

JOURNAL OF AGGRESSIVE CHRISTIANITY

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Editorial Introduction by Captain Stephen Court

Greetings in Jesus' name. I trust the battle progresses well on your front.

Welcome to JAC issue #51 – a little older, a little wiser. The anniversary celebrations are over and we're back into the daily warfare, dealing with real issues of the fight.

Commissioner Brian Morgan bookends this issue. He kicks things off with notes from a lesson delivered to veteran officers on "Holiness". The key for the Commissioner is to let the Word of Christ dwell in you richly.

Another Commissioner, Wesley Harris, picks up the baton and throw two short pieces as us on "Focus". This follows helpfully from the topic of holiness and promises to aid your war-fighting in the days ahead.

Major Richard Munn asserts, "I believe in the sanctity of life." Both cogent and pungent, Munn verifies and edifies on this important subject. It may well be that you are facing one of these challenging issues this week in your community. Be armed.

We overhear Major Raymond Finger exhorting veteran officers to "Be Exceptional". This is a leadership presentation that leans on varied examples as Major Milford McPherson (recently Promoted to Glory), The Fred Factor, Ghandi, and Raving Fans.

Major Daryl Crowden addresses questions of culture and Christianity in his thoughtful article, "Extraction or Incarnation?" This is a hot topic for many salvos these days and Crowden provides some foundations for your strategic advance.

Major Gregory Morgan has done extensive research on training for The Salvation Army and the article "Societal Change and the Exploration of Emerging Learning Theory for Ministry Preparation" examines some theological and philosophical dynamics of training in relation to the nature and mission of the Church.

Soldier Andrew Evans teaches us to Worship the Lord our God with our whole Body in "Honour God". A professional in the field, this article, based on a lecture at The War College, leans on academic learning, science, and Salvation Army teaching (Booth, Brengle, and Soldiers Orders and Regulations). This will be a handy supplement for many around the world who are kicking off the new Salvation Army JUSTLose Campaign (see justsalvos.com to sign up).

Captain Andrew Miller challenges us to follow the example of many Biblical heroes and "Step Out" of our sin and step out in obedience to God in this preaching lesson to his corps. If you haven't heard a good preach this month, read this and be prepared to respond.

Major Harold Hill, author of *Leadership In The Salvation Army* (Paternoster 2007), investigates the relationship of "The Salvation Army and the Priesthood of All Believers." For those wondering how things fit together in structure and how they are supposed to fit together, try this article (and then the book).

Captain Danielle Strickland gives some thought to Women Leaders and proposes a way forward for the Christian Church. The Salvation Army could certainly lead the way in this century as we did two centuries ago.

And, as promised, Commissioner Morgan ends the issue with notes from an address to veteran officers.

Please feel free to tell all of your friends and comrades about the great articles in this issue. Pray about them; talk about them; blog about them. And apply their lessons to your life and warfare.

Much grace,

The Editorial Staff of Journal of Aggressive Christianity

Holiness

(Notes from lesson delivered to Officers)

Commissioner Brian Morgan

It is not my intention today to discuss or debate with you the doctrine of holiness or to trace it's development within The Salvation Army from the Wesleyan perspective through to the Pentecostal-type emphasis.

You will be aware of many of the explanations of the doctrine of holiness that has exercised the heart and mind of believers for centuries and that cover a broad range of convictions.

For example –

- No one is Christian without the activity of the Holy Spirit in the life. (St. John 16:7-10. Romans 8:16. Galatians 4:6)
- The Holy Spirit brings life and power to the believer that makes holiness possible and actual. (Galatians 5:22-26)
- Holiness is both a crisis and a process. Initial surrender to the Lordship of Christ. Ongoing openness to the work of the Spirit. (Colossians 2:6-7)
- Full salvation. Fully given to God. Fully receptive to His Spirit. (2nd.Corinthians 3:18)
- The second blessing. 1st.Thessalonians 5:23-24)

Theological reflection and personal experience, an ongoing awareness of God in the life leads us to the conviction of our need to be holy and to be constantly open to the all-pervasive work of the Holy Spirit.

As a young Salvationist, sometimes confused by the terminology applied to the blessing of holiness, God broke through my confusion and spoke to me clearly from Jeremiah 29:13 “You will seek Me and find Me when you seek Me with all your heart”.

“When you come looking for Me, you’ll find Me. Yes, when you get serious about finding Me and want it more than anything else, I’ll make sure you won’t be disappointed” (The Message).

I had sought the Lord. I knew forgiveness of sin but had to “get serious about finding Him and want Him above anything else” I want you to know that, true to His Word, God has never disappointed me!

For me the real test of the holy life is the witness of consistent Christlike action and reaction. It is the fruit of the Spirit seen in everyday action that witnesses to the reality of faith in community.

“Love , joy , peace , longsuffering , gentleness , goodness , faith , meekness , temperance” . (Galatians 5: 22-23)

Capture and write down a sentence, phrase or statement that speaks to you of holiness.SHARE.

When I entered the Training College as a Cadet then we were required to have all the items mentioned on the “official outfit list”. Not only books, study material, uniforms but all manner of other clothing items and toiletries etc. necessary to see one through the period of training.

As I reflected on that and my life of ministry since then I wish that the “outfit list” of holiness summarised in Colossians 3: 12-17 had been emphasised.

Let us look at this life of holiness list together. We will read from NIV and The Message So, chosen by God for this new life of love, dress in the wardrobe (the life of holiness), God has designed for you.

1 .Compassion. The quality of holy living that goes beyond cold sympathy to the action of love. Our Lord Christ sets the example here. (St. Mark 1: 29 – 34)
The compassion of Jesus was not only for the sick of body but also for the spiritually unresponsive. (St. Luke 13: 34. St. Matthew 9: 36 – 38)

Sometimes the constancy, the demands of ministry and service can ‘dry up’ Holy Spirit compassion and in this we need the ministry of the Spirit personally.
A few years ago we sang a chorus that seems to sum up this thought –
True happiness is love expressed in service;
True holiness compassion deep and strong.
In giving up my best I find contentment
And so forget how hard the way and long.

2. Kindness or the disposition to share God’s goodness with others. Kindness is grace in action. Kindness gives hands and feet to grace .It does not begrudge acts of mercy but lives out the challenge of Micah 6: 6-8.

If kindness is ever administered out of duty alone then it fails to honour God or reflect holiness in action.

3. Humility. Here is an attitude of heart to be cultivated by God the Holy Spirit. A quality only possible when the Lordship of Christ is central in the life. Humility enables self to be put aside for the glory of God in daily life. (Philippians 2: 3 – 5)

Humility will not seek the recognition of place, power or position but will rather see in them then challenge of servanthood.

4. Gentleness. Someone has described gentleness as “strength under control” or “quiet strength” as The Message translates.

Gentleness is not to be equated with weakness for it sometimes requires me to be tough as well as tender.

Under the control and indwelling of the Holy Spirit then gentleness will temper one's personality that could be abrupt and hurtful and reflect the spirit of Jesus in relationships.

Humility and gentleness are powerful forces in the witness of the gospel and speak strongly of the transforming work of the Spirit.

5. Patience. The quality of heart and life that speaks of discipline in personal living and behaviour. Patience helps us to discover the best in others and to be part of their spiritual walk.

Patience in the life of the Christian leader witnesses to the release of grace touching the lives of those to whom we minister and we are called to serve.

6. Tolerance. "Bear with each other". Don't be quick to judge those who are different in approach to life and spiritual issues than you might be. It could well be that the Holy Spirit wants to teach you something through them!

The household of faith contains a great diversity of personality, approach, maturity, gifting and talents but we are to be tolerant of each other, to "bear with each other in love"

Not dismissively!

Not patronisingly!

Not with 'clenched teeth'

Not as a burden – but in love.

7. A forgiving spirit. Forgiveness is one of the cardinal rules of Christian action and the bench mark is high – "AS THE LORD FORGAVE YOU". The message challenges "Forgive as quickly and completely as the Master forgave you".

What a breathtaking quality of the Holy Spirit!

How God must weep over His people, His Church, when so much time, energy and effort is put into harbouring an unforgiving spirit.

How challenging is the Lord's Prayer when we consider this Holy Spirit quality of forgiveness. "Forgive us our debts (trespasses) as we also have forgiven our debtors (those who trespass against us) (St. Matthew 6: 12).

In the life of the Spirit forgiveness does not wait to apportion blame or necessarily to expect apology but rather to reveal the attitude of Jesus in the unconditional action of forgiveness.

This may involve the Church, the organization, a leader or leadership plural, an individual or group but forgiveness does not discriminate!

8. Above all put on love. 'Regardless of what else you put on, wear love. It's your basic, all-purpose garment. Never be without it'. (The Message)

Focus

by Commissioner Wesley Harris

Getting our focus

HUSBANDS do not always see things in the same way as their wives. If I tried on my wife's spectacles I would soon discover that! Vision is a very individual thing. One lense won't suit all but good focus is important for everybody.

The same applies in photography. Unless the focus is right the picture will be unclear. This is also important in life generally. I talk to young people who have the advantages of a good education but I discover that having gained their degrees some have little idea of what they want to do with their lives. Life has not come into focus for them; they have no real focal point.

Corrie ten Boom who suffered in a Nazi death camp said, 'If you look at the world you'll be distressed. If you look within you'll be depressed. But if you look to Christ you'll be at rest'.

For some people life comes into focus gradually. For other it happens in an instantly. Recently, my wife had a problem with one of her eyes but laser treatment brought instant restoration of vision and it can be like that spiritually.

For example, Moses saw a bush that burned and was not consumed and was awed to learn that God wanted him to lead his people out of Egypt. Isaiah had a vision of God high and lifted up and heard a call to be God's voice to his people. Rough hewn fishermen beside a lake heard a stranger from Nazareth call them to follow him. They seemed ordinary enough fellows but in that moment they found a cause for which to live or die and before long were described as 'those which have turned the world upside down'.

William Booth saw the poverty in the east end of London and with heart touched by God told his wife, 'I've found my destiny'.

As a teen-aged youth I was sitting in the band at youth councils. The meetings were not very exciting. The leader had a thick wad of notes and the pages seemed very slow in turning! But God can do great things even in what, from a human point of view, may seem poor meetings. During a time of prayer the wife of the divisional young people's secretary touched me on the shoulder and said, 'What about you, Wesley?' That was all that was said, but for me it was a wake-up call and the most important moment of my life.

Just as when we look through a telescope everything may seem blurred until we make a small adjustment and then everything becomes clear, so in that moment I knew that I had to become a Salvation Army officer.

It was no passing spasm of emotion. It was the birth of a conviction that has remained constant for sixty fulfilling years and the focal point has been Jesus Christ. The writer to the Hebrews said, 'Let us fix our eyes upon Jesus' (12.2). His thought was not of a passing glance but rather a magnificent obsession and I can relate to that.

It is like when you look at a particular girl and your heart goes bump. You know she is the one for you and after that you have eyes for no-one else.

Paul's focus on Jesus was similar. He wrote to Christians at Corinth, 'I resolved to know nothing while I was with you except Jesus Christ and him crucified' (1 Corinthians 2.22).

In the gospel story we read how Peter was able to walk on water until he took his eyes off Jesus and then he began to sink. And we are sure to get a sinking feeling if we fail to focus on the Lord.

This has been called the 'me' generation and we can be affected by it. The recurring picture on the screen of our minds may be of ourselves but if the image of Jesus takes its place then life will begin to come together for us.

Turn your eyes upon Jesus,
Look full in his wonderful face
And the things of earth will grow strangely dim
In the light of his glory and grace.

Keeping our focus

ONCE a year I go to my optician for an eye test – whether or not I am conscious of any deficiency in my sight. Literally, he takes me back to my ABC by asking me to read letters on a wall. He checks to make sure there is no disease at the back of the eye or cataracts forming over them. Similarly, we need spiritual checks from time to time.

It is possible to get things out of perspective. The main thing may cease to be seen as the main thing in our eyes. Just as two small coins held close to our eyes can block out a whole panorama of beauty so little things can block out our vision of God.

We have an illustration of this in the New Testament character of Demas. There are only three brief references to him in Scripture but from them we might be able to plot his spiritual graph.

In Philemon 23 Paul describes him as his fellow worker, his colleague or comrade. That represented a high point. What an honour to be part of the inner circle of a man like Paul! Then in Colossians 4.14 we read, 'Luke the doctor and Demas send greetings'. Without being able to put his finger on anything specific was the apostle beginning to have misgivings? If so, his worst fears were only too well founded for in 2 Timothy 4.10

the Apostle writes, with a sob in his voice, 'Demas, because he loved this world, has deserted me and gone to Thessalonica'.

Tradition has it that in Thessalonica Demas took a job swinging incense in front of a pagan altar. What a come-down! Fancy exchanging a calling for a job – any job! Doubtless, he had excuses. Satan usually provides them in abundance. But whatever his excuses, Paul gives the reason. He loved the world. He had failed to keep his eyes fixed on Jesus (Hebrews 12.2). He had lost his focus.

Like any of us who have spent our lives in pastoral ministry Paul had his disappointments and Demas would have been one of them. But he also had those who were an encouragement to him because of the focus they maintained.

One such was Epaphroditus who was sent to Rome by the church at Philippi with a gift for Paul who was in prison. He was to stay and support Paul which might have been dangerous if the apostle was being held on a capital charge

In the event Epaphroditus was taken ill and nearly died. Back in his home city some might have been concerned for his health or, if communication was poor, some might have thought he was a quitter or failing in his duty in some way. But with his letter to the Philippians Paul included a wonderful 'farewell report' for Epaphroditus saying he was his brother, fellow worker and fellow soldier (2,25).

When we are sick it is easy to become depressed and spiritually run-down but apparently, despite sickness, Epaphroditus kept his spiritual focus and earned high commendation from the great apostle.

Keeping our eyes on Jesus is not easy. So how can it be done? In the letter which Epaphroditus probably carried, Paul wrote, 'Work out your salvation with fear and trembling for it is God who works in you' (2.13). In other words we have to try and trust, working out what God has worked in.

We may feel that in this life our spiritual eyesight will never be 20/20 perfect but Scripture assures us that one day we will be like the Lord for we will see him as he is (1 John 3.2). That is the joy set before us, the Christian hope which buoys our spirits and assures us of greater vistas we may see by faith.

I Believe in the Sanctity of Life

by Major Richard Munn

“God created man in his own image; in the image of God he created him; male and female he created them.” Genesis 1:27

Decades before the pre natal technical wizardry of today, my matron aunt – serving at The Salvation Army Mother’s Hospital - recalls that it was only at the time of delivery that infant deformities would be realized. In the drama of that moment the delivery team faced the implications of life and death. What kind of life would this person have? What would be the demands on the parents? Would this person suffer? Yet the delivery team would fight. They would fight with every energy and medical know-how available to save the life of the baby. Sometimes the baby died. The doctors and nurses, however, could go home that night knowing they had tried their hardest to save life.

Equally, when a distraught individual stands on the ledge of a building contemplating suicide – passers-by, police, psychiatrists and firemen cluster around and either try to save the life or coax the individual back to safety. Generally speaking, our societal structures do not stand idly by and watch a person jump to their death. We instinctively try and intervene.

When the worst kind of psychopathic murderer moves inexorably through the criminal justice system – through death row and onto the electric chair – on the night of execution, devoted demonstrators invariably protest the very notion of capital punishment.

Why do these three situations occur?

- A medical team using all its expertise to save the life of a malformed infant.
- Support for a depressed and lonely person standing inches from death.
- Principled protest for the execution of the vilest criminal

The answer is deeply imbedded in us. It is one of the monumental foundations of our faith – it is the cherished belief that human life is sacred. It is the ‘sanctity of life’ and it finds its roots deeply embedded in scripture.

Internalized Sanctity

Medical advances and changing legal statutes in recent years have made previously simple decisions infinitely more complex. What we believe concerning the sanctity of life can quickly face us, and it can mean the difference between life and death for us, or someone we love. We may have to make decisions when emotional resources are depleted and our world is in turmoil. So it’s imperative to think deeply about it now.

There appears to be deteriorating reverence for human life. While atrocity has been painfully part of the human story since time immemorial, as the planet has become more populated, human life has become more threatened. And, it is the weak and powerless who have been on the receiving end of the ferocity – ominously, especially children,

females and the elderly. We live in a world famously described by Pope John Paul as exhibiting a 'culture of death.'

Yes, we need to be reminded again and again of the 'sanctity of life.'

Giant principals have an effect on specific behaviors or decisions. By acknowledging the 'sanctity of life' we are obliged to apply it to 4 main areas:

- abortion
- euthanasia
- capital punishment
- suicide

These are massively complex matters which involve the medical profession, ethics and religion. There are no easy answers. Some are politically explosive and divide the general population with strong emotions. Sides are caricatured. But, informed Christians must become involved in the fray.

Old Testament *Vitae*

At the end of the creation story we read the creation of man and woman. They are set apart from all of God's other creative acts. There is the much more personal and affectionate "Let us make..." in contrast to the impersonal and authoritative "Let there be..."

Whereas the making of each creature is described as "according to its kind," the creation of man is described as "in our (God's) image." Very definitely not according to his own kind. Our image is not simply of ourselves, we share a likeness to our creator. All three persons of the Godhead - Father, Son and Holy Spirit - consult and concur in our creation. To that great Name we owe our being.

And so you and I have the stamp of God in us. And that makes you, and that makes me, sacred. Because of that sacred stamp we dare not profane and violate human life. Because of that sanctity we must see every person as someone who lives each moment in relationship with God. Beautiful or ugly, productive or idle, smart or slow, every person is the one who God made, whose life is in God's hands. Every human being is a precious life.

"You aren't an accident. You weren't mass-produced. You aren't an assembly line product. You were deliberately planned, specifically gifted, and lovingly positioned on this earth by the Master Craftsman," says Max Lucado

The legacy of Mother Theresa exemplifies this perfectly. In a land teeming with people, where economic resources and societal structures leave the sick and helpless in the gutter to die, the Sisters of Charity see the image of God in the emaciated body and honor that person with dignity and respect. Closer to home, we can see colleague Salvationists face to face with the submerged tenth of our world demonstrating the same dignity – even when faced with indifference, thanklessness or hostility. It is a powerful force for good.

There is more. This sacredness – this image of God in us – is a *gift* from God! We are a gift, to ourselves and for our neighbors; a gift not to be returned or violated. What is given is not ours to dispose of as if we created it, not ours to destroy and deprive others of. Rather, we are to care for it and share it graciously.

New Testament Zoë

Human life is sacred because God became human. The Gospel of life is at the heart of Jesus' message:

- Jesus says, "I came that they may have life, and have it abundantly."
- Jesus says, "I am the way, the truth, and the life"
- Jesus says, "I am the resurrection and the life."

In Christ the gospel of life is definitively proclaimed and fully given. If you and I are sacred because we are in the image and likeness of God, only Jesus could say; "He who has seen me has seen the Father." And so we believe that life is sacred because God became man in Christ and that life is at the heart of the gospel message to the entire world.

Today

The difficulty comes when the gift of life turns sour. If life is a gift we cannot refuse, it can also become an almost unbearable burden for some people. What makes today so different, however, is that in addition to the ancient scourges of poverty, hunger, endemic diseases, violence and war, new threats are emerging.

While abortion is not new, the massive scale in the number of abortions is. While letting someone who is terminally ill die is not new, causing someone to die through assisted suicide is new. These trends are disturbing.

When the primary goal of the powerfully secular is a callous pursuit of the 'quality of life' – interpreted as economic sufficiency, pleasure and ease – the end result is an unyielding dominance over the weak.

This makes me a little nervous. There is now a very large generation, born into a culture where the sanctity of human life is debatable, who will be in the positions of power when I am elderly. And, one of the symptoms of the 'culture of death' is the perception that the growing number of elderly and disabled is inconvenient and burdensome.

Our task?

- Defend and promote life; show reverence and love for it.
- Decide now that human life, as a gift from God, is sacred and inviolable; that abortion and euthanasia are unacceptable. That human life - even life that is burdensome or impaired – must not be taken, but protected.

- Respect, defend and promote the dignity of every human person, at every moment and in every condition of that person's life.
- Preach the Gospel of Life and celebrate it in worship; serve it with programs and structures that support and promote life.
- Embrace with gratitude and joy the incomparable dignity of life; share that in Jesus Christ that dignity and that beauty reaches its highest form.
- Find the deeper meaning in suffering. Believe that in Christ it can be borne.
- Tell people they matter immensely to God. Tell people who in the eyes of the world may be worthless, that in the eyes of God they are worth the death of his only son. Tell people that in Christ, the sanctity of life is the most uplifting thing in the whole universe.

Yes indeed, I believe in the sanctity of life.

Exceptional Leadership

by Major Raymond Finger

Presented at 20 Year Officer Development Conference, 23 August 2007

In a genuine attempt to drive the mission of the Army throughout this territory, 12 years ago Commissioner Norman Howe introduced *Future Search*; at that time Lt-Colonel Alan Walker was Secretary for Programme and Major Christine Hewitt was Territorial Director of Corps Growth.

Around that time Christine Hewitt wrote *Lessons on Leadership* that were sent to Corps Officer every month and you might remember these were stored in a lever arch folder. Mission clusters were formed in every division where it was expected that peer to peer learning would take place around the Lessons on Leadership and the statement being repeated was, “*everything rises or falls on leadership.*”

It has become more apparent to me since that time that, the growing emphasis on Officer leadership development, has had a tendency to overshadow other important aspects of personal and even spiritual development. There may be a number of reasons for that, for example, our fascination with large church modelling, Willow Creek, Saddleback, Hills Christian Life Centre Sydney. The growing secular leadership development industry with seminars, conferences and a publishing industry that could probably survive on leadership books alone.

Add to that the enormous change in corporate and professional standards within the Army in recent years, to improve finance systems, information technology, human resources, risk management and corporate affairs, all of which has demanded a new level of leadership and management.

The reason I tell you this, is because from where I sit today, the emphasis on leadership has become skewed, and rather than it being understood as something that creates a climate for change, advancement and improvement in any given appointment, it is interpreted as *positional*.

In other words, some will never see themselves as leaders until they arrive at a position they think is “*leadership.*”

INFLUENCE

I think very few would disagree with John Maxwell’s proposition that, leadership is first and foremost, ***influence.***

That being the case, then there may very well need to be a significant paradigm shift in the way we understand leadership, and I want to say that leadership has absolutely nothing to do with position, and everything to do with influence.

Dr. John Haggai, founder and director of the Haggai Institute for Advanced Leadership Training says,

“A leader is a person who knows where they are going and is able to persuade others to go with them.”

Now I can persuade any one to go along with me, if I hold a gun to their head, manipulate them, and even threaten with an appointment change, but that is not influence, that's power.

Would it surprise you to know that, with the position I currently occupy, I have never before had an appointment with more power and responsibility, but neither have I ever had an appointment with less influence than I do now.

You ask me if I want the position or influence, and I would take influence any day.

Leadership is evident when people are prepared to follow, when clearly, they have a choice not to follow, and that's the point.

Let's think about this for a moment, you have completed around 20 years of Officership, you are senior Officers, you became senior Officers and statesmen the day you were promoted to the rank of Major.

So let's talk a little about something many maybe reluctant to discuss, but which is a reality that affects a number of our colleagues.

The mid Officership period is a critical moment in the experience for many Officers; when they look back at where they have been, and look forward to the future, and for some, feel the pain of unfulfilled hopes and dreams for themselves or for their partner.

As a consequence, they can loose traction, become discouraged, demotivated even cynical, bitter and then simply decide to sit out the rest of their Officership and wait for retirement, all the time feeling unfulfilled, dissatisfied, often disgruntled, and sadly, more often than not it shows.

Here is a reality worth considering, we have 480 active commissioned Officers and 13 executive leadership positions if you include divisional/regional leadership, training principal and cabinet. Using that arithmetic, if position is what we seek, then there are going to be a bucket of people extremely disappointed.

Let me tell you that younger Officers look to senior Officers in order to know what Officership looks like and you can decide for yourself, what is the picture and image they get from looking at you?

A week ago last Friday I attended the funeral of Lt-Colonel Milford McPherson (retired) who was the training principal during my cadetship. At that time I had no idea what it was to be an Officer, but I studied him in his unguarded moments, the way he carried himself, the way he wore his uniform, the form of his address, the language and phraseology he used when he spoke, his hand gestures, the books he quoted, the holiness he taught, his character, his countenance, his life philosophy, his values, his attitudes and his passions. In so many ways, Milford McPherson's officership shaped my officership, and provided for me a set of values that a long time ago became mine. When you first heard the call of God on your life to become an Officer, I do not believe for one moment that any one in this room saw ministry in terms of a position.

You believed God had called you to bring people to Jesus, to help them grow in the grace and knowledge of the Lord Jesus Christ and to serve the needs of people throughout the community.

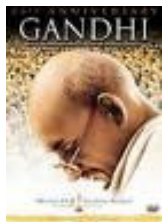
In the early years of an Officers life, it is always about Jesus and people, but as the years pass by, for some, it is less about the people and more about the position.

In these mid years of your Officer experience, I want you to reclaim the calling of your youth, its vitality and vigour and to make a mark despite the appointment you have today or those that come to you in the future.

You have been called by God into this extraordinary ministry of reconciliation and therefore if my presentation today has a title, it is this:

BE EXCEPTIONAL

My counsel is that you refuse to allow an appointment to determine your significance, or your value. Your effectiveness as an Officer leader is not dependant upon a position.

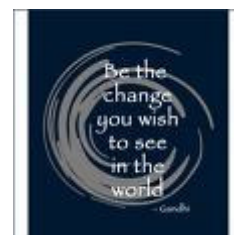


1982 Ben Kingley won the best actor Academy Award for his role as *Gandhi* in the film of the same name. In that year; the movie won 9 Academy Awards.

Gandhi demonstrates all of those characteristics of leadership that you and I have known about for years, vision, passion, influence, resolve, but Gandhi was also exceptional.

A simple, uncomplicated man who lived his truth, in fact it was Mahatma Gandhi who said;

Be the change you wish to see in the world



The notion of being *exceptional* is not faddish, but is a principle that Jesus taught for all Christians, not just leaders. He said:

“ You are the light of the world. A city on a hilltop cannot be hidden. 15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. 16 In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”
(Matthew 5:14-16, N.I.V.)

Here is how Peterson writes it:

“Now that I’ve put you there on a hilltop, on a light stand – shine!”

QUESTIONS

- ✧ What do you think I am talking about when I invite you to, be exceptional?
- ✧ Is being exceptional beyond our capacity?
- ✧ What prevents us from being exceptional?

THE FRED FACTOR

From time to time you may hear people speak about the Fred Factor¹, it’s a book written by Mark Sanborn and tells the true story about Fred who approaches his boring job as a postman with enthusiasm and keeps energetically searching for ways to add value for those he serves.

Read Chapter One, *The First Fred*, pages 1-5

RAVING FANS

Ken Blanchard in his book, *Raving Fans*² tells stories about fictitious people who deliver exceptional service.

¹ Mark Sanborn, *The Fred Factor*, Random House, pp. 1-5

² Ken Blanchard, *Raving Fans*, The Business Library, pp. 16-17

In one example he tells of a customer who went to a mega retail bookstore and asked the shop assistant for a particular title, in checking the computer database, was told that they were out of stock.

The shop assistant told him that, on her way to work that morning she had passed the small bookstore two blocks away and they had the book displayed in their window. She asked him, how long he planned to be in the store and when he told her, "10 minutes", she said, "if you don't mind waiting an extra five minutes, she would go to the small bookstore two blocks away and get a copy for him and he would only pay their stores discounted price.

When the customer returned to the shop assistant 15 minutes later, the book was ready and waiting for him and into the bargain, it had been gift-wrapped.

That is what it means to be exceptional.

ILLUSTRATION

Three years ago while in Western Australia, Major John Vale, Secretary for Programme was in the division and Aylene and I took him and his wife Adele to dinner at Monte Fiore, an Italian restaurant in Mount Lawley. On the way to the restaurant, I was telling John about the book Raving Fans.

When we arrived at the restaurant, we were seated, given menus and ordered drinks. I asked our favourite headwaiter Damien for an Iced Tea, he came back and told me they were out of iced tea, but said, "Give me a minute," and I saw him leave the restaurant and come back 5 minutes latter with a plastic bag containing several bottles of iced tea. Not only did he serve me iced tea, but he also gave me a bottle to take home.

That is exceptional service and every time Aylene and I went out to dinner, can you guess which restaurant we went too?

Was the restaurant the best value for money restaurant in Perth, probably not, did it have the best ambience of any other, probably not, but from that time on we went for the service and were disappointed if Damien was no working on the night we went.

It is not the appointment that defines us, but it is the exceptional nature of *what we do*, *how we serve* and more importantly *who we are*. The appointment, any appointment gives us the platform to be exceptional and; as Jesus says; "**shine**."

LEAD BY EXAMPLE

Leo Brooks Commandant of the West Point Military Academy was asked the question, "with all that you teach at WestPoint, what do you emphasize most?" and without hesitation his answer was;

"Lead by example"

This is only serves to confirm my point, that we:- *shine*, that we, *be the change*, that Gandhi spoke about, that we, *live the difference*, that we *be the difference* and that we, *be exceptional*.

I wonder if it would surprise you to know that the most consistent reason given for people not wanting to become an Officer, is, Officers.

You see, you and I are not selling a product that can be returned if it doesn't work. We are helping transition people into a faith experience, whether that is spiritual faith or faith in themselves enough to move on in their lives.

Apart from any skills we may have, all we have really got, is credibility and integrity, that makes us believable, trustworthy, reliable and enables people to have sufficient confidence in us, that they are prepared to listen to us, in order to make a difference in their life.

CHOICE

Being exceptional is all about, *choice*; to my mind it is about *choosing to make a difference by choosing to be the difference*.

Sanborn says; *"Nobody can prevent you from being exceptional." Pge. 9*

My guess is, the most influential people in your life have been *exceptional* people rather than *executive* people, and that is what you should be, that's what you should strive to be, and that's how you should always want to be remembered; as being, *EXEPTIONAL*. Being exceptional is a choice you make every day, because your personal and spiritual integrity rests on your willingness to be your God given best.

I want to encourage you to look to the future and choose to be exceptional in who you be, and the way you serve your appointment.

Father of the Reformation Brother Martin Luther scrubbed floors, cleaned toilets and served food and saw these tasks as a gift of love to his brother Monks. *EXCEPTIONAL*.

As a cadet Samuel Logan Brengle scrubbed pots and pans in the kitchen and was said to have done these tasks joyfully, to the Glory of God. *EXCEPTIONAL*.

I want to finish with a Scripture from Colossians 3:17 from the Living Bible.

“Let every detail in your lives—words, actions, whatever—be done in the name of the Master, Jesus, thanking God the Father every step of the way.”



Raymond A. Finger (Major)
Secretary for Personnel

The 21st Century Church: Extraction or Incarnation

by Major Daryl Crowden

With the haunting prophecy ringing in his ears, Ray Kinsella cranked over the tractor and prepared to mow down his precious cornfield. His passion was baseball; his dream was to watch his heroes run the diamond once again. So it was that he found himself driven to the seemingly ridiculous idea of building a baseball diamond in the middle of a cornfield in Iowa, all because a voice insisted, "if you build it they will come." (Field of Dreams, Universal Studios. 1989) And they did!

The movie, starring Kevin Costner, is about never giving up on your dreams, in spite of ridicule and hardship, but a sub-plot could also remind us of a current (and historical) community growth principle.

History shows that traditionally the church has raised its buildings on the high point in town, at the end of Main Street, or on a vantage point at the top of the hill. The building was made to be impressive and the spire (or telecommunications tower) with the cross on top was visible from all angles. The theory was that, like a traction beam emanating from the USS Enterprise, people will be drawn into the warm fellowship of the church where they will become involved in programs and church functions – and because of the overwhelming attraction of church and God they will remain. We have built it, and they will come!

Attraction Evangelism was the dominant form of evangelism in the era history has called Christendom, when by default all people were Christian unless they selected another option. And for the most part this Attraction theory worked. The church of the Middle Ages through to the early twentieth century did attract the crowds; it was the centre of town life, the champion of justice and the reminder of morality.

Two world wars and numerous other 'military actions' have changed our world. A world of independent and exclusive nations has become a global village where interdependence has drawn us together into a melting pot of multiculturalism.

Christendom is no longer the default setting; to suggest such a thing is to insult our global partners and neighbours. The world has changed but the church remains solid. In many issues this is essential: the goal remain the same, the message must not change, the Rule Book (Scriptures) remains foundational, but the language has become outdated. We must learn to speak the language of our culture. Attraction evangelism by Extraction will not grow the church of the twenty-first century; it will not even preserve the church in plateau.

Our theology has been one of making forays into the community at large where we introduce people to Christ with the intention of dragging them into the church so that they can be 'real Christians'; after all that's the Scriptural mandate: "Let us not give up meeting together, as some are in the habit of doing". (Hebrews 10:25) We extract them from their culture and demand that they adopt our culture, (with all its unique rites of

passage) leaving behind any 'unsavoury' aspects of their culture that we deem incompatible with our Christian culture (or should that be Church traditions?).

Attraction by Extraction is not just the way it was! As I listen to church leaders and members bemoaning the lack of growth in their congregations it smacks of this prevalent concept of church growth. I hear words like, "if we run the right programme the people will come to the church and then we'll work out how to keep them here."

Attracting people is not the problem. The issue is what is the locus of attraction? Are we trying to attract people to the safe, comfortable and predictable church culture that we know and understand, a culture (fortress, citadel) that we have protected from all unchristian influences? Or are we attracting people to the unpredictable, sometimes incomprehensible God who created the wonderfully bright mosaic of unique cultures and who delights in the fact that we are all "fearfully and wonderfully made" (Psalms 139:14)? Does the church reflect this divine mosaic or can you see it as universally similar and boring?

I'm not suggesting that the institution of church is wrong, or outdated. I'm not even suggesting that we shouldn't continue to do all we can to attract people to our churches, (there will always be people for whom church culture is meaningful and uplifting) but I am suggesting that extraction is not the best way to grow the Community of God. In fact I don't believe it was ever the best way, nor is it the way the early church grew.

Jesus didn't raise a tent on the Mount of Olives and advertise a healing service to attract people to him – he went to them. He entered into their culture and requested that 'converts' return to their community and share their story in their own language (Mark 5:18-20; Matthew 9:1-6). This is called Incarnation.

Incarnation is more than the theological term used to describe the mystery of God taking on human form and living amongst us. Incarnation is also the word that describes the way in which the church is to impact the world. Incarnation is a life choice for the purpose of becoming an insider. I first saw this in action when I heard my parents (missionaries in Sri Lanka) being introduced by the indigenous people as "one of us, they are just like us". It is being typical or representative of the culture or community. And it is the way the church began!

Attraction, to God, by Incarnation is the Jesus Model! Attraction by Incarnation is the way that the Community of God will expand in the twenty-first century and beyond.

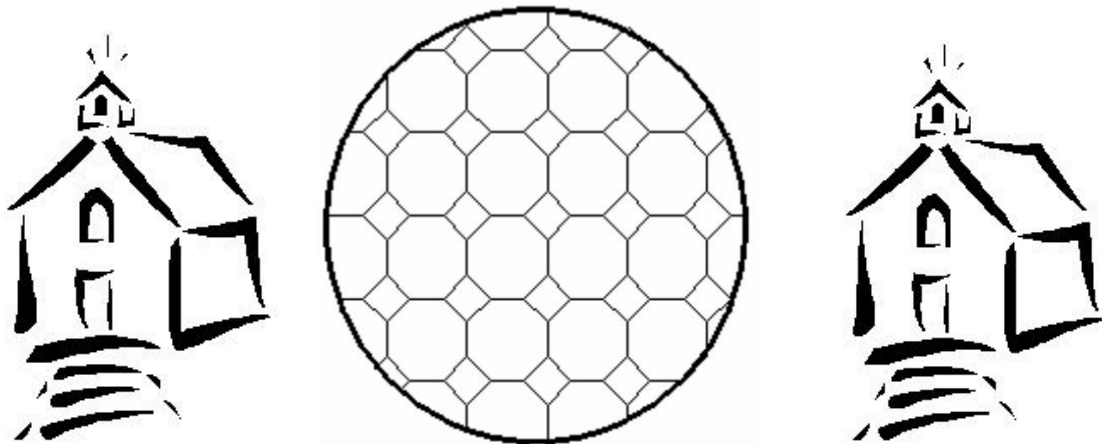
Incarnation demands that we leave the safety, comfort and predictability of our churches and share in the life of the community, or culture that we are wanting to impact. We will need to take the priority of church growth and place it more firmly on kingdom growth.

The measure of 'success' has usually been the statistical growth of those attending a church function; this is traditionally what we mean by church growth. However, this is only an indicator of the success that you have at cultural conversion. Church growth

statistics do not measure the impact, or influence you are having for Christ in your community, this growth is far more intangible and unpredictable – but this is kingdom growth.

The emphasis today needs to be upon Attraction to God, by Incarnation rather than by Extraction. This will look different to what we know and love, and at times it will be unmeasurable in finite terms. It will take a variety of forms in different cultures, but it will always be contextual.

It may mean that instead of planning and developing a church based playgroup that you encourage your young mums and babies to join an existing community playgroup, where they can develop relationships and influence other mums for Christ. Not for the purpose of bringing them to church, but with the aim of birthing an indigenous faith community in the playgroup – communion and worship happens in their comfort zone, not yours.

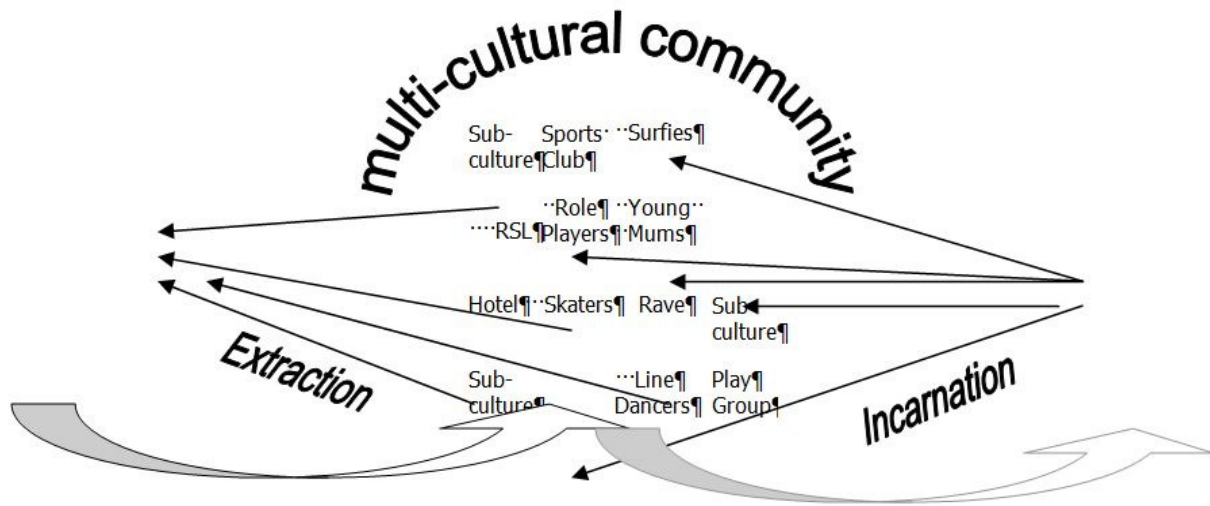


Church could look like the social room of the local sports club on a Saturday afternoon where a group of your church people have played a game and now sit sharing a drink with the locals, influencing them for God in their language. Not for the purpose of extracting them from the social room to the church, but with the intention of expanding the Community of God in their sub-culture.

Worship could be a group of Ferals in a dimly lit rave club, dancing and singing, being in the rave but glorifying a different God, and on some kind of natural (or supernatural) high that leads other ravers to ask, “What are you on? Can I get some?” They asked! “The high is Jesus!” And in that inner city rave club a faith community is developing. Surely Jesus wouldn’t dance with people like that?

If the church is to fulfil Jesus’ commission to “make disciples of all nations [cultures]” (Matthew 28:19) then it is going to happen outside the four walls of the existing church structure. It is going to be done by Christians attracting others to God by their willingness to be in the world but not of the world (1 John 2:15). It is going to happen as

Christians become incarnate in their ministry and willing to sacrifice the comfortable known and take on the uncomfortable unknown.



Jesus is attractive to the world because of his incarnation, because he was willing to 'live as one of us', to meet people in their context and to offer them God within their culture. If the church is to reflect its God then we too must become attractive by our incarnation.

Societal Change and the Exploration of Emerging Learning Theory for Ministry Preparation

by Major Gregory Morgan

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(An excerpt [Chapter Five] from the research project "Emerging models of training for officership in the Salvation Army" by Gregory Morgan – for further information please contact gregory.morgan@aus.salvationarmy.org)

It is always tempting for the church to try to live in a vacuum; to view culture as irrelevant, or inherently evil, and therefore worthy only of our contempt or perhaps active denial. For the church to deny the relevance of culture is as realistic as a fish denying the relevance of water; we swim within culture, it carries us in various directions sometimes wilfully, at other times against our will. It provides life and energy and potentially if the church fails to grapple with the reality of culture it leads to death. For this reason it is important for us to consider something of the cultural context in which today we seek to engage in mission and ministry. Societal change and challenge is a key part of the data we need to embrace as we seek emerging models of training.

In particular let us consider two issues of societal change currently confronting the church. Following on from that we will consider recent theory and research in relation to education for mission and ministry.

The End of the World as We Know It?

Post-Christendom is not the same as postmodernity. The most familiar 'post-' words in descriptions of contemporary culture are postmodernism (a philosophical stance) and postmodernity (a cultural shift). But post-Christendom should not be confused with postmodernism or postmodernity. There are significant connections between these concepts, but they are different. (Murray 2004: 12)

At this point in time the Christian church faces a strategic turning point of double dimensions as it grapples with postmodernity and post-Christendom. The intersection of these two phenomena of societal change mark this as a time of transition far more profound than simply a passing from one generation to a subsequent generation. This is a point where slightly adjusting "how we do church" or simply working harder and better at what worked yesterday will no longer offer significant results. We cannot afford to do that anymore. The transition from modernity to postmodernity represents a paradigm shift on a scale not seen in 300 years (since the beginning of the modern or Enlightenment era); this transition is intersecting with a second paradigm shift, the ending of approximately 1700 years of Christendom for the Western world (since the edict of Milan in 313AD). Indeed for the church it is the end of the world as we know it!

Postmodernity is a somewhat nebulous and difficult concept to understand. Much of this is related to the fact that postmodernity, at least at this point in time, is a deconstructionist movement. It is defined according to what it is reacting against or evolving from, this being the three centuries of the modern era since the Enlightenment. Sweet, McLaren and Haselmayer summarise this concept well:

Rather than anti- or pre- or non-, “post-” means “coming through and coming after”. For us it makes most sense to try to understand the key themes of modernity and then imagine what a culture does and where it goes after having marinated in these themes for several centuries.

This approach leads us to describe postmodern culture in terms like these:

- Post-conquest = emphasizing conservation and conversation.
- Post- mechanistic = emphasizing living social and organic systems rather than mechanical ones.
- Post-analytical = emphasizing holism rather than dissection and reductionism.
- Post-organizational = emphasizing networks and “chaords” (which combine chaos and order).
- Post-objective = emphasizing communal intersubjectivity rather than individual objectivity or subjectivity.
- Post-critical = becoming collaborative and assimilationist rather than polemic.
- Post-secular/scientific = becoming spiritual/scientific. (2003: 241f)

The deconstructive elements mentioned here represent a challenge to the Christian church, including The Salvation Army. Some are less confronting, however concepts such as post-conquest and post-organizational offer particular areas of tension for a quasi-military movement. If we are to rise to the occasion it will be of particular importance for our training environments to grapple with, and equip people in a way relevant to postmodernity.

The cultural shift of postmodernity finds its earliest expression in an architectural movement first evident in the mid twentieth century. This approach was defined by a tendency to reach into the past and bring together various images and styles from different times or schools into the one design. An approach best understood by the concept of “collage”; picking and choosing and bringing together what is of relevance to the individual. Murray comments on the fact that postmodernity enhances the process of de-secularisation with a renewed interest in spirituality whilst it “regards all meta-narratives (overarching explanations and truth claims) as inherently oppressive” (2004: 13).

Postmodernity presents the church with several challenges. Our claims for absolute truth and a dominant metanarrative, our reliance upon analytical approaches and our hierarchical models and metaphors based upon conquest all can appear problematic to the postmodern mind. However the possibilities should not be overlooked, in particular we note a renewed sense of the spiritual and the communal aspects of life. Before

considering some of the ways forward in this let us consider the issue of post-Christendom.

The commencement of Christendom can be dated to the year 312AD when Constantine became the sole emperor of the Roman Empire. He granted complete freedom of worship to Christians, leading to a situation where Christianity was the favoured and state endorsed religion. This impacted Christian faith in many ways, most significantly in the fact that it moved from being a marginalized and subversive movement to a central position of power and authority as an institution within society (Frost and Hirsch 2003: 8). This position of influence and power for the church in Western society endured for well over a millennium and has come to define the way in which the Christian church understands itself, its structures and its practice of authority within society. As Frost and Hirsch note:

Taken as a sociopolitical reality, Christendom has been in decline for the last 250 years, so much so that contemporary Western culture has been called by many historians (secular and Christian) as the *post-Christendom* culture... While in reality we are in a post-Christendom context the Western church still operates for most part in a Christendom mode. Constantine, it seems, is still the emperor of our imaginations. (2003: 9)

The slow decline of Christendom and the new reality of our place as Christians in a post-Christendom world needs to be grasped. A faith which conceived itself as being central to society, as being able to wield moral and political power, as being worthy of respect and led by professionals who are pillars of the community, will approach training for mission and ministry in a vastly different way to that required by a movement which is marginal, lacking respect and that exists as one version of truth in a pluralist world of competing truths. It is time for a significant re-appraisal of the place and influence of the church in society which will therefore lead to a significant reappraisal of our structures, educational approaches and modes of mission and ministry.

As attractive as it would be to offer the message that we simply need to be faithful to historic methods and outlast both postmodernity and post-Christendom, it simply would not be true. Society has, and continues to undergo, massive change and we must beware of wedding ourselves to another aspect of culture that will simply pass. As Webber states:

We now live in a transitional time in which the modern worldview of the Enlightenment is crumbling and a new worldview is beginning to take shape. Some leaders will insist on preserving the Christian faith in its modern form; others will rush headlong into the sweeping changes that accommodate Christianity to postmodern forms; and a third group will carefully and cautiously seek to interface historic Christian truths into the dawning of a new era. (1999: 14)

The church, and in many respects The Salvation Army, function from a Christendom model of ministry in a post-Christendom world and hold to a modernist structure in a

society increasingly shaped by postmodernity. Society has moved on and the church now exists on the margins, sometimes actively shunned but often seen as largely irrelevant. The difficulty is that the church still thinks it resides at the centre of society, and needs to relinquish these failed modes. What might that look like? It will appear as a church that “understands its role as an underground movement, subversive, celebratory, passionate, and communal. Mission is not merely an activity of the church. It is the very heartbeat and work of God... It is a *going* church, a movement of God through his people, sent to bring healing to a broken world” (Frost & Hirsch 2003: 18).

There is a body of literature that has emerged over recent years concerning the issue of how the church might grapple with the new reality of society. Much of this surrounds the new phenomenon referred to as the Emerging Missional Church (EMC). Frost and Hirsch (2003: 30) articulate three modes for the emerging missional church: incarnational, leaving its own culture and religious world to truly infiltrate and transform society; messianic spirituality, no longer dualistic but a spirituality of engagement with culture and the world; apostolic leadership, an entrepreneurial creative mode of leadership rather than the existing hierarchical models of church leadership and governance.

In our thinking about training we must note clearly the need for a missional church that is incarnational, engaged with society and pursuing creative and flexible expressions for the future. Let us carry these concepts forward as we explore learning theory to aid us in formulating emerging models of training for officership.

Emerging Learning Theory for Ministry Preparation

Culture is reality in our lives; its influences cannot be denied. Instead of attempting to mitigate the impact of culture on students, we must recognize its effects in order to minister to students at the beginning of the 21st century. We have to understand the environment from which they come. (McKinney 2003: 147)

There has been considerable debate over the last decade in regard to the validity of current approaches, and possible new approaches, to theological study in general and preparation of people for mission and ministry in particular. Much of this debate is inspired by the reality of the societal change we have just considered, however let us take time to review some of the literature and consider possible directions. In particular there are five key themes to highlight in regard to education for mission and ministry. Education needs to be marked by: missional grounding; life-long learning; decentralised delivery; incarnational engagement; holistic journey.

Missional Grounding

Existence in a post-Christendom and postmodern world challenges the church to re-engage with mission and to once again grasp the *missio Dei* as our guiding force and

motivation. Pastoral modes of practice will lead to irrelevance and extinction when we are dealing with a society and context which is pluralist in its faith outlook and which has only a partial understanding and limited interest in what Christianity seeks to offer. A pastoral mode loses its relevance when no-one is coming to the church anymore and people in society have little interest in what the church has to say. A mission focus becomes imperative. As Gibbs reminds us,

If the Western church is to develop a missional perspective, it must recognize that it does not merely have a mission... It represents the fruit of mission, which in turn translates into becoming an agent of mission. Leadership training has to move beyond the pastoral care of the flock to an equal or greater emphasis of ministry to the world.” (2005: 180)

Robert Banks in his book *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (1999) clearly articulates the need for a missional emphasis to override and direct our entire understanding of preparation for ministry. However, along with others, Banks is careful to communicate that this does not mean adding a “Missions Department” or extra courses in missiology to the curriculum. Rather a missional emphasis and context becomes foundational to all aspects of the training program. As the church exists for mission so ministry training exists for mission.

Bandy makes this even clearer in his contention that the whole concept of education for church leadership is now irrelevant and fatally connected to the dying Christendom model of the church. He calls for mission immersion training; “Mission immersion is different from church leadership... It is all about learning the trade of being a Christian leader in a cross-disciplinary, cross-cultural, cross-experiential world that is a bubbling cauldron of spiritual ferment in which Christianity is just one small potato” (2004: 24). It is important for us to grasp the profound nature of the post-Christendom shift and the need for us to educate for, and practice, missional rather than pastoral modes of ministry.

Related to the concept of a missional undergirding to models of training for ministry is the concept of partnerships between colleges and key churches or ministries. No training for ministry can be missional if it fails to clearly connect with the real context of mission and ministry as expressed in the world. Equally, delivery of purely church based training can be limited and so a marriage of the two is needed; “resource church models’ need to be identified so that colleges, with their professional expertise, can help them craft training modules while also providing them with an academically rigorous curriculum” (Gibbs 2005: 182).

Life-long Learning

In western culture the typical approach that has been adopted in education can be termed as front-end loading. Students are taught the information and skills they require for a particular profession before commencing work in the area. Subsequently they

apply the accumulated knowledge and theory to real-life situations when they encounter them after training. However as Foley notes, "Experienced practitioners know that the actual world of practice does not work in this way. Real work situations are complex and fluid: they do not sit and wait for theories to be applied to them" (Foley 2000: 7).

Front-end loading has been typical of preparation for mission and ministry. It leads to graduates who are perceived by others, and perhaps by themselves, as experts when in fact in practice they may be mere novices. Significantly it also leads to a concept of having "arrived" when one graduates and is ordained thus stifling further desire and initiative to continue learning and maintain contact with ongoing developments and new opportunities.

The book *Multiple Paths to Ministry: New Models for Theological Education* outlines a variety of new approaches to training for ministry in Canada and the United States of America. Typically, but not exclusively, these programs are aimed at ministry in remote locations or with indigenous people where the completion of formal education was not practicable. As the editors note, "Our approach is not front-end loading, but lifelong learning... Thus the program is not intended to be an extensive, all-inclusive training program, but almost an orientation to the lifelong task of learning" (Barker and Martin 2004: 8).

In Australia the Forge Mission Training Network has been in operation for around seven years and seeks to partner with various colleges and denominations to equip people for mission and ministry particularly in a church-planting context. Forge affirms an ongoing learning model:

We believe that the best educational theory confirms the fact that people learn best when learning matches the life experience of the learner. The idea that students are blank slates that come to be filled with knowledge is bad theology and even worse educational philosophy. Therefore we try to bring the experience and the learning moment together. (Frost and Hirsch 2003: 221)

This concept is sometimes referred to as "just-in-time" learning, a theory that sees engagement in practice, and reflection on that practice, as key to both effective learning and effective practice.

Whilst many are now advocating for life-long or just-in-time learning this does not remove the need for a certain level of theological, biblical and ministry "literacy"; "...there is a core, and it must be learned, or the leader of the mission movement will find himself or herself cornered by ambiguity and unable to find that way forward" (Bandy 2004: 100). Ongoing learning or learning in ministry must not be seen as an excuse for poor initial preparation, or for a lack of desire to engage at a serious level with the issues of mission and ministry.

Decentralised Delivery

One of the disappointing aspects of many of the programs outlined in *Multiple Paths to Ministry: New Models for Theological Education* is that whilst they appear dynamic, responsive and radical they are not recognised as being formal education and do not lead to recognition or ordination. Decentralisation and flexible delivery has been a key issue that has empowered people for mission and ministry in their local contexts but sadly is accompanied by limited formal recognition. This lack of recognition appears based more on traditional concepts of formal education and qualification for ordination than on a concept of readiness for and effectiveness in the functions of mission and ministry.

Coupled with this we find that "... recent research has suggested that clergy trained in regional seminaries are more related to their peers – other clergy trained in seminaries – while clergy trained within their local or geographic communities tend to relate more closely with their parishioners" (Martin and Barker 2004: 178). This raises a key point. Do we want and need people who are socialised and identify strongly with others trained for ministry? Or do we want and need people who are socialised to society and identify with the community to which they are called in mission and ministry? A Christendom model of church can entertain the luxury of a separate class of people defined by status, however a missional church needs leaders who understand the genuine need for incarnational ministry. A centralised approach to training is extractionist in its practice of removing individuals from the local context to undergo specialised training. It appears this can lead to clergy who fail to connect with local community and perhaps practice extractionist ministry themselves in a local context. What is required is a decentralised model of training that maintains a clear connection with the context of ministry.

Bandy outlines the importance of flexible delivery methodology in preference to content focused and internal college delivery. He comments that people today:

are omni-literate. Sometimes they learn in linear fashion reading a book. Most often they learn in lateral fashion by experiencing a data byte, or viewing a movie, or experimenting with a new idea, or conversing... It happens in life, not in class. It happens with a peer group, not an expert... Traditional linear education, classroom, seminary education, like all education in all subjects, is being outpaced by the postmodern world... Learning today happens *after* failure, not *before* risk. It happens in immersion, not in retreat. (Bandy 2004: 81)

The current dominant centralised models for ministry preparation are conservative in approach and reflect a strong tradition. But how do we balance the contention by Bandy that learning happens after failure not before risk? A dynamic risk-taking approach is required to deliver new possibilities in ministry preparation. In regard to alternative models of Salvation Army training, necessity and lack of resources has driven innovation in some areas whilst developed world countries maintain a conservative training approach. A reappraisal of our conservative and safe models is required in

order to embrace flexible methodologies and delivery modes that offer renewed dynamism.

Decentralised models of training that can be delivered flexibly and in a manner responsive to the identified needs and issues of the practitioner-student are valuable and essential for effective ministry preparation today.

Incarnational Engagement

Engagement in ministry as a part of the educational process has grown considerably in acceptance, as is demonstrated by the rise in supervised theological field education and clinical pastoral education units at colleges. Clearly this is related to the missional and life-long learning concepts already introduced. In a culture of postmodernity which values experience, networks and community, it is also clear that meaningful engagement in mission and ministry becomes a foundational aspect of training for ministry. Banks rightly states "... the "missional" model of theological education places the main emphasis on theological *mission*, on hands-on *partnership* in ministry based on interpreting the tradition and reflecting on practice with a strong spiritual and communal dimension "(Banks 1999: 144).

Classroom based, or formalised learning, is grounded and confirmed by engagement in mission and ministry. Equally the reverse is also true. Much energy can be expended on the proverbial "chicken or the egg" argument in debating and deciding which proceeds the other and which should find the place of pre-eminence. Historically the argument has clearly rested in favour of formalised learning but this has perhaps resulted in overly theoretical models for mission and ministry that fail to connect with a real world context. Engagement as a model for training needs to be viewed not as superior or subservient but as an equal collaborator with formalised learning. Partnership between practice and theory then promote life-long learning and a missional focus.

In regard to engagement credit is due to the training methods employed by The Salvation Army over many years. The practice of mission and ministry and a skills focus was apparent from the start of training initiatives and remains evident today. Currently engagement appears a junior partner when clearly an equal focus is required. Equal partnership for engagement in mission and ministry then delivers added dynamism and relevance to the classroom based partner. Even though engagement has been a priority, meaningful reflection upon practice has often been limited or absent. Partnership involves exchange and interplay, therefore action requires subsequent theological reflection and theological thinking requires subsequent action.

Calian helpfully summarises the debate and introduces the theological concept of incarnation to our understanding of the value of engagement:

Banks and others who share this view want the learning community of theological schools extended beyond the campus gates so that students, faculty, and

administrators might experience their ministry in the context of God's classroom – the world. Access to this world-oriented classroom would occur not after one's degree is earned, but during the process of one's education. The spirit behind this missional approach to theological education is found in the text of John 3:16... The context for theological education is not restricted to the classroom, but encourages us to be in the world at the same time. (2002: 54)

Holistic Journey

Harkness offers a critique of the current school based model of ministry preparation with its Greek educational roots and calls for a re-examination of a Hebraic educational focus through the lens of what he offers as a Jesus model for ministry formation based on discipleship. He calls for a de-schooling option which offers a more holistic approach to formation; "... the curriculum will be shaped more by a praxiological agenda, the issues and concerns arising in and from ministry involvement of learner and teacher alike, so that, for example, theology is taught pastorally and missiologically, and biblical studies both drive and are driven by the pastoral and missiological" (2001:152). In this way the student, the teacher and the context of ministry are all partners in the journey of formation.

The place of supervisors, lecturers and mentors has a key function in holistic models of ministry preparation. In order for a model to be responsive and engage holistically with the diversity of formation issues for the individual the role of faculty moves far beyond the delivery of learning material or facilitation of a placement. The role of faculty is more that of companion and guide on a shared journey of care and discovery with the student. Gibbs introduces also the organic dynamic of this facet; "Our thinking concerning the education and training for church leadership needs to move from mechanistic models to organic ones. A good gardener uses a combination of theoretical knowledge, an understanding of local soil and weather conditions and an instinctive and uncanny sense of timing, all of which lead to taking a calculated risk" (2005: 187). Learning decisions are not totally in the hands of teachers, students are active learners in a holistic model and have clear input into the direction and formulation of their learning needs and experience.

Ultimately formation for mission and ministry is about far more than the accumulation of set knowledge, the acquisition of field experience and an adherence to a certain code of conduct:

True education forms character, wisdom, spiritual sensitivity, and servanthood leadership. True education is not only knowledge but knowledge embodied and lived out individually and in community. The mission of the church in education is not to provide factual information that is memorized but wisdom that forms character and is embodied in a life. (Webber 2002: 171)

Holistic ministry preparation is about a life lived in which we see validated the power and importance of mentors journeying and learning with their students. This journey takes them into mission and ministry engagement together, and takes them to new depths of understanding together.

Conclusions

The context of society around us has changed substantially and this represents a significant challenge to adequate models of preparation for mission and ministry. Postmodernity and post-Christendom remove a comfortable sense of existence and predictability but offer new opportunities and a key strategic shift the likes of which has not occurred in centuries. This necessitates a rediscovery of the missional nature of the church and training that equips leaders for this context.

Theological educators have been caused to re-examine the effectiveness and validity of approaches to mission and ministry education. This has resulted in five key themes: the need for a missional grounding in formation for ministry within a pluralist world; a commitment to life-long and just-in-time learning whilst engaged in ministry practice; decentralised models of learning that offer flexible delivery; emphasis upon incarnational engagement as a key partner to formalised learning; and a reaffirmation of the need for ministry formation to be approached as a holistic journey shared between mentor, learner and mission context.

What can we do to raise our level of commitment to the rest of the world? This is the paramount question facing theological education. Are we willing to become church leaders who will make a difference? Are we willing to be more demanding of ourselves, working as diligently as our rhetoric claims? Are we willing to learn our theology in the midst of God's classroom – the world? This is what a missional approach to theological education invites us to do. Are we willing to understand our churches and theological schools as missional in nature? (Calian 2002: 56)

Honour God

by Andrew Evans

Worship the Lord your God with all your... BODY?

Our motivation for any action should always be to honour and glorify God our Father. Therefore, when we approach physical fitness, we need to approach it in a manner that both honours and glorifies God.

I have been reading from books of the founder, General William Booth, Commissioner Samuel Brengle, various academic journals and texts, and most importantly the Bible. I warn you that this topic has the potential to make people feel bad about themselves however, this is not an article that attempts to make you feel bad about yourself in any way, but to encourage you to treat your bodies the way God intended you to. If while reading this article you feel convicted to change, then listen to the Spirit and change for God's glory. Or, if while reading you feel you have been faithful with the way you treat you body, praise God, and help others do the same with their bodies.

The world has done an excellent job of distorting the way people treat their bodies. For those who do not follow Christ, there are many consequences of abusing the body, and for those of us who do follow Christ, there are even more, and costly consequences for abusing our bodies.

Paul states in Romans 12:1-2 "Therefore I urge you brothers, in view of God's mercy, to offer your bodies as Living Sacrifices, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the patters of the world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing and perfect will."

The patterns of this world fit among two extremes and unfortunately, these patterns exist in our Army. One extreme is neglect for the body characterised by laziness and poor diet and the other is overworking the body characterised by over exercise and eating disorders. So what is God's will for your body? It is pleasing and perfect! God wants you to be as healthy as possible, and as vigorous as possible so that your bodily strength will increase so you can love him more in mind and spirit. This covers the commandment, 'Love the lord your God with all your heart, and with all your soul, and with all your strength.' (Deut. 6:5). And by doing this, it will be easier to follow the other great commandment, 'Love your neighbour as yourself.' (Mat. 22:39). It is a lot easier to love your wife or husband, son or daughter, friend or foe or whoever else when you are not tired and grumpy which the two extremes often lead to.

Commissioner Bengle writes in his book Love Slaves, 'We must remember that our bodies are the temple of the Holy Ghost; hence, while they need sufficient nourishing food and restful sleep, they must in no sense be pampered, and all nervous excesses must be strictly avoided, or the body will react upon the mind and spirit, and weakness and impatience and gloom will cloud the soul.' Brengle knew of the impact the body

has on the soul. I think many of us today have separated our body and soul to the point of great danger.

The bottom line for our bodies is set clear for us by Paul in 1 Cor 6:19-20, "Do you not know that your body is a temple of the Holy Spirit, who is in you? You are not your own; you were bought at a price. Therefore honour God with your body." Throughout history, God has dwelled in magnificent places among man. He first had the Israelites build an amazing tabernacle of great detail, then an even better temple built by Solomon, and now His Holy Spirit is meant to dwell in the most magnificent of all! Our bodies! We must be faithful with this responsibility. Do not let it be corrupted by the patters of this world.

The facts in Canada show a pattern of chronic diseases, such as cardiovascular disease (CVD), cancer and diabetes, being responsible for most cases of morbidity and mortality. CVD, cancer, respiratory diseases, and diabetes are responsible for 75% of all deaths in Canada (Health Canada, 2001). These chronic diseases are also known in many cases as lifestyle diseases because they are caused by lifestyle choices such as physical inactivity, smoking, poor diets, and so on.

The more I learn about human physiology, the more I am amazed with God and his creation. Our bodies are a billion times more amazing than the temple built by Solomon. Man handcrafted the temple, but God himself designed each and everyone of us. He designed us to be used, to be active physically in serving him. We have been designed to glorify God with our bodies. In the days of Paul, when people walked everywhere and did chores without a fancy machine, when people were physically active in lifestyle he said to Timothy in 1 Tim 4:8 "For physical training is of some value, but godliness has value for all things..." If physical training was still of value in the days where people were getting plenty of physical activity, how much more important is this word for us today?

So what should we be doing to stay healthy? What do I recommend to you? Many of you reading will be Soldiers in this great army. I recommend, you brush up on your orders and regulations found in our manual 'Chosen to Be A Soldier'. I believe that being a Soldier in this Army is the best, healthiest lifestyle that any person can lead, however, it is not easy to live up to. Praise God for his Holy Spirit! In chapter 11, section 7, entitled The Care of the Body, it states, "... the Salvationist will not despise or misuse his body. Since it can be the instrument of God's purpose, he will endeavour – insofar as this is possible – to keep it in a healthy, vigorous state." It goes on to say, "The Salvationist will seek to ensure that he gets sufficient fresh air, exercise and sleep. This is Christian common sense. For example, a person who has insufficient sleep is likely to be both irritable and a poor workman."

So as Soldiers we have no excuse. We have committed our bodies to God and are expected to get exercise. We have also proclaimed that we will abstain from all that can enslave us. This not only includes smoking, alcohol, and pornography, but also physical inactivity, over/under eating, television, computer, and twiddling your thumbs or

whatever else can enslave and keep you from God's plans for your life. Staying on the physical health theme, if God has planed for you to live to the age of 100 so that you can speak of him to many people and bring glory to him through many years, but you are physically inactive and develop a lifestyle chronic disease and die at the age of 75 or 45, what then? God had so many more plans for you in your healthy body, but you could not do them because you were unfaithful with your body.

Don't let this happen to you. God is gracious and compassionate and a great restorer. He has designed our bodies to get back into healthy vigorous states. Many diseases are prevented and reversed with exercise.

For Healthy lives this is the minimum that you should do.

1. Every day Pray and Listen to the Holy Spirit as to what you should do.
2. Get at least 30mins, 3 times a week of aerobic activity of brisk walking intensity.
3. Do full body resistance exercises at least 1 time a week of 8-10 exercises.
4. Keep up with flexibility and balance, especially as you age.

Now to the topic of food and diet - keep in mind I am not a dietician. In the Salvation Army, our Communion is at every meal. This means we remember Christ and his sacrifice for us at every meal and is a time to give him Glory. If we are glorifying Christ and remembering Him at every meal, we should be prevented from over eating or not eating. Also if we are truly remembering Christ at each meal, our talk would be full of praise and spiritual conversation. This is how we should approach meals.

With regard to what we eat, we should follow the Canada Food Guide. A new guide as just been published and you can get a copy for free by ordering online from the government. Furthermore, here is a quote from 'Religion For Every Day' by William Booth, "Eating and drinking have much to do with the shortening of peoples lives... I very much question whether more people do not die from over-eating than over-drinking." Even a hundred years ago, our founder hinted at the danger of over eating. Therefore, when you go home after church on Sunday to your roast beef meal, or to Swiss Chalet, do not over eat! I know how hard it is to turn down a tasty yorkshire pudding after already consuming five. Even when we know we are full, food is still pleasant in our mouths.

Be a Living Sacrifice. Turn off the TV, computer, do something radical and throw your TV away (if it is a plasma, sell it and give the money to the poor). Read your Bible (if you aren't disciplined in reading your Bible, and praying, you don't have a chance with your body).

Give your life to God, mind, Spirit and Body.

Step Out: A Sermon

by Captain Andrew Miller

This week's news (The first week of August) has been dominated by the horrors of a collapsing bridge and mining hole, which is contrasted by the triumph of a collapsing baseball record (Barry Bonds 756 home run). Also in the news was a story of two men in New York City who "stepped out" for a woman who fell on the subway tracks, and brought her to safety. Each story has demonstrated people making moves in directions different from natural inclinations (e.g. bravery in disaster, breaking a record, and heroism).

While people might have moments of heroism and pivots of change that are marked as times of "stepping out," I believe every human being is called to "step out," *in faith*. In the Salvation Army our sixth statement of faith challenges, "We believe that the Lord Jesus Christ has by his suffering and death made an atonement for the whole world so that whosoever will maybe be saved." In essence we are saying that no person is beyond a loving relationship with God, that Jesus' substitutionary atonement covers the sins of the whole world and it is our responsibility to respond to God's gracious offer of salvation. As Salvationists we have a distinct calling within Christ's body, we are called to step out in compassion toward others, particularly those who find themselves in need. Maybe you need to step out toward God and accept his love, maybe you find yourself living in sin and you need to step out toward God's grace, maybe you find yourself at a crossroad and you need to step out in faith and trust. We are all called to step out, and for our benefit we have a pantheon of Biblical heroes who "stepped out" before us.

- While his family was being mocked, and the world was filled with "corruption and violence" and while he stood alone as a "righteous man...who walked faithfully with God" (Genesis 6:9)--Noah stepped out. He trusted the Lord to guide him as he built a large Ark (a boat with no navigational device) in the middle of the desert, and God saved his family.
- Abraham "stepped out" because God came to him and said, "Go!" With Abraham's obedience came the distinct way God was to show his love to the world.
- Moses stepped out when called at the burning bush and consequently led the Israelites to "step out" of slavery and move toward the Promised Land.
- Joshua "stepped out" to finish what Moses started by guiding the Israelites into the Promised Land.
- David stepped out before a giant to and declared that beyond any size or strength, beyond anyone's battlefield experience—God can have the victory.
- Josiah stepped out as he saw the reform that his country needed in light of hearing God's voice in Scripture.
- The prophets: Isaiah, Jeremiah, Zephaniah, Micah, Haggai, Ezekiel, and others "stepped out" toward people that didn't accept them—to declare God's message when it wasn't popular.
- Shadrach, Meshach, and Abendego "stepped out" for their God and into a fiery furnace, and the Lord spared them from its flames.

- Daniel “stepped out” and into a Lion’s Den and again God honored and ordered his steps.
- John the Baptist “stepped out” to prepare the way for the Messiah.
- When Jesus came into his home town of Nazareth he went into the synagogue and “stepped out” to read Isaiah’s words that told about him and the nature of his ministry. A ministry that “stepped out” and defied messianic and religious expectations
- The apostles “stepped out” on the day of Pentecost and brought thousands of people to the Way with the power of the Holy Spirit.
- The apostle Paul stood in front the intellectual elite of his days at the Areopagus in Athens. The text dramatically brings us to the point where Paul finds himself before this group of thinkers. In 17:22, Paul stands up to address this group. In that moment not only did Paul stand up, but he “stepped out” in faith knowing the validity of his testimony to the resurrected Christ.
- John of Patmos, the author of Revelation, found himself in prison because he stepped out for his faith. While in prison God showed him that creation was going to renewed.

Stepping out is a theme that spans of the biblical story. Instead of looking at one text today, I wanted us to get a glimpse of how this theme is developed through the Bible. Of course the beginning of the story demonstrates the basis for stepping out. Mainly that our triune God who exists beyond the confines of space and time stepped out and created the world. That world is more than you and me, but it is everything we know—he is the “creator, sustainer, and governor of all things.” Seeing the Bible as one complete story connects us to heartbeat of God’s revelation—the Bible doesn’t come to us as a set of abstract rules, but as a story in which we have the privilege or participating.

What is it about stepping out that is so important? Let’s try to define these words, it means that we *make a move in a direction that is different from our natural inclination* (Andy Miller dictionary). One of the Salvation Army’s statements of faith describes how we are all sinners as a result of the sin of “our first parents.” We all have a natural fondness with sin. Praise God that we are given a way out through Jesus Christ, because of him we can “step out” of sin. This stepping out of sin is another way to understand this phrase (if stepping out is a move in an unnatural direction). When you go against the grain of society you “step out,” so when we decide to listen to Jesus as he tells us to love your neighbor and bless those who persecute you—you are stepping out. Stepping out moves against the push of our individualistic culture for if we want to follow after Jesus we need to deny ourselves.

In the Salvation Army we use a funny term to distinguish ourselves among other denominations. We call ourselves ‘Salvationists.’ My father-in-law, who is a United Methodist minister, wanted to go to a Salvation Army event. When he called to ask if he could attend the person on the phone sadly said “I’m sorry sir, this event is only for Salvationists.” My father-in-law’s quick wit asserted, “Well, I believe in Salvation!” When I say that “stepping out” has a particular place for the Salvationist I recognize that anybody who identifies whole heartedly with our mission, “to preach the gospel of Jesus

Christ and meet human needs in his name without discrimination”—is a Salvationist in the purest sense of the word. That said, a Salvationist is not one who “listens to the gospel...” nor is a Salvationist one who “pays others to meet human needs” A Salvationist is a person who proclaims the gospel and meets human needs.

We Salvationist are called to step out in compassion for those who do not know Christ. We are called to step out in love for all of God’s creation. We are called to step out with passion for those who find themselves in a position where they need our help. We are called to step out for those who don’t have a voice. **We are called to step out in the name of Jesus Christ because Jesus stepped out for the world. We are “saved to serve” because Jesus stepped out for us on the cross. We step out because Jesus Christ stepped out of an empty tomb.**

Neil Armstrong said he took “one small step for a man and a giant leap for mankind.” His step was a mere baby step compared to the step that Jesus took for the world. The songsters were right, “God so loved the world that he gave his only that whoever believes in him should not perish but have eternal life, for God sent not his son into the world to condemn the world, but that the world through him might be saved” [the small vocal group at our corps sung Len Ballentine’s SAB arrangement of *God So Loved*]. Jesus’ step out of the confines of death and his ascension to the right hand of the Father, gives us a reason to step out ourselves. The early church put their lives on line for this empirical truth that they witnessed—Jesus was raised from the dead by God.

This is what the apostle Paul declared as he stepped in front of that group in Athens, and declared an eschatological reality that our Salvation was proven when Jesus raised from the dead. It was at this point that the council turned away and sneered at Paul. This group was roughly interested in religion until Paul advanced this fact. The power of the resurrection enabled Paul to step out, and that same power enables us to step out today. The question still remains. Are you willing to “step out” in the way God is calling you?

Are you willing to “step out” of our sin? Are you willing to step out and be a radical disciple of Jesus Christ? Are you ready to “step out” in ministry? Are you ready to “step out” in service? Wherever you are recognize that the God has stepped out for you in the person of Jesus Christ and he is calling you to step out toward him and toward the realization of His Kingdom.

The Salvation Army and the Priesthood of All Believers

by Major Harold Hill

The “priesthood of all believers”, usually and incorrectly attributed to Martin Luther, is sometimes used to mean that anyone in the church can do anything. This was directly contrary to Luther’s teaching on good order in the Church. His concern was to demolish the idea that there were two “stands” (or “walks”) of life: the spiritual and the fleshly, the sacred and the secular, that of the clergy and that of everyone else. Luther did not deny that there was a need for leadership in the Church – called to the ministry of Word and Sacrament – but denied that such people were made ontologically different from other Christians by ordination; they just had a different role.

The “two stands” view, described by Colin Bulley “as the priesthood of *some* believers”, gradually became dominant in the church over the first millennium.³ The process by which a priestly elite emerges, with a mediatory role between God and the people, can be described as “clericalisation”. The second view, “the priesthood of *all* believers”, claims that all have equal access, in John Dominic Crossan’s phrase, to “the brokerless Kingdom of God”, and all have their part to play in it.⁴

The Salvation Army has never subscribed to the former doctrine but the kind of language sometimes used of officership is entirely compatible with it.

On the one hand, William Booth denied that there was any “exclusive order of preachers” or that ministry was

confined to a particular class of individuals who constitute a sacred order specially raised up and qualified... on the ground of their ancestors having been specially set apart for it, and authorised to communicate the same power to their successors, who are, they again contend, empowered to pass on some special virtues to those who listen to their teaching ... I deny the existence of any order exclusively possessing the right to publish the salvation of God... I honour the Order of Preachers; I belong to it myself... but as to his possessing any particular grace because of his having gone through any form of Ordination, or any other ceremonial whatever, I think that idea is a great mistake.

And I want to say here, once and for all, that no such notion is taught in any authorised statement of Salvation Army doctrine or affirmed by any responsible officer in the organisation... the duty in which I glory is no more sacred, and only a few degrees removed in importance, from that of the brother who opens the doors of the Hall in which the preacher holds forth... As Soldiers of Christ, the same duty places us all on one level.⁵

3 Colin Bulley, *The Priesthood of Some Believers* (Carlisle: Paternoster, 2000).

4 J. D. Crossan, *The Historical Jesus: The Life of a Mediterranean Jewish Peasant* (North Blackburn Vic.: Collins Dove, 1991) p. 422.

5 Officer (June 1899) pp. 202-3.

At the same time, Booth also spoke of officers as akin to a priesthood: "Indeed, the fact is ever before us – like Priest, like People; like Captain, like Corps."⁶

The Officer magazine claimed:

*The ex-officer, no matter what was the cause that resulted in his loss to our fighting forces, is still a child of the Army. He entered the sacred circle. He became one of us, sharing our joys and sorrows, losses and crosses. He received the commission of a divinely-appointed authority to proclaim Salvation, build up men and women in their most holy faith, and help to win someone to God. He received the spirit of officership, whereby he mingled amongst us, for a season, as one of us, and go where he likes, and do what he likes, the imprint of the life he lived will remain. Time will not efface it; sin even will not blot it out. So that in a sense which we ought ever to remember, the ex-Officer still belongs to The Salvation Army.*⁷

Does that sound like an indelible mark and character conferred by ordination?

These incompatible views about ministry have continued to be held in the Army ever since. Major Oliver Clarke (R) aligned himself firmly with Luther when he wrote in 1961:

*Of recent years I have noticed a growing tendency to pronounce what we call the Benediction ... in the pontifical manner: "The Blessing ... be with YOU all..." We do not claim endowment by apostolic succession in the sacerdotal sense. We believe in "the priesthood of all believers". It was against this practice that the Founder remonstrated ... when Commissioner Jeffries, asked to pronounce the Benediction, merely said: "The blessing of God Almighty be with us all." Note, he even did say us instead of you; but he gave the appearance of administering something instead of invoking the same by saying "May the blessing of Almighty God be with us all." We have already gone far enough already for the good and safety of our Movement in the direction of classifying officership as a higher ORDER. Does this seem to be pedantic? To my view a vital issue is at stake, namely: a Clericalism versus Laity; Ecclesiasticism versus an Evangelical non-conforming Movement...*⁸

By way of contrast, Brigadier Bramwell Darbyshire, wrote:

In spite of all the stuff about the priesthood of all believers, ordained and commissioned officers are different from non-officer Salvationists. They are not cleverer, wiser, more loved of God than their fellows, but they are special, set apart for Jesus in a way that involves sacrifice and often great inconvenience to their families... No one is more grateful for the Army's dedicated lay staff than this old

6 William Booth, Letter to Commissioners and Territorial Commanders, London, 1900, p. 15.

7 Field Officer (December 1900) pp. 453-4.

8 Officer (September-October 1961) p. 339.

*warrior; but let's get it right. They may be as much involved as officers, but there is for an officer a sacramental dimension and if we lose sight of this the Army is finished.*⁹

Lt. Colonel Evelyn Haggett in 2006, basing her argument on God's gift of priesthood to Aaron (Numbers 18:7), saw officership as a "gift of ordination to a sacramental life..." and found it "awesome to be called by God to the priesthood." Officers, she claimed, were "of the cloth" like clergy and priests.¹⁰

For a Movement which does not practise the sacraments, so ready to point out that the very word is not found in Scripture, we seem increasingly anxious to use it when it suits us – Priesthood returns by the back door.

The Church's history illustrates that function always gravitates towards status, and status validates its claims by asserting that it was all God's plan. As it institutionalises, the early zeal fades, energies are expended on maintaining rather than advancing, and the functionaries get delusions of grandeur. As a spiritual wave peaks and plateaus, even declines, sometimes a new movement strikes out, seeking to recapture the "first fine careless rapture" of the founders. Some of these new ventures, like the Montanists in the second century or the Albigensians in the thirteenth, are discarded as heretical, while others, like the followers of Benedict in the fifth century or Mary MacKillop in the nineteenth, are retained as "orders". Protestant sects follow a similar trajectory; some like the Children of God relegated to the status of cults and others like Methodism becoming respectable denominations.

Most such movements begin by emphasising the equality of believers and rejecting a priestly class, but as they too institutionalise they also clericalise. Bryan Wilson put it like this:

*What does appear is that the dissenting movements of Protestantism, which were lay movements, or movements which gave greater place to laymen than the traditional churches had ever conceded, pass, over the course of time, under the control of full-time religious specialists... Over time, movements which rebel against religious specialization, against clerical privilege and control, gradually come again under the control of a clerical class... Professionalism is a part of the wider social process of secular society, and so even in anti-clerical movements professionals re-emerge. Their real power, when they do re-emerge, however, is in their administrative control and the fact of their full-time involvement, and not in their liturgical functions, although these will be regarded as the activity for which their authority is legitimated.*¹¹

9 Salvationist (18 April 1998) p. 6.

10 Officer (January-February 2006) p. 23.

11 Bryan Wilson, Religion in a Secular Society (London, C.A. Watts, 1966) p. 136.

Not just Protestants. The Benedictines and the Franciscans also became clericalised. Milton complained that “New Presbyter is but Old Priest writ large.” Methodist lay-preachers, with Wesley dead, began styling themselves ministers. A recent Methodist statement admitted, “The challenge remains both to have an ordained ministry... without promoting an indelible spiritual hierarchy”.¹² The Salvation Army mirrored Methodist history, and moved more quickly, while its autocratic founder was still living, probably because its military, hierarchical structure lent itself even more readily to perceptions of status – though it did take us 100 years to start “ordaining” our officers. The Army recapitulates the history of the church in microcosm. My argument is not that officership has become a sacerdotal priesthood in theory, but that the end result is the same in practice.

What *does* that mean in practice for the Salvation Army? Because we do not practise the sacraments does that mean that there is no way in which the officer can assume a mediatory, “pontifical” role between the people and God? Sadly, it *has* happened. While the officer’s leadership was emphasised in the early Army, the importance of everyone else being able to participate in as many ways as possible was equally stressed – in speaking, pastoring, evangelising – and in exercising leadership. That is what has been progressively lost.

Now, what is the problem?

Firstly, it is not what the Founder – I mean, Jesus – evidently proposed. Jesus and the community which grew up after his death appear to have valued equality in contrast to the priestly hierarchies of received religion. Jesus said,

*You know that foreign rulers like to order their people around. And their leaders have full power over everyone they rule. But don't act like them. If you want to be great, you must be the servant of all the others. And if you want to be first, you must be the slave of the rest. The Son of Man did not come to be a slave master, but a slave who will give his life to ransom many people.*¹³

*But you are not to be called “Rabbi”, for you have only one Master and you are all brothers. And do not call anyone on earth “father”, for you have only one Father, and he is in heaven. Nor are you to be called “teacher”, for you have only one Teacher, the Christ.*¹⁴

As Alfred Loisey observed, Jesus came proclaiming the Kingdom of God, and what we got was the Church.

12 www.methodist.org.uk/static/conf07/co_150607_bishops_reort_responses_60.doc, downloaded 16.07.07.

13 Matthew 20:25-28.

14 Matthew 23:8-10.

Secondly, clericalism fosters a spirit incompatible with the “servanthood” Jesus taught and modelled; it is inimical to the kind of community Jesus appeared to call together. Salvation Army leaders have been aware of this. Commissioner Brengle also wrote against the “diotrephesian spirit”.¹⁵ “Every Diotrephesian,” he wrote, “loveth to have the pre-eminence’ – not pre-eminence in goodness, Christlikeness, brotherly love, humility, meekness, or holiness, but pre-eminence in name, in fame, popular acclaim, in wealth, in place, or authority. These it is that the members of the tribe lust after, scheme, plot and plan, whisper and fawn and flatter and backbite to obtain.”¹⁶ That’s just *within* officership. Further, a “class distinction” between officers and non-officers has become so entrenched as to be invisible to most officers but painfully obtrusive to many soldiers – and non-Salvationist employees.

Although having a clerical class does not inevitably lead to sacerdotalism, leadership is always in that danger. Yves Congar wrote that “Protestant communions, starting from strict congregationalist premises and an associational and community basis, are in practice as clericalised as the Catholic Church... No doubt there are sociological laws in virtue of which the most ‘charismatic’ religious communities, those most made ‘from below’, quite soon become organisations with authority, traditions, a ‘church’ sociological structure.”¹⁷ Even in the contemporary unstructured house-church movement, as Miroslav Volf notes, “...a strongly hierarchical, informal system of paternal relations often develops between the congregation and charismatic delegates from the ascended Christ.”¹⁸ In fact, the real issue is power, and its exercise. Theology is merely the mask.

Thirdly, clericalisation can diminish the Church’s effectiveness in its mission. By concentrating power and influence in the hands of a minority it disempowers the majority of members of the Church. Congar wrote of the end result of clericalism being that “the faithful got into the habit of receiving without activity, leaving to the clergy the charge of building up the Church – like citizens who leave the making of their country to the civil servants and officials, and the defence of it to the military.”¹⁹ The Indian Jesuit Kurien Kunnumparam claims that “the clergy-laity divide and the consequent lack of power-sharing in the Church are largely responsible for the apathy and inertia that one notices in the bulk of the laity today.”²⁰ Nazarene sociologist Kenneth E. Crow sums up: “Loyalty declines when ability to influence decision and policies declines. When institutionalization results in top-down management, one of the consequences is member apathy and withdrawal.”²¹

15 Staff Review (October 1930) pp. 317-24. The reference is to 3 John 9.

16 Officer (March 1931) pp. 222-3.

17 Yves Congar, *Lay People in the Church: A Study for a Theology of Laity* (London: Bloomsbury, 1957) p. 45.

18 Miroslav Volf, *After Our Likeness: The Church in the Image of the Trinity* (Grand Rapids: Eerdmans 1998) p. 237.

19 Congar, *Lay People in the Church*, p. 47.

20 Kurien Kunnumparam, “Beyond the Clergy-Laity Divide” (<http://www.sedos.org/english/kunnumparam.html>) May 2000) downloaded 22 December 2000.

21 Kenneth E. Crow, “The Church of the Nazarene and O’Dea’s Dilemma of Mixed Motivation” (www.nazarene.org/ansr/articles/crow_93.html) downloaded 30 March 2005.

Theorising can be supported by circumstantial evidence at the least. For example, Finke and Stark link the decline in the growth of Methodism in the USA in the nineteenth century with growing clericalism. "We think it instructive that Methodists began to slump at precisely the same time that their amateur clergy were replaced by professionals who claimed episcopal authority over their congregations."²² A. D. Gilbert produces statistics showing how the decennial increase of membership per minister in the Wesleyan Church in Great Britain declined steadily from 93.7% in 1801 when there were 334 ministers, to 12.6% in 1911 when there were 2,478 ministers. The reasons were of course various, but Gilbert does suggest that it was partly that "maintaining themselves, their families, and their homes, tended to divert preachers from the business of itinerant evangelism still expected of them by many laymen". To that had to be added "the increasingly complex task of running a massive national association... The preachers more or less consistently displayed a willingness to accept reduced recruitment and even schism as a price for organisational consolidation under ministerial leadership."²³ In New Zealand the proportion of Salvationists to the general population reached a peak of 1.5% of the population in 1895 and declined slowly but steadily thereafter.²⁴ By 1926 it was 0.91% and by 1956, 0.65%. In the 2001 census, it was 0.33%.²⁵ One interpretation of these figures is to say that as the movement institutionalised, and officership clericalised, it lost momentum. This was not the only process going on, nor was there a direct cause and effect. It would be difficult to establish whether clericalisation had led to a loss of zeal, or loss of zeal had been compensated for by a growing preoccupation with status, or whether each process fed the other.

There is a paradox here: the military system, quite apart from the fact that it fitted Booth's autocratic temperament, was designed for rapid response, and is still officially justified in those terms. The Army's first period of rapid growth followed its introduction. However the concomitant burgeoning of hierarchical and bureaucratic attitudes came to exert a counter-influence. The reason for success contained the seeds of failure. The longer-term effects of autocracy and "sectarian totalitarianism" were to lose the loyalty of many of those hitherto enthusiastic, and to deter subsequent generations, more habituated to free thought and democracy, from joining.

Against this conclusion, the centuries in which the Church clericalised it grew to become a world religion – though the reasons for growth were not always related to the Gospel! The Salvation Army's growth today is in the developing world where rank and status seem more important. A host of historical, sociological and cultural, even political, factors are involved. Possibly the Salvation Army's current growth in the third world is because those societies, less individualistic, with a stronger culture of "belonging" and

22 Roger Finke and Rodney Stark, "How the Upstart Sects Won America: 1776-1850", *Journal for the Scientific Study of Religion* (1989) 28 (1) p. 42.

23 A. D. Gilbert, *Religion and Society*, pp. 152,3,4.

24 New Zealand WC (26 June 1965) p. 9.

25 New Zealand census figures.

traditional respect for authority, are more susceptible to the attractions of firm and decisive leadership.

Of the Western world however the period of the Army's apparent stagnation and decline has coincided broadly with its increasing accommodation to the "world", its becoming more like a mainstream denomination and its officers becoming indistinguishable from clergy. The attitudes which produce clericalisation also produce decline.

So how can the priesthood of all believers be sustained or revived in the Army? Our roots might be rediscovered in two ways.

Firstly we can encourage the kind of fresh initiative which has renewed the church in every age. Our neo-primitive Salvationists, the *614* movement, represent our own home-grown sectarian reaction to institutionalisation. The "War College" in Vancouver is a "lay"-training facility. *Alove*, in the UK, is essentially a "lay"-movement. Stephen Court's MMCCXX vision – a mission to see new outposts in 2,000 cities, in 200 countries, in 20 years, is quite independent of the Army's formal planning. Can the institution keep its hands off long enough for these to reach their potential? Can the Army give its children the independence, along with the support, necessary for them to grow up and become its adult friends? They too will clericalise, but not yet. Seldom have new patches successfully taken on old wineskins: can Protestantism learn the trick of retaining its "orders"?

Secondly, ways have to be found to rejuvenate the leather of the old wineskin, the "mainstream" Army. Historically, new movements have sometimes managed to reinvigorate at least parts of the existing church – the reformation's stimulus to the counter-reformation and the charismatic movement's 3rd wave are examples. Can neo-primitive Salvationism rub off on the rest of us?

Most commonly, an emphasis on "Servant Leadership" is recommended to mitigate the ill-effects of élitist clericalisation. However, mere exhortations to "Servant Leadership" can be used to legitimate a reality of another kind. Without structural safeguards, all talk of servanthood too easily becomes an instrument of spiritual abuse. But it is also true that servant-leader behaviour flows only from servant-leader attitudes, which have to be caught as well as taught, by the example of what Paul called "working together", by way of contrast with "ruling over".²⁶ No structural mechanisms will compensate if this heart-attitude is lacking. Attention to both may help tilt the balance towards the functional end of the status-function continuum, and foster the recovery of the priesthood of all believers among us.

To sum up, then, the "priesthood of all believers" is a way of summarising the belief that all believers have immediate access to God and that all have a part to play in the life of the church. Both of these are attenuated in the process of institutionalisation as a clerical class gains ascendancy. To the extent that the Salvation Army has followed this

26 2 Corinthians 1:24.

pattern, its spirituality and effectiveness has been affected. Like other ecclesial bodies, the Army is challenged to find a way of ensuring that the function of leadership is not compromised by the accretion of status.

Questions arising:

1. How might fresh initiatives be encouraged and given permission while retained in association with the mainstream Salvation Army?
2. What kind of structures could ensure the successful practice of servant leadership?
3. How might servant leadership be modelled and inculcated?
4. How else might the old wineskins be renewed?

Women and Leadership

by Captain Danielle Strickland

We have become increasingly familiar with what the raising of strong male figures looks like in the church. And while men are able to gather and develop similar-minded men, is the same urgency to shape strong godly females as prevalent? Are females less proactive in mentoring younger girls and what is our perception of women leaders or pioneers? Do we aim to create more or less of these? How can women step into both making sure they are learning from older women, while passing on support to those who are younger?

Introduction:

The dialogue on women and leadership in the church is oceanic in scope and the truth is you could easily drown in the discussion. Many have. Some have treaded water for years and are just emerging from the tide, a bit worn out but full of anticipation to find both feet on solid ground. Now that our legs are strong we are ready to run, hard and fast towards becoming who we already are in Christ and using our leadership gifts in and for the Kingdom.

In my experience of the church, equality is like a dotcom company in the 90's. It's worth a lot – but it's hard to cash in. It works great on occasion, but no one is sure how. Most of the time it's elusive and evades us. The solid substance and power of true equality in the church is more like an endless ocean than a foundational truth.

Women-leadership is not a new discussion for the church. It's as old as the Jewish faith itself (see Garden of Eden for details). Jesus turned traditional patriarchalism on its head (he was deeply into equality) and ushered in the fullness of the Kingdom of God where the Spirit was poured out on ALL flesh. But, like the uncomfortable councils of the early church, discussing the implications of Gentile believers worshipping with Jewish brothers and sisters, the devil is often in the details.

Without wading too far in the ocean of 'gender and leadership' I'd like to offer a few life preservers to those in the church who would like to find their footing. These barriers and some humble (and practical) suggestions as to how to overcome them are intended for ALL leaders. I've been at too many conferences for women about women leadership. Women leadership is not a topic just for women; it's for the whole church. Male leaders need to enter the discussion and help remove barriers that prevent women from using their gifts for the Kingdom. It's in the church's best interest to help women find their feet. Rev. Liz Rios, founder of the Center for Emerging Female Leadership says, "Many women have determined that they have no time to squander on the "great debate" and are mobilizing themselves by the thousands to fulfill what we are all here for: Christ's Great Commission. They have gone beyond the labels and are moving toward their call. Their mantra? Lead, follow, or get out of the way." (March/April 2005 Prism Magazine)

Potential Barriers:

1. Lack of models: glass ceiling prevents women from modeling the possibilities of strong, external gifts.

I recently spoke at a National denomination leadership gathering... the subject up for vote? Women leaders. They were voting about whether women could hold senior ministry positions. I was the guest speaker, not because I was a woman (although that did come in handy) but because their theme was on urban ministry and I was modeling that in my own city. I spoke on the Friday night and Saturday was the vote. Going into the weekend (results from the last conference) the vote was neck and neck... on the Saturday after I spoke it was 3-1 in favour. The whole national church has changed its position on women. Now, although I'd like to think otherwise, I've got a hunch that it wasn't my amazing speaking ability that turned the tide! I honestly think many of the leaders had never heard a women speaker before. Why? They simply lack examples in their denomination.

Think about it: the senior pastor would be the primary speaker in an average church. If you have a rule that says women cannot be the senior pastor – you will have an absence of women speakers. Then women in your church and potential women speakers in your audience and youth group will not aim for being a senior pastor. They will aim to be a youth leader, or a Sunday school coordinator, or a missionary, **but not a senior leader**. They will think (by the absence of women) that women don't 'speak'. Now, this is an obvious example. Not every church has archaic rules about women in leadership positions (see the poor theology section). But, it remains the same principle.

If women aren't leading in current positions of church governance (which we know they aren't – proportionally), other women get the message. The message is: women don't do this.

How we fix it:

- Be intentional about inviting 'models' of strong women leaders to your church (even if it's as guests: worship leaders, speakers, administrative leaders).
- Highlight women leaders in your congregation. Women models are often overlooked, even when they exist. Find them and have them tell what they do and what makes them effective – testimonies, interviews. I once knew a very gifted communicator (who was a woman) who didn't feel comfortable 'preaching' (her background was in a very oppressive denomination) but I often asked her to 'share' for a few minutes about a certain scripture or topic – it always ended up in a great message for the whole congregation.
- Invite women to apply for positions available. I know it's uncomfortable (affirmative action is like a dirty word in the church) – but I think it would be helpful to have targets for hiring... I think every leadership team should have a balance of men and women. There is a great imbalance – so, to correct it we have to create discipline in the area. Obviously we must aim for qualified, competent and gifted men (not just token men to fill the positions available). But

we must be intentional about this. One of the problems with the 'glass ceiling' is that the 'male' leaders in power don't know women who can lead... they have to look outside of their influence circles. That can be very scary and it can backfire: I think it's worth the risk.

Barrier #2: Poor theology:

This could easily turn into a 'rant'. I'm trying really hard to keep this article from becoming a 'femi-nazi' diatribe. But false, archaic theology continuing to teach that women are inferior to men and are to be kept under their control is of the devil - straight from hell (I'm not doing well already!). Read the Bible again. We are all aiming for the redemption of humanity. C.S. Lewis suggested that when Christ died all of time began to work backwards (in other words, we started aiming for the garden of Eden). In that place (the perfect and beautiful one) we were created to lead. 'We' meaning men AND women. We were given the earth together. What created 'headship' is sin. Del Birkley in his book, *The Fall of Patriarchy* (Fenestra books: 2005) suggests the origins and nature of patriarchy is a "fallen worldview". So, unless we want to celebrate sin in our structures, churches and relationships – we need to correct our theology about women.²⁷

How to fix it:

- Teach good theology. This cannot be overstated. If you think it's too hard and don't teach anything – people will get their theology from other sources – and unfortunately poor theology and even heresy on women leadership is everywhere. So don't be fooled. If women and men in your congregation aren't taught the scriptural realities of equality – they will discern it from the behaviour of your church.

How to do this:

- Bible study series, sermon series, book clubs – statements in bulletins etc... women leadership support groups.

²⁷ WOMEN LEADERS AND THE CHURCH: three questions and three truths (*Linda L. Belleville is professor of biblical literature at North Park Theological Seminary in Chicago. This is a section excerpted from her book, Women Leaders and the Church: Three Crucial Questions (Baker Book House Company, 2000). Footnotes have been omitted.*)

Three biblical truths can be gleaned from our study. The first truth is that God gifts women in exactly the same ways he gifts men. Nowhere in the New Testament are gifts restricted to a particular gender. Women are affirmed as prophets, teachers, deacons and worship leaders. They are commended for their faithfulness and excellence as apostles, evangelists and patrons. They are praised as coworkers, coprisoners and collaborators in the gospel.

The second truth is that God intended the male-female relationship to be equal and mutual. "Bone of my bones," "flesh of my flesh" and "woman" are phrases that drive this truth home (Gen. 2:18, 23). The creation order of male and female is egalitarian. This comes through loud and clear in the accounts of Genesis 1-2. Equality is the keynote--an equal task in society (dominion), an equal role with regard to the family (fruitful), equally created in God's image, and spiritual equals in God's sight.

The third truth is that in the church "there is not...male and female." (Gal. 3:28 AT) Church roles in the New Testament are nowhere defined on the basis of gender. This is because the concept of the local church in the New Testament is an organic one, not a hierarchial one. As Paul says, it is only as each one does his or her part that "the whole body, joined and held together by every supporting ligament, grows and builds itself up in love." (Eph. 4:16) The governing principle of relationship is that the local church is one of mutual submission, not top-down management. We are called to submit ourselves to one another out of reverence for Christ (Eph. 5:21). Indeed, we are called to submit ourselves for the Lord's sake "to every human creature." (1 Peter 2:13)

- *Start with some deeper reading and research:*

On the web:

http://www.cbeinternational.org/new/free_articles/free_articles.shtml

This is a great selection of deep theology and practical articles about Biblical equality.

<http://www.vchurches.com/cefl/home.aspx>

Center for Emerging Female Leadership (includes a great example of mentoring and leadership training)

www.armybarmy.com/pdf/JAC_Issue_043.pdf

Men, Women and the Bible (great Biblical paper on equality and team leadership by Major Richard Munn).

Books:

10 Lies The Church Tells Women by J. Lee Grady

ABCs of Gender Equality by Gretchen Gaebelien Hall

Beyond The Curse by Aida Besancon Spencer

Why Not Women? Loren Cunningham, David Hamilton with Janice Rogers

Group Study:

Studies on Biblical Equality: 12 Outlines for Personal or Group Study by Berkeley and Alvera Mickelson

- Model good theology: This is often where my own denomination is in trouble. We actually have great theology and a glorious history of equality – but our current practice and structures are in some trouble. The result is that ‘bad theology’ spreads from it. It’s quite tragic actually, to have great theology that is corrupted from your own poor behaviour. Change your behaviour to match your theology. The church should look like the Kingdom.

Barrier #3: False ‘humility’:

People often think that women who are confident in their own abilities are full of conceit. This can be a combination of barriers 1 and 2 (an absence of good models and bad theology) leaking into a bad attitude that is tragically prevalent in many women I’ve spoken with, in over a decade of ministry. This toxic attitude suggests to be secure in their gifts (particularly if they are strong, external ones) is pride. Often people in the church call a woman who wants to lead a ‘jezebel’ and paint her as someone who is grasping at power. A strong gifted man on the other hand is applauded when he goes for what he wants. Women need to re-check their definitions of true humility. Best definition I’ve heard: true humility is agreeing with God about who you are. This defining godly quality has freed me to pursue my gifts and positions of leadership without feeling like I’m manipulating and conniving to get what I desire. I’m simply agreeing with God and being a good steward of the gifts he has given me.

How to fix it:

I've often found the main enemy of women leaders is insecurity. This is a combination of worldly assaults (inside and out) and the enemy's desire to see women kept down. Unfortunately the lack of intentional uplift from the church keeps the insecurity vacuum in women empty.

- Be intentional about building self-esteem in women (the younger the better).
- Celebrate good and strong women/girl leaders. Words have power (affirmation, affirmation, affirmation).
- Don't separate your youth into women and men categories all the time... blend the groups – make them 'topic' related instead of gender based.
- Host debates about what gives people value.
- Expose the 'beauty myth' of our culture (the costs of objectifying women etc...)
- Celebrate true beauty.
- Find female leaders early and invest in them (courses, speaking classes, responsibilities, affirmation).

Barrier #4: Male circles of power and influence (existing mentoring models)

This was a similar problem with black rights in the states – even after the law was changed it was virtually impossible to get a job in a 'white' firm or office. The results of years of white dominance were white dominance. Duh. The same is true of churches, and leadership teams where males have dominated all the influence. There is a circle of power that has to be opened up to those who don't belong. Often this problem is exasperated by 'one-on-one' mentorship. This is the choice model of mentorship in the church. One leader mentors another. The mix of a male and female in this model is problematic (for obvious reasons).

How to fix it:

- Create leadership support teams (community mentoring). Instead of one-on-one mentors, create leadership teams that offer support in different areas. Spiritual leadership, administration, preaching, pastoral care, family life... then open those groups to anyone who leads in those areas (this gets rid of a boys club mentality at the same time as an old hierarchy church model). It flattens the structure and will produce support for both senior and junior leaders with specific mentoring goals (rather than simple relationship based chatter).
- Intentional goals: again, the only way to break existing culture is to force yourself to create a new one. Ask some questions, 'where do you meet – who invites people – how do they get invited – are there people left out?' This will not happen 'by accident' and may take some time and energy to recreate a new culture in your team. It will be worth it.
- Connect. Create a connecting place to meet new leaders. After a conference, stay for an extra meal with some new leaders that you'd like to be intentional

about connecting with... aim for at least one women leader in every group (to start).

Barrier #5: Orphan syndrome:

Women who have 'made' it without good mentors don't know how to mentor, release and celebrate other women. Rev. Liz Rios founder of the Center for emerging Female Leadership says, "Women in leadership are everywhere nowadays, in spite of the continued debate over whether they should be there at all, especially in the church as senior pastors. But while we may, for the most part, be everywhere, where are we when we need each other? Women experience the stress and burdens associated with the leadership positions they assume. Yet while a plethora of support groups for women center on the issues of divorce, domestic violence, healthcare, and even finances, very few opportunities exist for women to gather and talk about the successes and struggles of being a female in church leadership. Where are those women who, having struggled to believe in their call and to take that lonely leap of faith, are now looking back to help pull another sister up?" (March/April 2006 Prism Magazine)

How to fix it:

- Find a strong women leader and ask her to start a support group for other women leaders. *(Note: one of the problems in women mentoring women is that the generation before this one didn't celebrate women in leadership... so, there is a great absence of strong women mentors. Creating 'groups' will help with the deficiency and women who have been at leadership for sometime will have to fill the void before they feel ready. In Africa they are missing a generation of parents due to the AIDS epidemic. To battle the orphan crisis they are teaching older orphans how to parent. This is a similar solution to the women mentorship crisis in the church. Younger women need to step up. I've mentored many women who are much older than me but new to leadership. We've got to leave barriers of age, assumption and cultural sensitivities aside.)*
- Host courses on Biblical Equality at every mission training school (make women leaders an assumption rather than an open question).
- Create supportive structures for women leaders (flexible hours, working from home, measurable goals instead of fixed time related jobs).
- Celebrate women leaders (model this every time you can: avoid patronizing).

Conclusion:

There are many more barriers that exist in the church. Not least of which is the whole structure of our church systems. The 'business' infrastructure, forty hour work weeks, office system and male 'styles' of leadership are big ones. The emerging church is celebrating her ability to release women to lead because of their flexibility and dynamic structures. We could learn from them. Women make up more than half of the church. If we are serious about impacting the world for Jesus we must get serious about releasing women in leadership. I spoke at a women's leadership training day for HSBC ('the world's bank') recently. It was weird. I thought the 'women's group' thing was a church phenomenon. But it was different from most of the church events I've been to. The

national leader of development (a man) was there and gave a speech. It was this: “we need you. We will change to fit your emerging needs: flexible hours, work daycares, and transparent career management is our priority. Our goal is to see over half of our senior positions filled by women before 2010.” I wasn’t surprised to read later that HSBC was voted ‘best company to work for’ that year by their employees. What really struck me is that they modeled the Kingdom far better than I’ve ever seen in the church. Tragic, but God help us, not for long. Let’s rise up and be the head, not the tail – together. An aggressive, holy, passionate commitment to women in the church will result in their freedom, and equality and I believe, a revolution.

Danielle Strickland

For current thoughts and issues read: armybarmyremix.blogspot.com

Resilience

by Commissioner Brian Morgan

(These are original notes delivered to Officers)

Dictionaries tell me that resilience refers to the quality of “elasticity” in a person or in the ability to recover quickly from shock!

I am sure that you have discovered over the years of your Officership that often you have been stretched to the limit discovering potential of which you were unaware in responding to the opportunities, demands and challenges that have been yours.

We should thank God for such experiences – even if we did not initially welcome them – for they help us to appreciate the truth found in 2nd.Corinthians 9 : 8 “And God is able to make all grace abound to you , so that in all things at all times , having all that you need , you will abound in every good work”.

And what of the “organisational shocks” that have come your way – the unexpected appointment change – the requirement to minister well outside your “comfort zone” – leadership with whom you have found it difficult to align – opposition from those for whom you are responsible and the pressures that availability to God and The Salvation Army brings to you and those closest to you.

To recover quickly and move on is only possible as we “ – fix our eyes on Jesus, the author and perfecter of our faith –“. (Hebrews 12: 2) Our Lord has trod the way of misunderstanding , opposition and suffering well ahead of us and so stands with us in this resilient life of dedication to the will and purposes of God expressed in our ongoing obedience , faith and service .

From the experience of the years allow me to share with you today factors that can impact negatively on our ability to remain resilient in our following of the Lord in Salvation Army Officership.

Then we shall look at those things that stimulate a resilient response in ministry.

1. A lessening of personal spiritual desire because of the pressures of ministry and life in general.

- Neglect of personal devotional life.
- Settling for the mediocre in personal application to life experience and ongoing development.
- Becoming familiar with the sacred. The Word of God. Platform privilege. Priestly function amongst God’s people.

2. Letting the sense of personal call to be buried by –

- The drudgery of everyday duties.
- The demands of people.

- The care of family.
 - Organisational disillusionment.
3. Frustration or disappointment with Salvation Army Leadership.
- Not given enough scope to be yourself in ministry.
 - Appointments not respecting your passions, gifting or preferences.
 - Lack of sensitive pastoral care.
 - Unwillingness or inability to listen.
 - Removed from 'where the rubber hits the road'
 - Decisions made 'at a distance' impacting the broader body.
4. The sense that The Salvation Army is not succeeding in it's God ordained mission.
- Why are we not impacting community as once we did?
 - Where is the growth factor in Kingdom business?
 - What about the sense of passion and spontaneity that were hallmarks of our movement?
 - Have we forsaken some of the essentials for the peripheral? The last, the least, the lost. Salvation for the whosoever. Holiness of heart and life. Care of God's people. Satisfied with the status quo.

You could probably add to that list and I do not share the same with you out of any sense of negative despair but rather with an openness to reality that can hit us personally and cause an air of despondency rather than holy optimism.

What then stimulates a resilient approach to our lives and service as Salvation Army Officers?

1. A keen sense of dependence upon God and confidence in His ability to achieve His purposes through His people called Salvationists.

Our God is still sovereign!

He will achieve His purposes through God reliant servants!

Look again at the scripture recorded in 2nd.Kings 6: 8 –23. Here is the prophet Elisha reporting to the king of Israel every plan the king of Aram is making in his effort to defeat Israel. (2nd.Kings 6: 8 – 10)

The king of Aram was not impressed and questions his staff. (2nd.Kings 6: 11)
The truth comes out! (2nd.Kings 6: 12)

The King of Aram decides to take action against Elisha. (2nd.Kings 6: 13 –14)
Elisha's servant was dismayed at seeming defeat. (2nd.Kings 6: 15)

The response of Elisha reflects the farsighted truth of the eternal pregnant with hope. (2nd.Kings 6: 16)

Then that great prayer. (2nd.Kings 6: 17)

God answered with vision that brought hope, encouragement and strength and so the account proceeds.

Is this a prayer we need to pray personally and as a Salvation Army?

True – the harsh realities of spiritual warfare abound. The insidious effects of apathy toward spiritual issues are clear to see. The “comfort zones” of God’s people can restrict the advance of the Kingdom.

Does this suggest that we surrender?

That a sense of hopelessness engulfs us?

Or do we lay claim to the truth “Those that are with us are more than those who are with them” (2nd.Kings 6: 16)

The challenges remain. The answers do not always come easily. Our hope is in our eternal God Who will achieve His purposes through His people. “Lord, open our eyes”.

2. A conviction that the gospel entrusted to us is an urgent gospel.

The words of Jesus recorded in St. John 4: 35 have impacted my life significantly over recent days with impetus and challenge. “Do not say four months more and then the harvest? I tell you open your eyes and look at the fields! They are ripe for harvest.”

You will be familiar with the context of this scripture as Jesus shared with the Samaritan woman at the well. The disciples were out shopping, concerned for their physical well-being, and could not understand the satisfaction experienced by Jesus in their absence.

“I have food to eat that you know nothing about” (St. John 4: 32).

“My food, said Jesus, is to do the will of Him Who sent Me and to finish His work” (St. John 4: 34).

The sense of the urgency of God’s work caused an ongoing resilient response from our Lord. To “do the will of the Father” (v34) was food and drink to our Lord.

To “finish His work” (v34) was our Lord’s passion. The urgency of the gospel, of mission, was a constant impetus in the life of Jesus. “As long as it is day we must do the work of Him Who sent Me. Night is coming when no one can work” (St. John 9 : 4).

To “finish the work” involves taking a hard, realistic look at the task in hand.

To say “four months more and then the harvest” (St. John 4: 35) is to play into the devils hand for he is a master in spiritual procrastination!

The urgency of the gospel when accepted and acted upon stimulates resilience in ministry and mission.

3. A sense of Kingdom vision keeps resilience alive.

On occasions the Church has debated whether vision precedes mission or mission stimulates vision. The example of Jesus was to have eyes wide open to opportunity and to act upon it. The Church, The Salvation Army, needs visionaries for –

- They look beyond the immediate.
- They refuse to be “bogged down” with the mundane.
- They paint the big picture.
- They bring hope and optimism.

However, in my experience, visionaries need others about them to give hands, feet and structure to bring the vision into action.

- To fill in the detail planning.
- To own the vision and move it forward.
- To affirm the vision by prayer, action and Holy Spirit impetus.
- To appreciate the gifting of God’s people. (1st.Corinthians 12 : 4 – 31)

Let’s applaud the visionaries amongst us and get on board with them.

Let’s beware of attitudes, preconceptions, scepticism that impairs vision within God’s Salvation Army.

The influences of Australian society at large.

- Free and easy approach.
- Apathy on many fronts.
- The blindfold of materialism.
- Selfishness – me and mine.
- Many religious / spiritual options.

A failure to seek God’s heart.

- Passive response rather than urgent action.
- Comfortable involvement rather passionate engagement.
- Selective mission rather than whosoever imperative.
- A reluctance to engage in sacrificial discipleship.
- Compromise versus commitment.

Valuing the “trappings of Salvationism” at the cost of mission.

- Traditions that impede rather than prosper .
- Maintenance before mission .
- Heritage at the cost of present opportunity .

A fear of aggressive warfare that will confront , challenge and engage the forces of evil .

- Reputation personal and corporate .

- Confronting spiritual , social and community injustice .
- How will we keep up the pace ?

Not “four months more and then the harvest”. The harvest is now.

4. A “holistic” emphasis in God’s Salvation Army that keeps us enthusiastic and focussed in mission. That gives us “elasticity” in approach and energy.

- A balance in faith and works that makes our Christian witness relevant and productive.
- Increasing integration of all aspects of program that seek to build the Kingdom.
- An appreciation of all who make up “the body of Christ” and a valuing of the contribution that each member makes to the strength of the whole. (Romans 12 : 3 – 5)

5. In the final analysis resilience is kept alive by the recognition of God’s purposes being fulfilled as part of His eternal plan.

Amongst the many terrific truths and promises given by Jesus in His final discourse with His disciples we find Him stating “I have told you these things, so that in Me you may have peace. in this world you will have trouble. But take heart! I have overcome the world” (St. John 16: 33).

- Resilience doesn’t take this word to mean that we sit back and wait in our comfortable Christianity for God’s ultimate day of triumph. NO! It motivates us to action for God “wants all men (persons) to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and men , the man Christ Jesus , who gave Himself as a ransom for all men – and for this purpose I (we) was (have been) appointed a herald and apostle –“ (1st.Timothy 2 : 4 – 7)
- Resilience puts it’s hope in the eternal purposes of God being fulfilled and recognises that we have a part to play in this. (Romans 10:8-15a , Isaiah 55:11)
- Resilience takes seriously the great commission and the promise of divine presence and empowerment. (St. Matthew 28:19-20. Acts 1:8)

CONCLUSION

The battle in which you and I are engaged is a spiritual battle. It requires the personal power and presence of the Holy Spirit; a putting on of the full armour of God and we neglect this at our peril. (Ephesians 6: 10 – 18)

It asks of us a daily dedication of all that we are and hope for in pursuing the will of God for our lives and ministry.

- Always remember the source of your spiritual life and power. Depend on your sovereign God.
- Keep alive the urgency of the gospel.
- Be people of Kingdom vision.
- Appreciate the holistic mission that is ours.
- Take heart in the final triumph of God’s purposes and your part in the same.

Resilience – “I am ready for anything through the strength of the One Who lives within me” (Philippians 4: 13, J.B.Phillips)