of Satan.

Satan is not a fictitious character. He is real and has made himself a direct hindrance to anything of God. Especially His worship. As above, in order for God's people to be able to enter into God's presence for unadulterated worship, we must deal with Satan's opposition.

Though he is invisible to our physical eyes, we are not ignorant of the devil's tactics against us. We are not powerless either. When we stand against Satan's attacks that

would keep us from experiencing God's presence, we are involved in spiritual warfare against the enemy. Ephesians 6:10-13 states it plainly:

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.

In our worship, we should practice spiritual warfare as scripture directs us. We should stand against the devil's attacks and counter them with scripture and warfare prayer in the Holy Spirit.

D. Youth Involvement in Our Worship.

The involvement of our youth in our worship is perhaps the most significant ingredient. Many churches relegate children to a lesser role. Some remove them from the adult worship experience completely. I believe this is an unfortunate miscalculation. Children hold onto faith in a pure and simple way that brings honor to God.

Jesus made it a point to tell us of the value of children to God:

Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these" (Matthew 19:14).

When we leave children out of the picture, we lack much in our worship.

Jesus also informs us that it would be better for adults to be more like children in God's presence. In Matthew 18:3 we read:

And Jesus said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven."

This simplicity of faith is powerful and God especially honors children's involvement with Him. It is a valuable aspect of our faith to become like our children, seeking God out of a pure heart.

In light of this fact, I intentionally include children in my worship times that we may benefit from their example and the sweet aroma of their unlimited enthusiasm may bless God.

Children can participate in any way an adult can in worship and should be our aspiration to develop their spiritual giftedness to further their individual ministry and usefulness to God.

However, while children can participate in any way an adult can, we should be especially open to including our children in prayer. Be it praying a specific prayer, for prayer requests or during an open season of prayer, I have found that our children often hear from God clearer than adults. Jesus hints at this situation in Matthew 11:25:

At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children."

Prayer is important to our worship and we show the importance of our children by involving them in that feature of worship.

E. Corporate Worship as a Continuation of Our Private Worship.

I have already mentioned the importance of both private and corporate worship for the individual and the body of Christ. I We now want to distinguish between the two and define the process as it relates to our worship.

First, private worship is that which takes place in the daily life of the believer. Through prayer, scripture reading and worship, the believer develops the close relationship with Jesus Christ that marks a Christian. However, one cannot remain in this closed setting and not develop the relationship with others in the body of Christ. Jesus said that the world will know Christians by their love for one another (John 13:35). We can be caught up in the inner personal relationship with God and simply miss the greater whole.

There is a sense within that all our lives can be spent in growing a deepening relationship with God. This is good and necessary, but not at the expense of also developing the outwardly expanding universal chorus of God-worshippers. Corporate worship is that continuation of our private worship lifestyle. We come together in Christ with the express intent of joining God's universal worshiping body. There is a facet of worship that can only be accessed when in the larger body. In other words, in moving from private worship to corporate worship, we strive to break down the "me" and promote the "we."

F. The Physical Setting for Worship.

I realize that the physical setting for worship has much to do with the ability to worship. With that in mind, should lay out our chapel with purpose. These items and their placement denote the importance of each item in designing our worship.

1. The Pulpit.

At the very center of our view and attention, we locate the pulpit. This is the place where God's word is presented and should be at the center of our focus. From here, God speaks to us through His written and spoken Word.

2. The Holiness Table.

Also at the center of our attention, just under the watchful eye of God's Word, we place our Holiness Table. God is a holy God and He expects His people to be pure and holy. Inscribed on our Holiness Table are the words: "Holiness Unto the Lord."

We desire to be set apart as God's chosen, holy people. It is a vital focus for us so our Holiness Table could be placed here as a reminder of our intent.

3. The Mercy Seat.

The Salvation Army does not generally practice the sacraments. However, it would be careless to not place a reminder of God's grace in the midst of our worship setting. Our grace reminder is the Mercy Seat.

We often have kneeling altars between the platform and seating area as the place we come before God and kneel to receive His mercy. It should be our intent to use these altars often as a reminder of God's great grace to His people.

4. Seating Arrangements.

We should intentionally arrange our seating so that we may move more easily from our individual private worship to the corporate worship experience. If we slant our seating inward, we can all face the pulpit and at the same time, face each other.

Being able to see each other in such a setting is valuable if we are to connect to the universal worshiping body. Here worship is not a private experience, but one of community. We should encourage eye contact at all times.

5. Room to Move Freely.

Because it should be our desire to worship God with utmost freedom, we should arrange seating and other items within our chapels to include plenty of space to move around in.

During praise and worship, we may lift our hands, dance or even move to another place to connect with another of our family in Christ. During prayer, we may move into small groups or circle around one who needs special prayer.

The altar should always be "open" during the entire service, to allow close communion with God for worship and prayer and connectivity with others.

III. THE ORDER OF THE WORSHIP SERVICE.

The Order of the Worship Service is as much a part of the experience as any other part. It is important to organize and plan ahead according to the elements that define our worship. However, while we often have an order of worship, we should consider it vital that we are open to the leading of the Holy Spirit. If He decides to make changes on the fly, we should be always open and willing to go with Him in new directions. All my printed programs state at the bottom, "Subject to change by the Holy Spirit."

This order of worship I use is general and therefore not binding (nor necessarily the same for each service), but is seen as a guide to get us moving in the right direction.

The larger framework from which we begin assembling our order of worship, is found in the book, "Worship Old & New" (Robert E. Webber, Worship Old & New. Grand Rapids, MI: Zondervan Publishing House, p. 135. It must be noted that simple changes in alliteration have been made. They are:

- A. Assembling (the people).
- B. Hearing (the Word).
- C. Responding (to God's Word).
- D. Blessing (of the people).

The specific order is as follows:

1. Call to Order & Announcements.
2. Offering.
3. Call to Worship.
4. Silence.
5. Praise and Worship.
6. Prayer.
7. Scripture Reading.
8. Special Items of Congregational Participation
(including songs, testimonies, special music, skits, mime, prayer requests, etc.).
9. Sermon.
10. The People's Response (altar call & prayer).
11. Blessing & Benediction.

From this list a quick walk-through of explanation is in order:

A. ASSEMBLING OF THE PEOPLE.

1. Call to Order & Announcements.

Usually, people are milling about talking and catching up on the past week. There is an air of excitement and community that is healthy and encouraged. However, we need to settle everyone down to move into the service of worship.

At this point, a leader moves to the microphone and gets everyone's attention. People begin to sit and settle. A few central announcements are made and a casual atmosphere is established. There is direct connection with the people from the pulpit which begins to redirect everyone's attention from "me" to "we."

2. Offering.

I believe that giving is an indispensable component of our worship. God has given to us even before we chose to give to Him. Therefore, I usually choose to place our worship of giving at the very beginning of our services as a symbol of our willingness to give to God out of our first-fruits. We give to God in assurance that He will never be out-given. This also shows our trust that God will come and make Himself known in our midst.

3. Call to Worship.

Here we unite to corporately invoke the Holy Spirit's presence with us. We focus on God's drawing us together as a body to worship Him.

Scripture or verse is used either in unison, by a leader, group or responsively.

4. Silence.

In silence we prepare our hearts for God's presence. The time is used for reflection, confession, repentance and seeking the leading of God's Spirit.

5. Praise and Worship Music.

We corporately sing praises to our King and worship our Lord. Usually beginning with more upbeat, praise oriented music, we move gradually into the slower worship oriented. Our singing is interspersed with scripture and public prayer as God leads.

6. Prayer.

Corporate and leader-led prayer is mingled with a direct seeking of what God's Spirit is doing. There is an intentional connecting and working together of the body, particularly between the leader, children, prophets and intercessors. We attempt to discern together what God is doing at this very moment and what He wants for us to know and hear today.

Prayer is two-way communication between us and God. We use it often in our worship and in many places. Usually, our prayers are periods of prayer which become longer than in a traditional church setting.

B. Hearing the Word.

7. Scripture Reading.

Now we are ready to hear from God's Word. I like to use many scripture readings because of its centrality to our worship. I often read both from the Old and New Testaments and the passages are longer than the "seminary-taught" ten verses.

Different people read each week, hopefully including everyone in the congregation over a set period. I especially encouraged children to read the scripture publicly.

8. Special Items of Congregational Participation.

I encourage congregational participation in a variety of ways. From songs to testimonies. From Special music (solos, instrumental) to a time of prayer requests. From troupe skits to mime presentations. In this section, we can include just about anything that doesn't fit anywhere else on the program!

However, each special item must be used as a way for God to speak to us by His Word and Spirit.

9. Sermon.

My ideal sermon is one where the speaker expounds and opens God's Word in new ways of understanding. I want each presentation to be creative and practical- always calling God's people to recognize God's awesome being and love for His people. At the same time we want to be able to apply each message to our everyday lives.

My services are not generally designed around the seeker, but I am sensitive to seekers. It is my plan to reach people for Christ through our cell group ministry and use our Sunday services to honor, worship and praise our Lord Jesus Christ.

C. Responding to God's Word.

10. The People's Response (altar call & prayer).

While not seeker oriented, I expect God's people to respond to His direct leading in response to His Word. Hearing God's Word should always produce a change in our patterns of living. God is about the business of changing our lives to be more like His Son, Jesus.

At this place on the program, we should be free to move as God leads. It may be an altar call. It may be quiet prayer at our seats. It may be gathering around one who needs special prayer. There may even be a time of prayer after the service at the front of the chapel. I often remain in the altar area until everyone is filled to their heart's desire and is ready to leave God's presence.

D. Blessing of God's People and Benediction.

11. Blessing & Benediction.

Now using scripture or a pastoral benediction, I, as pastor, bless the people. The intent is to make the people ready to take what they have received and go out into the world to share it with their friends and neighbors. We are always directed to share what God has given us and not to hoard it. God only gives to us as He sees us willing to give to others.

IV. CONCLUSION.

It is my goal to remain faithful to God's calling of ministry in my church. I believe that as we follow His direction, we can accomplish true worship that is pleasing to our Father in heaven. It is my desire to do so.

I am aware that as meaningful as it is, all of the above worship theology and practice must not transpire in a vacuum. This is only one facet of the entire ministry jewel God has given us, which includes a Corps Vision, Mission, Purpose statement and Discipleship Curriculum. We are not free to drop one area in order to promote a favored aspect of our ministry. They all work together to form a well-designed package.

By God's grace alone are we able to accomplish what He has given us to do in our part of the vineyard.

*May the Name of Jesus be honored, glorified and lifted up in all things!
Maranatha!*

I Believe!

By Commissioner Wesley Harris

INCREDIBLY, a fellow cadet who must have had a freak memory reminded me of the main points I made at the welcome to our training session 56 years ago! Apparently, as an eighteen-year old I centred my remarks on the affirmation, 'I believe!'

Now what a person believes is crucial. G. K Chesterton said that if he needed lodgings he would not ask his prospective landlady about the rent or whether baths were included. Rather, he would ask about her philosophy of life on the basis that if that was right others things would also be right.

What a person believes with all their heart and soul is like to provide direction and dynamism for life. So what was my credo as a callow cadet? My informant told me that my first point was, '**I believe in God**'

That may have been a fairly obvious statement from a young man who had just signed up for life in a God-centred movement. But there are various kinds of belief. Think about it. To say that we believe in a person is not to say that we know all about them. When I proposed to my wife I believed in her not only in the sense that I believed in her existence which was delightfully obvious to me. I also believed in her in the sense that I trusted her although I didn't know everything about her. (I still don't, come to that!) But on the basis of what I did know I trusted her for what I didn't know and the deepening relationship through the years has confirmed my belief and strengthened it.

So too I not only believe *in* God, I believe God and would say with Paul as he stood on the deck of a storm-tossed ship, 'Be of good cheer: for I believe God' (Acts 27. 25 KJV). Now in an advanced stage of retirement I also echo Paul's words to Timothy, 'I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day' (2 Timothy 1.12 KJV).

As I look back over the years and remember the assaults upon nerve and mettle I am glad to say that my trust in the Lord remains strong. My second youthful point was, '**I believe in The Salvation Army**' and I am glad to reaffirm it.

I believe in the **divinity** of that part of the Church which is the Army. I am convinced that it is a thought of God - one of his 'brainwaves' if I may say that with all reverence. Of course, there are things in the movement which are of the earth, earthy. It has faults, which is not surprising seeing it is comprised of people like us. At this age and stage I can't have many illusions about the Army. I have observed it from top to bottom and around the world. But I believe that unmistakably, within the earthen vessel of the Army there is the treasure of truth and divinity along with humanity.

Then I believe in the Army's **distinctiveness**. Just as in a great painting there may be many different hues so with that 'many-splendoured thing' which is the Church. We will not make our God-intended contribution by merging into a dull sameness but by maintaining our characteristic colour and characteristics.

No disrespect to any other denomination, but I don't want us to become a poor carbon copy of the Pentecostal Church or the Anglican communion. I want us to be ourselves - our best selves - with the joyous abandon and practical compassion which is typically Salvation Army.

I believe in the Army's **doctrine** and our belief in salvation for the individual and for the world. My conviction is that this may not be obtained through rite or ritual but through faith in God and the atoning sacrifice of his Son our Saviour.

I believe in the Army's **discipline** - a dirty word to some people but significantly, related to the word 'disciple'. I do not believe that we were called to be a do-as-you-like mob but a disciplined force and an effective unit in the Lord's Brigade. We should celebrate our discipline which is one of the valuable elements we can contribute to the life of the Church universal.

Finally I believe in the Army's **destiny**. Having travelled the world and seen the work in many lands I am convinced that under God the best is yet to be. The Army today is numerically stronger than ever before but it can be spiritually stronger too.

Of course, there are dangers and most of them come from within our ranks but I am optimistic about the future and not least because of the splendid young people among us. As an old man I am excited by the eruptions of primitive Salvationism breaking out around the world. For example, the 'War College' in Vancouver and the projected 'Booth Tucker Institutes' will provide evidence of the fires of desire still burning within our movement.

Of course there are those who do not share my optimism but such have always been among us. The movement had hardly begun before some were saying it was finished! As long as I can remember there have been those ready to wrap the Army in a shroud and put it in the hands of an undertaker. But God has not finished with this Army yet and I only wish I had longer to share in the exciting things which he is going to do through the people called Salvationists.

My informant, possessed of a better memory than mine, said that the third point I made as a cadet was, **I believe in myself**. On the face of it that sounds cocksure and I can only hope that as a youth I did not display what might be described as the arrogance of ignorance. I think my intention would have been to state that I believed in myself as one chosen by God despite all the deficiencies apparent to myself and everyone else.

The Scripture rightly warns against thinking of ourselves more highly than we ought to think but the problem with some may be that they think of themselves too lowly and overlook the possibilities which come with the call of Almighty God. By ourselves we may not be much but indwelt by God we are a force with which to be reckoned.

Paul was well aware of his weakness but he had the assurance that as a man in Christ he had potential beyond his wildest dreams. He could do great things through the one who gave him strength. God could use all that he was and all that he had been; the same was true for his colleagues and is true for us. He wrote to his friends at Philippi, 'I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus' (Philippians 1.5,6).

Motivated!

By Captain Charles Roberts

"For He will both bring to light the secret things that are [now hidden] in darkness and disclose and expose the [secret] aims (motives and purposes) of hearts." I Corinthians 4:5 AMP

Leader, what is it that keeps you motivated? What is it that keeps you moving forward in your vision year after year?

Paul, the Apostle, was highly motivated. The word motivated comes from the root word "motive" which means "something (as a need or desire) that causes a person to act". What is it that spurs you on in ministry? What incentive is there to keep moving forward in spite of every obstacle and every hindrance?

Motive implies an emotion or desire operating on the will and causing it to act.

Let's take a look at some biblical principles of motive.

1. WE ARE MOTIVATED BY HIS LOVE.

Paul said, "The Love of Christ constrains us." (2 Corinthians 5:14) Love was Paul's motive. Leader, all of our works should be borne out of our love relationship with God. Our love for Him and our corresponding love for those for Whom He died should be our priority in motivation. If not, our works are without His life and become ambition driven, rather than love-driven. The love of God casts out all fear from us, if we don't condemn ourselves by the working of our own hearts. We used to sing a song in Sunday school: J-O-Y, J-O-Y....Jesus first, yourself last, and others in-between. That song conveys an incorrect theology, as we are called to Love our neighbors, **as** we love ourselves. Most of our hang-ups stem back to an incorrect love of us, along with an unclear perception of the Father-heart of God. This may not sing well, but as we receive the love of God, we can display love for one another. (See 1 John 3:19-23; 4:12, 16, 18)

2. WE ARE MOTIVATED BY THE SUFFERINGS OF JESUS.

When I look at what Jesus suffered for the Body of Christ to be redeemed, I am highly motivated. What can we possibly render unto God for the sacrifice that He has given? His sacrifices were immeasurable. He was marred so much that he didn't even look like a human any more. The outward torturing of Jesus was only a token of His inward grief, sorrow, and agony that He took in our place.

When we take a look at the sufferings of Jesus, not just on the cross, but even before the cross, then we will be motivated for ministry.

Again my mind turns to a song:

"When I think about the LORD/How He saved me/ How He raised me/ How He picked me up/ How me turned around/ How He set my feet on solid ground/ I think I'm gonna shout/ Hallelujah/ Thank you Jesus/ For You are worthy / of all of the glory /of all the honor /and all of the praise

Recently I was watching an introduction of the Jesus Video, which included an interview with a US Army lieutenant colonel who was a casualty of the Pentagon disaster, having suffered second and third degree burns on 80 percent of his body. When he compares his suffering to the sufferings of Jesus, he said, "What have I to complain about? I am not a hero; I'm just a guy who was hit by a plane."

Isaiah 53:10-12

"Yet it was the will of the Lord to bruise Him; He has put Him to grief and made Him sick. When you and He make His life an offering for sin [and He has risen from the dead, in time to come], He shall see His [spiritual] offspring, He shall prolong His days, and the will and pleasure of the Lord shall prosper in His hand. He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many and make many righteous (upright and in right standing with God), for He shall bear their iniquities and their guilt [with the consequences, says the Lord]. Therefore will I divide Him a portion with the great [kings and rulers], and He shall divide the spoil with the mighty, because He poured out His life unto death, and [He let Himself] be regarded as a criminal and be numbered with the transgressors; yet He bore [and took away] the sin of many and made intercession for the transgressors (the rebellious)."

Leader, I must always understand that the stripes that wounded Him healed me.

3. WE ARE MOTIVATED BY REWARD.

Each of us is born with a desire for reward. We cry and the bottle goes into our mouths. We say "goo goo" and we get one more spoon of applesauce. We are born with a reward motivation built in.

When we submit to the LORD, the rewards are too numerous to mention. There are so many rewards in this life, not to mention eternity!

Hebrews 12:2 (Amp)

"Looking away [from all that will distract] to Jesus, Who is the Leader and the Source of our faith [giving the first incentive for our belief] and is also its Finisher [bringing it to maturity and perfection]. He, for the joy [of obtaining the prize] that was set before Him, endured the cross, despising and ignoring the shame, and is now seated at the right hand of the throne of God."

Leader, let's focus on biblical motives, that our hearts can stay tender toward the things of the Spirit of God!

INSIDE THE SEED

1 Timothy 1:18 -- "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."

The devil is going to contend for every prophecy that has been given upon your life! Don't let him win in the warfare, but rather, take the Word of the Lord and fight!

Proverbs 15:22 NIV -- Plans fail for lack of counsel, but with many advisers they succeed.

Salvation Coastguard?

By Major Richard Munn

The craggy coastline of Northern New England has seen a fair share of shipwrecks and maritime disasters over the centuries. In response a lighthouse presence and coastguard readiness has emerged that is deeply embedded in regional folklore.

I recently attended a seminar led by Colonel (Dr.) Herb Rader in which he portrayed Salvation Army mission with the dual and contrasting metaphors of the **lighthouse** and the **lifeboat**:

Lighthouse – The image is one of stability and strength. The lighthouse shines in the darkness and warns of peril. It is immovable. It does not falter. It is preventative. So too, The Salvation Army stands on the bedrock of Judeo-Christian truth and shines those principles out to the world. They are truths that can never be compromised. They are immovable. They do not falter. They have stood the test of time. They have acted as a preventative guide to countless people over the years.

Lifeboat – The image is one of daring and mobility. In complete contrast to the lighthouse, the lifeboat is highly moveable and is reactive. It is manned by brave people who place themselves in danger to rescue the perishing. The lifeboat exists to serve people in crisis. The rescue is undertaken without regard to ethnicity, religion, gender or lifestyle. At the time of rescue, there are no questions concerning eligibility. So too, The Salvation Army is readied to assist those in peril. Our personnel move to where the need is greatest. They consistently serve people in crisis. In so doing they constantly meet human needs without discrimination.

Lighthouses and lifeboats produce heroes and tales of valor. In countless local communities you can find similar Salvation Army champions and stories. We can be justifiably proud of them.

Salvation Army soldiers and friends - keep the lights burning brightly and man the lifeboats!

*Richard Munn, Major
Divisional Commander
Northern New England*

Why is the Present-day Salvation Army so Vastly Different From the Pentecostal Movement it Resembled in the Early Days of its History?

By Major Debbie Burr

January 23, 2004 The Pentecostal movement is one of the fastest growing churches today. In 1993, Pentecostals and charismatics numbered well over 420,000,000. They have experienced explosive growth and today they are a billion strong.¹ The Salvation Army is lagging behind with only about 1,577,000 members.² Why is there such a large gulf separating these two denominations? These two movements had much in common upon their emergence. Yet, one proliferates at an amazing rate and the other barely maintains. There were a few differences within the movements but was it enough to cause one to rise in spiritual prominence above the other? The Salvation Army today is held in high regard by most of society, yet the statistics show that most of these admirers choose not to become members of the organization. Why the disassociated admiration? By examining the early similarities and differences between these two movements, it is my hope to shed some light on these questions. Let us begin by a review of the Pentecostal movement.

I. A Review of Pentecostalism:

It was in 1906 that the Pentecostal movement achieved worldwide attention. Prior to that time, however, there were stirrings of the movement. Historians agree that Charles Fox Parham was a prominent player in the early stages of the movement. In 1901 in Topeka, Kansas, Parham was already setting the stage for this church. Even so, most Pentecostals today look to Azusa street as the "fountainhead of the movement."³ It was 1906 when a black preacher, William Seymour, began holding meetings in private homes. The group grew too big for the homes so they rented a warehouse on Azusa Street. This group became known as The Apostolic Faith Mission.

There are many distinguishing marks within this denomination. Speaking in tongues is seen as a proof of being filled with the Spirit. It is expected that all will speak in tongues.

Since its inception, this denomination has allowed women to minister. Elaine Lawless carefully looks at many of the women preachers in her book, Handmaidens of the Lord.⁴ She tells of the powerful ministry of women such as Sister Ruth, Sister Mary and Sister Alma.

During this time period, racism and segregation were prevalent, but Pentecostals crossed the racial barrier. You would regularly find black and white worshipping together in this group.

The lay people freely exercised leadership and spiritual gifts. Charismatic manifestations have always been a part of the services. Signs and wonders are the expected norms. Visions, dreams and prophesy are common. Pentecostalism is noted for its expressive worship and it encourages free and uninhibited expression of emotions. The services were usually highly charged and it was common for members to be 'slain in the Spirit' during the meetings.⁵

Before 1906 had ended, most of the leaders had spun off to form congregations. Robert Longman, Jr. states "Nearly all of these new churches were founded among the poor, the outcast, the newcomer, and/or the low-wage laborer."⁶ The movement thrived in temporary sites, storefronts and old warehouses. This was a benefit as it made the congregations face constant shifting and kept them open to new and changing neighborhoods.

Pentecostalism has been unfairly judged by some. Lay spontaneity has been looked upon as lack of order *Others believed that the gift of tongues was given so that they might go to the mission field and preach. Elements of spiritual elitism were not absent, as some who had received the Spirit Baptism sought to establish positions of greater status for themselves.*"⁷

And so, the establishment of authorized leadership and regulation of the operation of the Spirit began. This group today is sure to let people know they are not quenching the Spirit, they are simply trying to resolve some of the difficulties that were developing. While there is some order and regulation, this movement is still noted for pure freedom in worship.

Finally, it is important to note that Pentecostalism was a part of the evangelical tradition. According to Vinson Synan, the "most important immediate precursor to Pentecostalism was the Holiness movement which issued from the heart of Methodism at the end of the Nineteenth Century."⁸ Pentecostals inherited much from John Wesley. Most Pentecostal leaders of the first decade were Methodist and practically all Pentecostals had been active in holiness churches. Those leading the movement saw man as a sinner who needed redemption through Christ and, subsequently, the blessing of the Holy Spirit. At the beginning of the movement, the operation of the Holy Ghost was emphasized but Pentecostals have always insisted on conversion first.

Now, we will look at how this movement compares to The Salvation Army.

II. A Comparison of The Salvation Army and Pentecostalism:

A. Similarities

In the beginning, The Salvation Army resembled the Pentecostal movement in many ways. Most obvious were their Methodist roots. The founder, William Booth, was a Methodist. His wife, Catherine, was Methodist as well. William began preaching shortly after being saved at 15 years of age. He eventually served the Methodist New Connexion. Catherine developed an interest in preaching, but "by mid-century most Methodists accepted that scripture forbade women's preaching, and the female preachers who were so important in early sectarian Methodism were rarely seen."⁹ This pushed Catherine to examine female ministry closely. She soon began a preaching ministry of her own. Allowing women to minister within the church was accepted and encouraged within the Pentecostal church as well. Eventually, the Booth's left the Methodist New Connexion to establish the Christian Mission and subsequently The Salvation Army.¹⁰

Just like the early Pentecostal movement, The Salvation Army began its churches with the poor and marginalised. Temporary sites were used for services and the color of a person's skin did not matter. Rich and poor, black and white were found within

The Army. Early Salvationists embraced the charismatic as well. Walker tells us the following:

*"Salvationists embraced a bodily faith, in which salvation was known through a physical encounter with God; in this encounter penitents could weep, shake, fall into unconsciousness, or levitate. To reach sinners, Salvationists had no hesitation about using the same bodily senses that penitents would use to express the presence of the Holy Spirit."*¹¹

Bramwell Booth writes in his book, *Echoes and Memories* that "there is a place for these outward demonstrations which have undoubtedly been witnessed by us, and the like of which are recorded in various periods of religious history."¹² In Chapter Seven, Booth recounts many instances of manifestations to the reader. In these early Army meetings, an attender might see people falling to the ground, dancing, weeping or laughing uncontrollably. In some cases, there were visions and revelations. We are told that "all these manifestations of the unusual have been experienced also in the work of The Army in other lands."¹³

Now we'll lay out the differences between The Salvation Army and the Pentecostal movement and attempt to account for these differences.

B. Differences

While The Salvation Army had many parallels with the Pentecostal movement, it also had its differences. The differences, though few, were of marked significance. Notably, speaking in tongues was a priority to the Pentecostal, while it was looked upon with extreme caution by many early Salvationists. Bramwell Booth reports:

*"We have to be suspicious of any voices or gifts which make men indisposed to bear the cross or to seek the Salvation of others; and although some of our own people have received what is spoken of as a gift of tongues, we have almost invariably found that one of the consequences has been a disposition to withdraw from hard work for the blessing of others and from fearless testimony of the Savior. I recognize the dangers which attend the whole subject, and while I believe that these things, as I have witnessed them, are Divine in origin, I do not forget that in some instances they have been mixed with what is the very reverse."*¹⁴

It would seem that because of potential misunderstandings, the response of most Salvationists became a quiet, respectful ignorance of this particular gift. The same applies to the ministry of healing. While the Army believed in miraculous healing, it was not pursued as eagerly as by our Pentecostal friends. The gifts were acknowledged, but not expected to be evident in the Army services. One of William Booths' children resigned from the ranks because of a difference in opinion regarding faith healing. Pamela Walker informs us that Kate and her husband Arthur "had differences with Salvation Army doctrines concerning pacifism and faith healing."¹⁵ This leads us to another identifiable difference - the importance of doctrine.

*"Pentecostals are not primarily interested in doctrine. Theirs is rather a religion of congregational devotional exercises in which the intense excitement generated is attributed to the action of the Holy Ghost. In general only the ministers of the Pentecostal movement know much about doctrine . . ."*¹⁶

The Pentecostal church is, of course, aware of doctrine. It is by some knowledge of doctrine that they justify what is happening within their movement. The Salvation

Army, however, has always held doctrine high on the priority list. In 1867, membership was only three hundred. This slow growth was because "only subscribers who met its high doctrinal standards would become members."¹⁷ While the Salvationists' were focusing much energy on doctrinal matters, the Pentecostals were more concerned about the personal devotional world of their members.

Another noteworthy difference relates to the structural systems of the movements. Flexibility, lay spontaneity and leadership were priorities for the charismatic Pentecostal. Regarding their growth, Bryan Wilson points out that "no one leader emerged to foster this spread." He also shares the following:

*"Perhaps more than most emerging movements, Pentecostalism has shown an extraordinary capacity for schism, independent developments, reunions, and repeated division. This follows from the diffused charismatic authority to which it appeals, and perhaps also reflects the relatively limited capacity for organization."*¹⁸

The rapid growth of the Pentecostal movement was, in part, because of their freedom and lack of organizational constraints.

In the mid 1800s', The Salvation Army developed an autocratic system. The founder saw the need to institute a military form of government. Norman Murdoch shares these points regarding Booths' decision:

*"He had revised his preference for uninhibited lay activity by the new regimentation. In fact, he was copying the stultifying ecclesiology he had so resented in his youth and in 1861 as a clerical renegade. Despite his own desire for independence from stifling authority, he meant for his army to follow his command."*¹⁹

Murdoch also shares that "while a cause for the army's failure to gain members lay in the 1880s' pluralistic-secular society, its structure speeded the decline . . . Booth led an anachronistic autocracy, members had either to conform or leave."²⁰ The structural difference obviously set the Army apart from the Pentecostal movement.

The Salvation Army also made a decision in the late 1880s' that would alter the identity of its movement. The Army was failing to increase in members. The Booths' attention turned toward social reform. By 1885 - 1887, the Army stagnated and "Booth sensed that he was living in an increasing secular society that had little interest in soul salvation. In this climate, he would turn toward social salvation . . .

The Army soon became a religious sect with a social services ministry."²¹ Booth developed a strategy for providing relief to the down and out. Darkest England and the Way Out outlines his proposal to bring relief to the "sinking classes." This scheme was supported by millions but was also criticized by many. One prominent voice within the Army ranks, was Commission George Scott Railton. Railton believed that the Army might be losing its first love. Railton's contention was that the Darkest England scheme was 'merely humanitarianism.' Bernard Watson says, "In Railton's opinion the Army was being knocked off balance."²² The General's response was "Stand firm. Make the Railtons feel that we will have The Salvation Army our way!"²³ (There are contemporary Salvationists who believe that Railton had given The Salvation Army a prophetic warning that went unheard). And so The Salvation Army took on this new dimension. "Booth was now a popular Public Person"²⁴ and The Salvation Army now became a powerful force for social reform and welfare work.

III. The Widening Gulf.

Do these differences account for the chasm that we now see between the two movements? To identify specific reasons is most difficult. Research does prove though, that as time elapsed, The Salvation Army has in some ways diverged from its early roots.

Walker is quick to remind us that "the early Salvation Army leaders were charismatic preachers."²⁵ Today, however, we do not expect the charismatic to be evident in our meetings. We do not seem to be listening for prophetic words or anxiously pursuing God's manifest presence. In reference to the gift of tongues, a Salvation Army leader has said:

*"Love is more important than gifts . . . all believers may have a heart filled with the Spirit of divine love. We are not told that our Lord spoke in tongues; neither did Wesley, Moody, William Booth and many other great saints of God. Nowhere in the Bible are we commanded to speak in tongues. Satan can imitate the gifts, but he cannot imitate or impart the life of love."*²⁶

Smith also addresses the concern over uncontrollable emotions. He says, "truly sanctified people are balanced and sane in every walk of life, and have a personality that attracts."²⁷ While there is truth within these words, I believe these types of statements have caused the Army to avoid the supernatural gifts. Yet, Charles Finney, whom The Salvation Army has looked to for guidance over the years, said that the one who has the Spirit will "be called eccentric . . . may be thought deranged by many, as Paul was before Festus."²⁸ This is but one example of the confusion that exists in the Army regarding manifestations of the Spirit. Members of the organization have wide differences of opinion regarding the more "charismatic" gifts. This skepticism has a part to play in the gap that has occurred between the two movements.

It is apparent that our turn toward social reform has caused a significant difference in the movements as well. Pamela Walker indicates that "the year 1890 was a turning point for the Salvation Army. Its leadership changed, and it launched a social services wing that would divide the organization in two and soon dominate the public perception of the Salvation Army."²⁹ To this day, in the United States at least, The Salvation Army is first and foremost recognized as a social services agency. While, "heart to God and hand to man" remains a motto, the public mostly recognizes the helping hand (social work) of this organization. The Army is mostly held in high regard for its work with the poor and needy. The early ridicule of society has been replaced with applause. Most are not even aware of our spiritual motives. This is clearly an identifiable gap between The Salvation Army and the Pentecostal movement.

Lastly, might I suggest that the structural form The Salvation Army developed has enlarged the chasm. In Murdoch's opinion, "the Army gradually buried revivalism's creativity and its lay initiative under regulation's more odious than those Booth had escaped when he resigned from the Methodist New Connexion ministry in 1861."³⁰ He continues later, "maybe an autocratic system is incapable of providing a nurturing

atmosphere. In the 1880s, the army claimed a million converts, but its membership did not equal a tenth of that number."³¹ There is no doubt that in any organization, there is a place for structure and order. The Pentecostal church has developed some form of structure as well, but has The Salvation Army, in its exuberance, crossed some unseen line?

In conclusion, these historical facts show that both the Army and the Pentecostal movement have greatly impacted the world. However, it is important to me, a member of The Salvation Army, that we are what God intends for us to be today. It saddens me to know that the Army has been referred to as a "sleeping giant." This reference should alarm all Salvationists. A fellow Salvation Army officer, Captain Steve Court, has done extensive research on primitive salvationism and believes that it is the Salvationists' duty to "reclaim our spiritual heritage." The Army is making an effort (in some areas) to give its members room again for creative freedom and flexibility. Will The Salvation Army, in this century, once again take its place among those who are making profound spiritual impact in our communities? It can happen! It is a challenge for all members of this movement. Let us take seriously Jesus' command to "go and make disciples" (Matt. 28:19). In doing so, we too can see explosive growth in our membership rolls.

May it be so.

- Debbie Burr, Major

-
1. Vinson Synan, Ph.D. The Origins of the Pentecostal Movement. Tulsa: Oral Roberts University - Holy Spirit Research Center, 2002. p. 1.
 2. Ed Forster, Major (ed.). The Salvation Army 2003 Year Book. London: The Salvation Army, 2003. p. 35. (Soldiers, Adherents and Jr. Soldiers total: 1,577,115).
 3. Gary B. McGee. "Latter Rain." Church History Journal Vol. 68, Issue 3, 1999: 648
 4. Elaine J. Lawless. Handmaidens of the Lord: Pentecostal Women Preachers and Traditional Religion. Philadelphia: University of Pennsylvania Press, 1988.
 5. "Slain in the Spirit" - When one loses all motor control over their body and falls to the floor.
 6. Robert Longman, Jr. "Azusa Street Timeline." ver. 20 October 2001.
www.spirithome.com/histpen1.html.
 7. Bryan Wilson. Religious Sects: A Sociological Study. New York: McGraw-Hill, 1970. pp. 74-75.
 8. Vinson, Synan, Ph.D. The Origins of the Pentecostal Movement. Tulsa: Oral Roberts University - Holy Spirit Research Center, 2002. p. 2.
 9. Deborah Valenze. Prophetic Sons and Daughters: Female Preaching and Popular Religion in Industrial England. Princeton: Princeton University Press, 1985.
 10. Pamela Walker. Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain. Berkeley: University of California Press, 2001. pp. 31-38.
 11. Walker, p. 199.
 12. Bramwell Booth. Echoes and Memories. London: Hodder and Stoughton, 1925. p. 51.
 13. Booth, p. 57.
 14. Bramwell Booth. Echoes and Memories. London: Hodder and Stoughton, 1925. p. 57-58.
 15. Pamela Walker. Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain. Berkeley: University of California Press, 2001. p. 236.
 16. Bryan Wilson. Religious Sects: A Sociological Study. New York: McGraw-Hill, 1970. p. 69.
 17. Pamela Walker. Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain. Berkeley: University of California Press, 2001. p. 52.
 18. Bryan Wilson. Religious Sects: A Sociological Study. New York: McGraw-Hill, 1970. p. 78.
 19. Norman H. Murdoch. Origins of The Salvation Army. Knoxville: The University of Tennessee Press, 1994. p. 115.
 20. Murdoch, p. 117.

21. Murdoch, p. 117.
22. Bernard Watson. Soldier Saint: George Scott Railton. New York: The Salvation Army, 1970. p. 211.
23. Watson, p. 211.
24. St. John Irvine. God's Soldier: General William Booth. Vol. 2. New York: The MacMillan Company, 1935. p. 741.
25. Pamela Walker. Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain. Berkeley: University of California Press, 2001. p. 42.
26. Allister Smith. "The Call to Holiness." The Privilege of all Believers. John D. Waldron, ed. Canada. The Salvation Army, 1981. p. 102.
27. Smith, p. 104.
28. Charles G. Finney. "Lecture 7: Be Filled with the Spirit." Fan the Flame: A Condensation of Charles G. Finney's Lectures on Revivals of Religion. John D. Waldron, ed. New York: The Salvation Army, 1988. p. 20.
29. Pamela Walker. Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain. Berkeley: University of California Press, 2001. p. 235.
30. Norman H. Murdoch. Origins of The Salvation Army. Knoxville: The University of Tennessee Press, 1994. Preface, x.
31. Murdoch, p. 120.. The easy emotional expression of some has been labeled as having no self-control. There were other problems beginning to surface as well:

"In the early days the dramatic spread of Pentecostalism often brought exaggerated expectations of the power which the Spirit gifts conferred. Enthusiasm had its dangers. Some expected the messages in tongues to give them direct and personal guidance for daily concerns.

The Passion - Christians unite & mobilize to double the impact!

By David Barker

The Passion of the Christ is a film about the last twelve hours of Jesus of Nazareth's life. Produced by Mel Gibson, *The Passion* is being released in cinemas on February 25th 2004 across Australia, NZ, UK, Canada & US.

What an opportunity to engage with filmgoers and invite them to further explore the life of Jesus. Have no doubt about it - this film will impact millions of people about Christ.

How can we engage with filmgoers?

In cinema:

Film reviewers are saying the first reaction of most viewers is shocked silence. It is a time for sensitivity, to allow the impact to sink in.

Christians attending can silently pray for the people around them. Pray for salvations, for prodigals to come home. People will witness the 'stripes' of Jesus which is for our healing, so pray for healings. Pray for people to soften their hearts and accept the message. Ask the Holy Spirit to guide your prayers, and follow the Spirit's leading.

Ask for permission before hand from the cinema to stand at the front of the cinema (quietly) at the conclusion of the film, (in uniform for Salvationists), and just be there if people want to ask questions.

Outside cinema:

Ask permission, and hand out stuff to people, such as a link to the web site devoted to discussing the movie (<http://thelife.com/index.html>). Also, hand out tracts such as *Knowing God Personally* (obtain them from your local bible shop), *Invitations to Alpha Courses*, and/or invitations to church. Be Christ-like in your manner (a blessing to people, not annoying!)

Local Coffee Shops

After people see the film, they will pour into the local coffee shops around the theatre and discuss the film.

Position yourself in coffee shops, make it visibly apparent you have more information about the film. Obtain or make up some brochures on "The Passion" along with evangelical tracts. Hand these around, and where the opportunity arises, engage in conversations. Always be Christ-like in your manner: no hard sell is required as the gospel has already just been preached to them through the film.

Where you do engage in conversation, offer to find out answers to their questions, obtain a phone number, and invite them to an Alpha course or small group/bible study group.

Engage those around you in the cause

Involve your small group, youth group, church, family, and outreach teams in this effort. Have them look at <http://sharethelife.com/> to get more ideas on how to get involved.

Prayer covering

Have people from your church coordinated to cover your outreach activities in prayer. Report back to your prayer teams & to your church, so they can be encouraged by your efforts.

If Mel Gibson put his \$30 million on the line to make this film, what are you prepared to do for Christ?

The world for Christ!

David Barker

Camberwell Salvation Army

Politicking for the Powerless

By Kirsten Campbell

A book review of 'Streets of Hope' by Tim Costello

Studying the intensity of writers such as Tim Costello and Fromm¹ is at once both engaging and challenging, and also slightly draining. It is clear that Costello's three dominant themes: Sexuality and Spirituality on the Streets; Marginalisation and 'Politicking on behalf of the Powerless'; and the intersection of Secular and Faith frameworks, particularly as they relate to the most marginalized, finding an enormously important expression in 'Community';² are of tremendous value and have enormous scope for rich future engagement. Sadly, it is beyond the scope of this essay (though I am keen to explore the themes further) to fully critique, develop and articulate my own responses to all of these ideas. It seems most beneficial to engage with one theme deeply, however this still remains only the tip of the iceberg! Fromm's writing on Radical Humanism³, as expressed through a Marxist critique, provides a vivid and intense parallel, a capable lens through which to view Costello's work. However it needs to be said that a reciprocity exists – Costello could also be a helpful lens through which to view Fromm!

Therefore, I will explore the most salient and interesting micro-themes emerging from the two texts, within the broader framework of Community. Hopefully, though the strands of my own thoughts, along with Costello and Fromm are closely interwoven, the distinctive features of all three will not become too blurred.

Most great books I have read live up to their status as 'must reads'. However, they remain detached and remote, aloof almost, written in another time, another context, another culture, another country. The great people, the great orators, the great writers like Archbishop Desmond Tutu, Nelson Mandela, Martin Luther King jnr. They write brilliant stuff, but it's stuff that's easily put on a pedestal and left to extract good things from, from time to time, with hope that 'plebs like us' could one day perhaps struggle to a small peak below the summits that they appear to soar on.

'Streets of Hope' has all the sexy appeal of a U2 song, and like U2, succeeds in coalescing a tough, challenging prophetic message, and an enticing, accessible package. The language and wit are surprisingly clever. But the brilliance lies in Tim Costello himself – his adept ability to rapidly think and produce these thoughts into a polished and prophetic poetic statement. If you pause long enough, the profound bits of wisdom hidden in his communication emerge and take root in your subconscious.

Tim Costello has all the eloquence, status, power of a high flyer or a 'great heart', and yet he remains almost tangible. He writes of struggles that are local, a context that I could get involved in, and he provides rigorous understanding and frameworks through which to gain insight into crucial social issues.

¹ Fromm, E., (1960), *The Fear of Freedom*, London, Routledge, chapter four.

² Costello, T., (1998), *Streets of Hope: Finding God in St Kilda*, Allen & Unwin, NSW, Australia.

³ Fromm, E., (1960), *The Fear of Freedom*, London, Routledge, chapter four.

When one gets a glimpse of the powerlessness of the small in the belly of economic rationalism, it is quite likely that one will feel a holy sort of fury, a righteous violence against the gross injustices being perpetuated by an unstoppable steamroller. But, in all seriousness, what can you do? It is too hard, too draining to just sit in the middle of your own anger. I believe in its best form anger compels urgent action, a fight for justice on behalf of those who are marginalized, powerless, made devoid of any voice.

While theories we have studied remain useful, I find Tim's book of extraordinary value and practical use. He manages to educate me exceedingly well. This is not just a hagiographic account. It is a searching, questioning, self-ruthless journey into stuff that matters. Stuff that matters to the single person; stuff that matters to the local community. And ultimately, stuff that matters in the context of the history of the world: in the sociological mishmash of frameworks and interpretation; in the landmark events of history; in motivations for unjust actions on a massive scale.

It teaches me so much. It teaches me more than studying a sterile theory from a textbook which hasn't been battered and stretched in the rigour of life on the edge.

I believe that particularly for academics, these theories can become idols. Enslaving and incapacitating. Rigid, dry. Praxis seems to be the key – the intersection of theory and practice. I think that is where the brilliance of the book lies. It is an honest account of Tim Costello's life, for sure. But it is more than that. It is [the theories have undergone] the continual testing and shaping and stretching of a courageous life. It is the intersection of theory and practice. Costello's rigorous academic background (in school, with a teacher-parent, studying law, and then theology in Switzerland) has prepared him marvelously, given him enormous credibility and platform, a capacity to speak, for his work as a community activist, political spokesperson (and mayor), and prophetic voice in, not only the local community of St. Kilda, but also on a state (Victorian) level, and as a national figure.⁴

But it is not just hot air. His words might be eloquent, persuasive, brilliant, but they are firmly grounded in the grubby soil of everyday interaction with the most marginalized, offensive people. And this is where the theories are severely tested, found whether or not to have weight and credibility. I mean, are they only full of the incomprehensible jargon we are used to from the academics? Or do they really have something to say to us?

This is not to say that academic theory is 'bad'. Academics can provide liberating frameworks, names with credibility and academic accountability, for one to base their practice and values on, or at least use as a point of engagement.

Costello paints a broad picture. Issues of poverty, marginalisation, powerlessness, prostitution, are all important. So too are issues of the law. So too is the good news

⁴ Costello, T., op. cit., chapter two.

of Jesus proclaimed by the church. But somehow, Tim manages to integrate, to weave the strands together, into a marvelous, deep, richly textured, endless, possibility opening tapestry. Somehow, integrated in this fashion, the entirety becomes more rich than if we were to keep everything in their own separate private categories. Somehow too, does each message become more powerful, when knitted with the others. It manages to carry more weight, more impetus for change.

Let us now turn briefly to Fromm. One of the most interesting, provocative and intense statements he makes follows:

“This system (modern industrial capitalism) it’s practice, and the spirit which grew out of it, reaching every aspect of life, moulded the whole personality of man, and accentuated the contradictions...it developed the individual – and made him more helpless; it increased freedom - and created dependencies of a new kind. ...We [focus] on one aspect of his general problem – the dialectic character of the process of growing freedom....the structure of modern society affects man in two ways simultaneously: he becomes more independent, self reliant and critical, and he becomes more isolated, alone and afraid.”⁵ [and feels insignificant and powerless]

Fromm declares that Protestantism prepared ‘man’ psychologically for ‘the role he was to play under the modern industrial system’.⁶ (A further analysis of the implications of the modern industrial system for the individual and the society will follow.) His arguments are convincing, but they perhaps give negative undertones to Christianity (maybe deservedly?) However, Costello repeatedly articulates that it is the power of a great God that gives form, structure, hope, *power* to the process of redemption, transformation, and *freedom*. In other words, conversely, God still remains relevant, and Christianity is (hopefully) not the source of oppression, but rather liberation. This is evident in his life integration of passions such as law, theology, politics and social justice.

From the writings of Costello and Fromm, there appear to emerge three distinct categories – relationship to self, relationship to others, and relationship to a ‘Greater Power’ (in the Christian framework, this is God, in the capitalist framework, this is Work, Money, Autonomy, Societal Pressures...). Paul Tillich⁷ argues that sin is **separation** from self, from others and from God, and this seems to strongly intersect with some of what Costello articulates.

Fromm makes yet another brilliant statement: “In any society, the spirit of the whole culture is determined by the spirit of those groups which are most powerful in any society”⁸. This theme is picked up also by Costello, who writes about the struggle against the overwhelmingly mighty forces, being trapped in the great belly of the

⁵ Fromm, op. cit, pp89-90

⁶ *ibid*

⁷ Tillich, P.,(1948) *The Shaking of the Foundations*, Charles Scribner's Sons, USA.

⁸ Fromm, op. cit., p97

economically rationalist beast, the persuasive seduction of the bland and annihilating ideas.

Fromm writes that in this capitalist driven society, it is increasingly easy for people to 'buy' the idea that they are mere commodities: useful entities, ruled by the laws of the market.⁹ This prevailing 'spirit of USEFULNESS and INDIFFERENCE'¹⁰ becomes indeed soul destroying, dehumanizing. It wrecks the person's capacity to relate lovingly to the self, the other, and the 'God'. Relationships become characterized by "isolation and powerlessness"¹¹

The steamroller of monopolistic capitalism seems to increase¹². The psychological effects of the 'vastness and superior power of enterprise'¹³, and the 'secret power of a small group of decision makers'¹⁴, tenaciously corrode our sense of worth and dignity, our perceptions of our rights to be treated justly and to participate fully in the decision making processes of our democratic (?) society. These forces which institute bland and dominating macro-solutions, and 'restrict the possibilities for success of individual initiative, courage and intelligence'¹⁵.

Costello¹⁶, in his astute observations of the very rich and the marginalized very poor, appears to suggest that the 'weak-nesses' or 'broken-nesses' experienced by people are most evident in the poor, and most camouflaged by the rich. But this state of *being* is universally experienced. It is not merely the poor 'bludgers', or whatever labels we are using at the time, who are the ones with the 'problems'. That is my observation, in my own encounters with people who have substance addictions, or mental illnesses. The 'poor' are often those most open to being honest and confessing their need, and then ultimately experiencing true community, healing and freedom. The 'rich' have the same struggles with addictions or whatever, but they just have more resources to be able to disguise their weaknesses. Perhaps this is why Jesus said that 'it is easier for a camel to go through the eye of a needle than it is for the rich to enter the Kingdom of God'.¹⁷ I know who I would rather be spending my time with!

Fromm¹⁸ suggests that the problem we face today is not quantitative (how much freedom have we got?) but qualitative (what are we doing with all the freedom that we have?). The struggles of the Revolutions and the Civil Rights campaign in the USA provided big enough and noble enough visions to give one's life for. In an interesting parallel, Costello¹⁹ writes poignantly about the deadness of spirit he has

⁹ *ibid* p102

¹⁰ *ibid*

¹¹ Fromm, *op. cit.*, p102

¹² *ibid*, p106

¹³ *ibid* p109

¹⁴ *ibid* p106

¹⁵ *ibid*

¹⁶ Costello, T., *op. cit.*

¹⁷ Gospel of Matthew

¹⁸ Fromm, *op. cit.* p90

¹⁹ Costello, T., *op. cit.*, chapter five

been privy to in his work, deadness that compels people to drug use, or to the deafening death metal, whereby they can actually *feel* something.

Do we really, as individuals, have to be (as articulated by Hegel and Kant) 'subordinate to the purposes of an all powerful state'²⁰? We (that is, Costello, Fromm and I) suggest NO! This is the most exciting aspect, a perhaps triumphant conclusion, raised by both Costello and Fromm. Fromm uses the metaphor of Mickey Mouse²¹, and Costello that of David and Goliath²². We may be small, but we are tough, and we will fight, we will fight to the very end, and we will ultimately win. This is, I believe where the true hope lies. That those who have true justice on their side, and who are prepared to fight for it, will win in the end, regardless of what their relative size is. We have seen it in South Africa, we have seen it in the fall of Communism, and particularly the Berlin Wall, and we are seeing it played out in the struggle for Aboriginal recognition and self-determination.

My reflection and interpretation of this results in two questions: "WHAT are we seeking to be free from? And WHAT are we seeking to be free to?" There seems to be an escalating void. We are very good at trying to be free from things (check out the self help sections in bookshops for instance) but there seems to be very little point.

Tim Costello writes,

"Ivan Illich was once asked what is the most revolutionary way to change society? Is it violent revolution or is it gradual reform? He gave a careful answer. Neither. If you want to change society, then you must tell an alternative story, he concluded. We know a deep world-weariness at the tastelessness of the dominant consumer culture, but locating the alternative life-giving 'story' is proving hard work."²³

I think that perhaps our society perpetuates it's own petty yet destructive struggles (for instance, body image, violence, wars, abuse) because we lack a meta-narrative that is big enough, bold enough, brave enough, to inspire and create cohesion as we all experience it and work towards it. For Christians such as myself and Costello, this vision is the 'Kingdom of God'.

Community thus appears to be, to Costello and myself (and perhaps Fromm), with different methods of manifestation, the ultimate 'end' expression of this greater vision. It is what we are freed *to*, and we are freed from all our entangled encumberments so that we can participate fully in community life, be completely free to be in relationship with ourselves, with other people, and with, ultimately, God. I do not agree that we NEED 'escape mechanisms'²⁴! It is true that we all employ them, and both Costello

²⁰ Fromm, op. cit., p105

²¹ Fromm, op. cit., p109

²² Costello, T., op. cit., chapter eight.

²³ Costello, T., p145.

²⁴ ibid p116

and Fromm identify this. However, I believe that what we really need is a community to belong to that strips away all our pretensions, and creates a space for us all to face reality courageously and find a different, better vision, and work TOGETHER in the face of sometimes huge adversity, to achieve it.

In these days, what can we absolutely cling to? I believe that it is this vision, that ultimately good will triumph, justice will reign, the blind shall receive sight, the lame shall walk, the captives will be set free. This gives us the power to take radical, prophetic stands, to boldly speak against the mighty forces that seek to swallow us up, forces such as privatization, multinationals, casinos. For me, as for Tim Costello, what we absolutely cling to is Jesus, and what we passionately work towards is the fulfillment of the Kingdom of God on earth.

It is abundantly clear to me that the ideas which have been discussed in this essay are of extreme relevance, and importance, to us as people, regardless of whether or not we realize it. For me, this explorative journey has raised many questions: ones to explore further, ones to engage with courageously so that I can make a passionate, radical difference in our society. So that I don't helplessly sit around feeling angry but remaining powerless in the face of dominant destructive forces (things like privatization, the casino, abuse of children, wars...) which tenaciously seek to overwhelm us.

I finish with more from the great Costello himself. He writes, "I suspect that it is from the edges of the Church that true gospel hope is explored. Likewise, it is from the margins of society that dominant institutions and powerful ideologies must be tested. The question that must be addressed to them is, **Whom do they really serve?**"²⁵ Like Bono of U2, he says, "I'm going to kick the darkness till it bleeds daylight. I believe in love."²⁶

²⁵ Costello, T., op. cit., p233

²⁶ ibid, p 226

Bibliography

Costello, T., (1998), *Streets of Hope: Finding God in St Kilda*, Allen & Unwin, NSW, Australia.

Fromm, E., (1960), *The Fear of Freedom*, London, Routledge, chapter four.

Tillich, P.,(1948) *The Shaking of the Foundations*, Charles Schribner's Sons, USA.

The Gospel of Matthew

Hezekiah's Pattern for Growth

By Captain Stephen Poxon

*"This shall be the sign for you: this year you shall eat shed grain
and in the second year what is self-sown;
but in the third year sow and reap,
plant vineyards and eat their fruit.
The survivors left in Judah shall strike fresh root under ground
and yield fruit above ground,
for a remnant shall come out of Jerusalem and survivors from Mount Zion.
The zeal of the Lord will perform this."
(2 Kings 19:29-31, NEB).*

Thankfully, the Army has moved, and is still moving (no puns intended), towards longer stays for officers in their appointments. This is eminently sensible, entirely practical, and to the great credit of leaders whose humility (in the face of denominational decline) and courage (in the face of a need for radical decision making) has helped to steer change.

Longer stays are also in healthy accordance with modern research and practice regarding church growth. Rick Warren, in 'The Purpose Driven Church' writes, "Healthy, large churches are led by pastors who have been there a long time. I found dozens of examples. A long pastorate does not *guarantee* a church will grow, but changing pastors every few years guarantees a church *won't* grow" (italics his). Warren is but one of many church growth analysts who cite the same message and offer the same challenge.

In light of this, and the Army's ongoing need to think and pray its way through the logistical minefield that is appointments, Hezekiah's situation in 2 Kings 18 & 19 gains fresh relevance; there is much about Hezekiah's dilemma circa 700 B.C. that bears comparison to the Salvation Army's dilemma circa 2002 A.D., namely:

1) Hezekiah was under threat from Sennacherib's invading forces (18:13ff.).

That is to say, The Salvation Army is *under threat of cultural marginalisation* from the 'invading forces' prevalent in today's post-modern, secular society, i.e. the threat of being regarded as outdated and harmlessly quaint rather than vital and dangerous.

The Salvation Army is *under threat from the 'invading forces' of those notorious bedfellows, apathy and abdication of personal responsibility* - both within and outwith our ranks, and both towards the gospel and the notion of social welfare, and

The Salvation Army is *under threat from the 'invading forces' of what might broadly be termed 'New Age' expressions of belief* (i.e. religion without repentance, the cross and any definition of Hell, generally speaking).

For Sennacharib, read 21st century (western?) body politic. For growth, read of swords sharpened by hearts and minds interested in the spirituality of the moment, and the faith-climate of the day.

2) In his own strength, Hezekiah had little hope, hence the prayer of 19:14-19.

In its own strength - that is, without divine intervention to aid us in our forward planning -The Salvation Army has little hope. *The arm of flesh will fail us!*

For too long, we have relied upon our own devices. It is, therefore, *a great mercy* that God is now transforming us into a latter-day Gideon's army rather than an army that could point to numerical strength but might have been lacking substance.

3) Hezekiah needed to identify and know his enemy.

The Salvation Army finds itself re-engaging in spiritual warfare against recognised forces of evil, after too much time spent engaging its troops in the *counterfeit battles* of, for example, an undue emphasis upon musical excellence, and non-Kingdom issues.

Any soldier needs to know his enemy, and the devil has been relatively successful in causing our Movement to waste its energies in irrelevant battlefields.

These three points;

- 1) Threat alert**
- 2) Prayerfulness, and**
- 3) Spiritual awareness,**

are matters of crucial strategy.

They are nothing less than *fundamental blueprints* for Salvation Army church growth, from which emerge three sub-points:

1a) Salvationists must be studiously aware of the threats coming from invading forces that would seek to ravage the nations (19:17). *Ignorance is not bliss - it is suicide.*

2a) Salvationists must live in prayerfulness. Our halls and our meetings (not to say our lives) must be bathed in prayers of utter dependency.

3a) Salvationists must not be ignorant of Satan's devices (2 Corinthians 2:11), not least how he would have us devote our Salvationism and officership to matters of little or no eternal consequence.

Moreover, it behoves Salvation Army officers to encourage and publicise these points!

Hezekiah has more to say to the Army regarding a pattern for growth! 19:20-28 sees the threat of Sennacherib dismissed, in answer to prayer, and Hezekiah is then encouraged by the revelation of God's strategic plan for his 'appointment' (quoted at the commencement of this article).

Here is a wonderful prototype of church growth thinking and planning! Hezekiah can meditate upon this word of personal direction, and savour the promise that "The zeal of the Lord will perform this". He has been treated to a glimpse of the tactics God has in mind. What a massive privilege that is! Surely, one that we are allowed to envy and crave for ourselves!

In year one, Hezekiah "shall eat shed grain"

In the first year of any officer's appointment, shed grain is the staple diet!

An officer will inherit the grain that has been shed in that appointment by his or her predecessor. Sometimes, the grain that has been shed is good, tasty, and useful. Sometimes, it is lacking in nutrition, and needs to be swept aside, or modified.

*Either way, it is the common lot of officers to spend the first twelve months in an appointment living
(at least in part) on what has been prepared and sown beforehand.*

"In the second year what is self-sown"

Following the initial twelve months, there comes the opportunity for self-sowing, i.e. laying down one's own plans and ideas. These may complement and develop those plans and ideas inherited, or they may need to be fresh.

Self-sowing will, in an ideal world, represent continuity, and the extension of original vision. On the other hand, it might necessitate a clean break with the past (even the recent past), and the sowing of new seeds.

*Year two can be the ideal time for an officer to begin to lay down his or her mission plan,
and to begin to implement re-structuring where necessary.*

"In the third year sow and reap"

Following a first year spent in careful assessment, and a second spent laying the foundations of change, there comes a third year of challenge and optimism!

The promise is implicit; if we sow, we reap! Of course, the obverse is also true – if we fail to sow, or if we sow using only shed grain (that which is out-of-date, dry and dusty), we fail to reap!

Here it must be understood that year one is by no means a year of inaction, although it may be seen as such. It is a year of *critical observation* – of living on shed grain but not of expecting the supplies of shed grain to always be adequate.

Likewise, year two must not be discounted simply because there is little by way of harvest. It is a period of *essential preparation*, if not necessarily one of growth, (cf. Hosea 10:12).

Year three, then, is when the wheels begin to roll.

- 1) The seed quality has been surveyed.**
- 2) Fresh sowing has taken place.**
- 3) Now is the time to keep up with the sowing, but also to keep one eye open for green shoots of either continued growth (dependent upon the quality of the shed grain inherited) or recovery growth.**

Whatever the precise details, growth should be seen!

Thereafter, generous promises of growth - varied and unexpected growth - come thick and fast!

The *vineyards* will bear fruit! *Fresh roots* shall be struck under ground! These fresh roots will then yield *fresh fruit*! And it will happen because “the zeal of the Lord will perform this”! There is not much room for doubt or uncertainty!

Where, then, are the *vineyards* of growth? The Home League? The Men’s Fellowship? The Parent & Toddler Group? The Over 60’s Club? Lunch clubs? The Singing Company? The outreach ministry of the band? Baby Song? Literature sales? Coffee mornings? Sunday meetings?

Regarded as vineyards – as *lots of little patches of evangelism* that make up the corporate life and witness of a corps (and I am only able to speak from corps experience) - there are *abundant* opportunities for fruit! Do we still refer to these vineyards as PALS (People Already Linked)? “A rose by any other name...”

Supposing we pray afresh for each vineyard ministry already taking place, coupling praying with tweaking so as to make each vineyard modern and relevant? Supposing we use them to impact our neighbourhood, exploiting existing networks?

Vineyards as spokes to the hub that is the corps en masse!

Fresh roots yielding fresh fruit? Can this be true? Might we move away from the notion that growth which depends upon children of the regiment transferring to senior

soldiership constitutes an adequate, acceptable pattern of progress? Oh, pray that we might!

*We need fresh roots planted in the hearts of fresh contacts! Our neighbours!
Converts from non-Salvationist families and backgrounds!*

If Hezekiah's pattern can truly be interpreted thus, it would appear our sowing might just result in this. *Vineyards rejuvenated* and bearing fruit, now coupled with *fresh fruit appearing* in places where we have never previously sown (cf. Romans 15:20). Church planting after four years? Creative evangelism after four years, culminating in previously unconsidered initiatives? Radical visions to further the work?

If so, it is the "survivors" (19:30) who will see this. It is the *long-haul-Salvationists* who will participate in such days. Those who have grown weary in doing good will not reap the harvest in due season. The "remnant" and those who survive the heat of battle will inherit, for growth necessitates many battles won.

That is not, I stress, to imply any disrespect whatsoever to officers leaving an appointment after only a relatively short time. Not at all. Not for one minute am I saying that. Reasons for leaving are manifold, and nearly always valid.

I simply maintain that *harvesting* will probably require long stays, plain and simple. There is a clear distinction between church growth ministries and other forms of ministry. It still remains well within the economy of God to transfer an officer to another appointment whenever he likes, and for whatever reason he likes. Short stay officers play equally important roles, *but probably in other ways.*

Four years? Five years? Six? Seven? Eight? Nine? Allow me to conclude by quoting from The Officer dated January/February 1959;

"What is currently the Army's most successful field of labour, the Belgian Congo is, under the good hand of God, largely the harvest of devoted Belgian officers who in His strength have been glad to hold the thinnest battle-lines".

I think it would be good to be a survivor – to hold the thinnest battle-lines in the early years in the confident hope of a harvest to come!

*Captain Stephen Poxon, 32 Overstone Road, Harpenden, Herts. AL5 5PJ.
Telephone: (01582) 713778*

The UnHoly Land Tour

By Captain Stephen Court

Pilgrimage

'Pilgrim': derived from Latin 'peregrinum'—with idea of wandering over a distance.ⁱ

In 1990 1,500 pilgrims were trampled to death in Mecca.ⁱⁱ These were Muslims.

You can see them from afar, a band of pilgrims on the road, raising dust.

They are easy enough to identify. They wear pilgrim clothes and emblems. Some are lame and sick. They carry votive offerings; they long for healing and spiritual nourishment at the holy shrine.

Far back in the distance, you spy other groups. (This pilgrim route gets busy at high season) And between the groups you see occasional stragglers, shuffling towards their destination on their knees. They mortify the flesh now to ensure divine favor later.

Where are we, and when? Chaucer's pilgrims traveling to Canterbury? Or 13th century devotees on route to Santiago de Compostela in northern Spain? Could these, rather, be modern Christian pilgrims flocking to Lourdes? No. We are somewhere in Gaul or Roman Britain. The date is AD 100. Trajan occupies the imperial throne at Rome.ⁱⁱⁱ

Christianity features a rich history of pilgrimage that reaches back to century one. Pilgrimages were born,

in the instinctive notion of the human heart. For pilgrimages properly so called are made to the places where the gods or heroes were born or wrought some great action or died, or to the shrines where the deity had already signified it to be his pleasure to work wonders. Once theophanies are localized, pilgrimages necessarily follow. The Incarnation was bound inevitably to draw men across Europe to visit the Holy Places, for the custom itself arises spontaneously from the heart. It is found in all religions.^{iv}

Although the advent of Protestantism threw a wet towel on the passion for it, and today's Holy Land tours are often more recreational than spiritual, the 'pilgrim impulse still animates' many Christians today.^v

Pilgrimage is attested in most ancient cultures, including those of Greece, Italy, Anatolia, the Near East and Egypt. While modern scholars have tended to think of pilgrimage primarily as a Christian phenomenon, in fact there are important and neglected traditions of pagan pilgrimage in all these areas, preceding and running alongside Christian pilgrimage.^{vi}

Next Year In Jerusalem

Jews trace their pilgrimage back to Abraham, who was told by God to leave his city.^{vii} The people of Israel participated in a historic pilgrimage to the Promised Land.^{viii} Things formed up with the pilgrimages to the various feasts described in Deuteronomy 16:16- Unleavened Bread (Passover), Weeks (Pentecost), and Tabernacles (Succot).^{ix} The Psalmist composed or compiled a collection of Songs of Ascents, 120-134, for this very exercise. Mosaic law required that every male observe every feast every year at the place God chose. And while the location moved from Shiloh to Jerusalem around 1000 BC,^x pilgrims were saluted in Psalms such as 84:5.

At the end of Passover every year, Jews end the feast with the promise, "Next year in Jerusalem."^{xi}

Rediscovering Roots

For Christians, the mandate for pilgrimage is not Biblical but spiritual- they feel a need to rediscover their spiritual roots. They want to walk where Jesus walked, ate where He ate, pee in the Sea of Gaililee. "Perhaps such pilgrims feel as did the fourth-century theologian Jerome, who said, "One may only truly understand the Holy Scriptures after looking upon Judea with one's own eyes."^{xii}

The flow of Western pilgrims to the Holy Land was disrupted by the Arab conquests in the seventh century and later by unsettled conditions within Europe as political conflicts and the depredations of Vikings, Arabs and Magyars made long-distance travel difficult. But interest in Jerusalem survived, and the journey there was still made by some hardy souls such as the Anglo-Saxon St Willibald in the 720s and a Breton monk named Bernard in about 870. The fact that Jerusalem was never forgotten was important, because it meant that the numbers of pilgrims grew quickly once conditions became more favorable in the years either side of 1000.^{xiii}

And yet, the Irish still came. "By the 9th century, so many Irish pilgrims crowded the roads of Europe that a European bishop questioned if any Irish remained in their own country."^{xiv}

When Hungary converted to Christianity a land route opened, and so did the floodgates of pilgrims who could ill-afford the expensive proposition of sea travel. This important development is described by the Burgundian chronicler Ralph Glaber:

Writing of the time around the millennium of the Passion (1033), Glaber reports that an `innumerable multitude from all over the world began to flock to the Saviour's sepulchre in Jerusalem': swept up in the excitement, he says, were men and women, lowly people, those of middling status and also nobles and bishops.^{xv}

Many tens of thousands made the journey during the eighty-eight years (1099-1187) when Jerusalem was in Frankish hands.^{xvi} While this pales in comparison with the 500 million expected in 2000 in Rome,^{xvii} it was a statistically significant trend. Professor Miranda Althouse Green suggests a strong Celtic inspiration for the pilgrimage.^{xviii}

The Blessing of the Cross for one on a pilgrimage to Jerusalem

V. The Lord be with you.

R. And with thy spirit.

Let us pray. O God , whose power is invincible and pity cannot be measured, the aid and sole comfort of pilgrims; who givest unto Thy servants armor which cannot be overcome; we beseech Thee to be pleased to bless this dress which is humbly devoted to Thee, that the banner of the venerated Cross, the figure whereof is upon it, may be a most mighty strength to Thy servants against the wicked temptations of the old enemy; a defense by the way, a protection in Thy house, and a security to us on every side...

Here let the garment marked with the Cross be sprinkled with Holy Water and given to the pilgrim, the priest saying:

Receive this dress whereupon the sign of the Cross of the Lord Our Saviour is traced, that through it safety, benediction and strength to journey in prosperity, may accompany thee to the Sepulchre of Him, who with God the Father and the Holy Ghost, liveth and reigneth one God, world without end. Amen.^{xix}

The Holy Land Pilgrimage and the Hero Holiday

While there is much superstitious tied to the history of Christian pilgrimage, and the reality remains that, as Augustine argued, God is here and so we don't have to go there to encounter Him,^{xx} the Holy Land pilgrimage still resonates in the hearts of many Christians today.

*!(& * # \$ % & ! * % \$ # ! @ ^ * & * ! * * * !) (! @ \$ (U #) * & # * ^ !

Enough of the guided tour through history.

Enough of the Holy Land Tours. My partner Wesley Campbell and I are challenging this generation to forego that pilgrimage.^{xxi}

Go instead to the Unholy Land. Go and see the widow and orphan in their distress. Go to places without guided tours and vacation packages and guides to walk you through the most holy places. Go see what is ripping God's heart apart.

Go encounter God there. Go meet, as James directs, the widow and orphan in their distress. Immerse yourself in their lives for a couple of weeks. Learn from them. Demonstrate a little compassion to them. I know a couple who celebrated their 25th anniversary that way. And now there is a church and orphanages to store the memories.

For most of us, it will take some saving up to hit a hurting, developing country. Fine. Start saving up. And while you're saving come to BTI.^{xxii} It will change your world.

ⁱ THE CATHOLIC ENCYCLOPEDIA, Volume XII.1911 by Robert Appleton Company. Online Edition Copyright © 2003 by K. Knight.

ⁱⁱ Steven Gertz "Christian History Corner: Hajj, Feasts and Pilgrimage," christianitytoday.com. December 21, 2003.

ⁱⁱⁱ Miranda Althouse Green. "On The Road," BRITISH ARCHAEOLOGY. Issue no 52, April 2000.

<http://www.britarch.ac.uk/ba/ba52/ba52feat.htm>. January 4, 2003.

^{iv} THE CATHOLIC ENCYCLOPEDIA, Volume XII.1911 by Robert Appleton Company. Online Edition Copyright © 2003 by K. Knight.

^v Steven Gertz "Christian History Corner: Hajj, Feasts and Pilgrimage," christianitytoday.com. December 21, 2003.

^{vi} <http://www.rdg.ac.uk/Classics/Seminar/pilgrimage.html>. January 6, 2004.

^{vii} <http://www.cwnews.com/news/viewstory.cfm?recnum=7504>. January 4, 2004.

^{viii} see Exodus 33:14 and others. <http://sindone.torino.chiesacattolica.it/en/biblic/andare.htm>. January 4, 2004.

^{ix} <http://sindone.torino.chiesacattolica.it/en/biblic/andare.htm>. January 4, 2004.

^x Steven Gertz "Christian History Corner: Hajj, Feasts and Pilgrimage," christianitytoday.com. December 21, 2003.

^{xi} Steven Gertz "Christian History Corner: Hajj, Feasts and Pilgrimage," christianitytoday.com. December 21, 2003.

^{xii} Steven Gertz "Christian History Corner: Hajj, Feasts and Pilgrimage," christianitytoday.com. December 21, 2003.

^{xiii} Marcus Bull. "The pilgrimage origins of the First Crusade," HISTORY TODAY. March, 1997.

^{xiv} <http://www.rte.ie/tv/ancientireland/prog2d.html>. January 5, 2004.

^{xv} Marcus Bull. "The pilgrimage origins of the First Crusade," HISTORY TODAY. March, 1997.

^{xvi} Marcus Bull. "The pilgrimage origins of the First Crusade," HISTORY TODAY. March, 1997.

^{xvii} <http://www.cwnews.com/news/viewstory.cfm?recnum=7504>. January 2, 2004.

^{xviii} Miranda Althouse Green. "On The Road," BRITISH ARCHAEOLOGY. Issue no 52, April 2000.

<http://www.britarch.ac.uk/ba/ba52/ba52feat.html>.

^{xix} THE CATHOLIC ENCYCLOPEDIA, Volume XII.1911 by Robert Appleton Company. Online Edition Copyright © 2003 by K. Knight.

^{xx} "not by journeying but by loving we draw nigh unto God. To Him who is everywhere present and everywhere entire we approach not by our feet but by our hearts," in THE CATHOLIC ENCYCLOPEDIA, Volume XII.1911 by Robert Appleton Company. Online Edition Copyright © 2003 by K. Knight. Compare with Jerome's, "it is not the fact of living in Jerusalem, but of living there well, that is worthy of praise." Same source.

^{xxi} We've got a book coming out later this year called BE A HERO (Destiny Image) that will play it all out for you.

^{xxii} Booth-Tucker Institute is a two-week immersion experience in Canada's poorest postal code (Vancouver's Downtown Eastside). It draws together leaders from all over to sleep in a slum, eat with recovering addicts, discuss Jesus among the poor, and be changed. For more information, visit thewarcollege.com and email info@thewarcollege.com.