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CaptainStephen Court

Editorial Introduction

by Captain Stephen Court

Greetings in Jesus' name. Mercy and peace to you from God our Father.

Welcome to JAC58. We're inching closer to JAC60 and our tenth anniversary. And we're continually blessed by provocative input from salvo writers scattered around the world. They do us all a service in the great salvation war.

This year the Australia Southern Territory Training College celebrated 125 years of officer training with the inaugural Brigadier Milford McPherson Lecture Series, featuring Wilma Gallet and Commissioner Stuart Mungate. We are leading off JAC58 with Sister Gallet's lecture, Salt and Light: Reforming Society. This was presented a few months ago in Melbourne, Adelaide, and Perth to receptive crowds eager to be informed and equipped to apply one of the territory's four mission intentions (reforming society). Wilma is an influential voice in Australian society on social issues, and a corps pianist as well!

Lieut-Colonel Janet Munn preached at Melbourne's Aggressive Christianity Conference in 2008. One of her subjects was the basis of this contribution, "To Love and Serve Him Supremely All My Days." Colonel Munn is a powerful apostolic voice in The Salvation Army world, currently serving internationally as the secretary for international spiritual life development out of the International College for Officers. You basically want to hear and read everything she has to say. So, cut and paste this one.

Major Alan Harley (I know - this issue is full of heavy hitters!) contributed The Incarnation and the Healing of our Human Nature. Major Alan Harley is one of the leading teachers of holiness in our world and those who stuck with it were blessed immensely by his major piece in JAC57. We encourage you to refresh yourself on that one and then read the sequel, presented here. He originally taught this at Australia's National Brengle Institute, earlier in 2008.

Captain Danielle Strickland exposes some more deception in Prostitution: Victims or Whores? This sharp article introduces the advocacy of Gunilla Eckberg and suggests application of those principles on your front. Strickland is a voice for justice throughout the the western world.

Communities Against Trafficking is a practical guide to ending sexual slavery in your area, by theecat.com. Why not give it a prayerful read and then discuss it in your cell or small group? The potential has eternal ramifications for those who will be rescued.

Commissioner Harris just turned 80 years old. He has been teaching religious education to youngsters in schools for 15 years, since his retirement from Salvation Army officership, having served finally as territorial commander in Canada and Bermuda Territory. He is president of the Salvo Historical Society in Victoria. He remains active on several fronts, even publishing

another title this year (IHQ's publication, DEAR PAUL - by our tally, Harris is the second-biggest selling living Salvo author) as well as a chapter here and there. He is the most published author in the Journal of Aggressive Christianity, and we are blessed to have him continue to build his legacy in this issue.

Captain Rowan Castle is the DYS in South Australia. He has grappled with the challenges of GenY and part of the result of that tangle is this collection of notes for your perusal and action called Gen Y Implications for Church. Rowan is a bit of a renaissance Salvo, in great demand as preacher and muso on the big scale and yet oozing credibility and integrity as a mighty warrior on the local front. He is currently gearing up to start a new Salvo network (outpost) called the Axiom Alliance.

And I've included a short piece called Thy Kingdom Come on the primacy of the Kingdom in New Testament warfare and Salvo prophecy. It is from the online appendix of the forthcoming fourth edition of SALVATIONISM 101. It provides a biblical basis for a kingdom orientation to the great commission.

This is a short issue by number of contributions. But you'll note that the page total is right up there. Dig in. Tell ten friends.

Study these pieces in reading clubs. Discuss them on blogs and facebook. Apply them on local fronts. Use them for God's greater glory.

God bless The Salvation Army.

Stay close to Jesus. Much grace,
the JAC editorial staff.

Salt & Light: Reforming Society

by Wilma Gallet

Reforming Society in Australia in the 21st Century - How can we be salt and light?

McPherson Lecture

Commissioner Stuart Mungate – speaking on Reforming Society in Africa.

Wilma Gallet - speaking on Reforming Society in Australia

MATTHEW 5:13 – This is what Jesus taught as part of the Sermon on the Mount, often called his Manifesto

You are the salt of the earth, but if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything except to be thrown out and trampled by men.

You are the light of the world. A city on a hill cannot be hidden. 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.

In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

IT'S ABOUT GLORIFYING GOD.

Reforming Society - what does this mean for 21st century Salvationists living in 'so called' affluent Australia.

Reform generally means to change, not revolutionise, it's used, for any change thought to be positive.

A **reform movement** is a kind of [social movement](#) that aims to make gradual change in certain aspects of [society](#) to improve the system.

What do we as The Salvation Army say about our role as reformers - listen to this from the Connections White Paper -

We are a people with an inherent passion to right injustice. We want The Salvation Army nationally, and for us locally to be stronger and more proactive in influencing positive change on issues of social justice. We want to be engaged in social reform.

*We want The Salvation Army to be engaged with global social justice issues and to understand how we might impact these locally. Our greater desire however, is to bring positive influence for change **to localised issues of social justice**. We want to be consistent in our organisational messages and empowered locally to speak and to act in reforming society.*

Before we look at the way in which The Salvation Army has been and can be involved in reforming society here in Australia, I want to have a look at the contrasts between Africa and Australia.

Specifically looking at some of the things we have in common?

Where are there similarities and where are there differences.

Both continents had colonial beginnings but have developed quite differently

Africa as a continent was colonised by a number of European countries and as a result we see the influence of different European cultures and languages throughout Africa.

Australia on the other hand was colonised by Britain and we have developed a strong Anglo Saxon heritage.

Colonisation in Africa has created division with many nation states and has had a destabilising effect on a number of ethnic groups that is still being felt in African politics.

Colonisation in Australia almost caused the cultural genocide of the Australia's Indigenous people.

The experience of Indigenous people since the arrival of Europeans in this country has not been good.

In 1788 when The First Fleet of British convicts, soldiers and officials arrived the Aboriginal population was estimated at between 750,000 to one million.

In 1789 a smallpox epidemic wiped out at least half of Sydney's Aboriginal people.

Aboriginal people had no resistance to European diseases and even the common cold was fatal.

Today Indigenous Australians make up less than 2.5% of the population – around 500,000 people.

So the Aboriginal population has declined since the arrival of white people.

Africa experiences overwhelming poverty,

Australia on the other hand is a very affluent society – the politicians and financial experts tell us that we have been experiencing unprecedented growth and enjoying the prosperity generated through the mining boom. For the past 30 – 50 years or so this country has seen the growth of a market economics.

The market is the dominant paradigm and the market promotes competition and consumerism and it fuels materialism and individualism.

The progress narrative in the market model of human development suggests that the more you have the happier you'll be.

We know that's not true.

Clive Hamilton former head of the Australia Institute, has done some research in this area and has written a couple of books on the topic of materialism –

The Growth Fetish and Affluenza and more recently the Freedom Paradox.

His work concludes that even though we are generally wealthier and have more material possessions, we are not happier.

Escalating consumerism has a harmful effect on individuals, families and community.

There is

- an increase in depression,
- an increase in social anxiety disorder
- an increase in alcohol consumption and
- an increase medications taken for mental well being.

Despite our affluence there is a great poverty, in this country,

- in some instances it is economic poverty,
- but we also see poverty of relationships,
- poverty of community and
- poverty of hope.

**So where can The Salvation Army be salt and light in our society?
Where are we most needed?**

The answer is everywhere – the truth is in Australia today we see numerous injustices and social issues that we as Salvationists, passionate about advocacy and social action need to be engaged with.

There is the -

- Ever increasing gap between rich and poor
- Increasing reports of child abuse
- Binge drinking is on the increase
- Sexualisation of children
- Family breakdown
- Prevalence of Mental Health Issues - Depression is increasing with one in five people likely to suffer from depression.
- The drought has created a rural crisis with an increase in rural depression and suicide
- Increasing Homelessness particularly for families.

- Increasing exploitation of the weak and the powerless
- The gap in life expectancy between Indigenous Australians and the rest of Australian society – 20 year

There are people in our community who are feeling marginalised either because of sickness, mental health issues or poverty.

The Salvation Army needs to be a voice for the voiceless

Proverbs 31: 8

Speak up for those who cannot speak up for themselves.

For the rights of all who are destitute

Speak up and judge fairly

Defend the rights of the poor and the needy

If The Salvation Army is truly going to make a difference here in Australia our words and our deeds have to be synchronized.

Some of our best advocacy work and where we've really been able to influence government policy is where our practice has informed our advocacy.

I want to focus on **4 key social issues** – to demonstrate some of the injustices, the poverty and alienation that people experience in Australia - where The Salvation Army is desperately needed and look at how TSA is being salt and light in these areas.

Firstly I want to look at the Plight of the First Australians

Listen to how Aboriginals were viewed just on 100 years ago

FILM CLIP – The Apology

In 1909 - The Aboriginal Protection Act introduced powers to move people away from towns and reserves and this led to the institutionalisation of Aboriginal people.

We just heard what the Aboriginal travelling protector 'James Isdell, (who had formed the view that Aboriginal women were "prostitutes at heart") ,wrote in official correspondence:

"The half-caste is intellectually above the aborigine, and it is the duty of the State that they be given a chance to lead a better and purer life than their brothers. I would not hesitate for one moment to separate any half-caste from its aboriginal mother, no matter how frantic her momentary grief may be at the time. They soon forget their offspring."¹

'The Stolen Generation is the term used to describe those children of Aboriginal descent who were forcibly removed from their families and sent to

¹ <http://www.eniar.org/news/sorry27.html>

Missions - to make sure they were assimilated into European society within one or two generations thereby destroying their aboriginality.

The ***Bringing Them Home*** report published in 1997 discussed the issue of the Stolen Generations and 'whilst some have argued that it wasn't a whole generation and others have said that the children were not 'stolen' but removed in order to give them a better life.

Nevertheless, certain facts are undisputed:

- Thousands of Aboriginal children were forcibly taken from their families or their families were 'tricked' into giving them up.
- The policy was definitely aimed at 'breeding out' Aboriginality, because only half and quarter caste children were taken. Fully Aboriginal half brothers or sisters in the same families were left with their parents, while their lighter siblings were removed. If the policy was really about giving Aboriginal children a better life, then all children of an allegedly 'bad mother' would have been taken.

Whilst some gained opportunities, education and a materially better life, the vast majority went to missions, orphanages or children's homes where they were poorly treated and suffered identity crises and mental anguish.

Many of the Aboriginal people who today are alcoholics, drug addicts, psychologically damaged or imprisoned were 'stolen' children, and continue to suffer the effects of the destruction of their identity, family life and culture.'²

This went on until 1969.

This is what European settlement did to the oldest civilisation on earth.

In 1997 – The Salvation Army in Australia released a Statement of Reconciliation

This is what it states (in part – for the full statement – see TSA web sites)

'As this nation approaches the year 2001, we are given a most significant opportunity to move together in reconciliation with our original Australians. It is time to repent of the past and nurture a new beginning. Let us, therefore, open our heart and our hands to this purpose, seeking a unity before God in a spirit of true fellow-citizenship.

WE RECOGNISE:

1. That Australia's indigenous people have sustained grievous and unacceptable discrimination throughout these latter years of their vast history - as from the time of white settlement.

2 Carrodus, Geraldine. Tudball, Libby. & Walsh, Tammy, 'Rabbit Proof Fence Study Guide', p 4.

2. That the original inhabitants of this land have been denied the full extent of their birthright in terms of personal dignity, adequate health, and a place to "grow".
3. That the nation has not adequately addressed the issues which give rise to the custody of some aboriginal people, nor the full impact of such custody on those concerned.
4. That, all too often, good intention and integrity of purpose by Australian governments have been negated by a failure to acknowledge the rights of Aboriginal and Torres Strait Islanders, to consult with them in the decision making processes, and to understand the cultures and customs which impact upon legislation passed "in their best interests". The separation of indigenous children from their families is a case in point.

It was on 12th February 2008 that the Australian Parliament passed the Prime Minister's Apology Motion.

Again TSA responded we said we welcomed the Federal Government's apology to members of the Stolen Generations of Indigenous Australians and referred back to the Statement of Reconciliation in 2000, where The Salvation Army pledged

"to listen to the voice of suffering, rejection, loss and despair, to acknowledge past failures, and to resolve to work together for the good of all Australians".³

WE'RE STARTING TO LISTEN

The Salvation Army is also starting to engage with Indigenous communities across Australia and we're involved in the National Aboriginal and Torres Strait Island Christian Alliance.

Proverbs 31 – 8 The Salvation Army speaking up for those who cannot speak up for themselves.

HOMELESSNESS FILM CLIP – THE OASIS

The Oasis documentary was shown on the ABC on 10th April 2008, it had an incredible impact in Australia.

Brian Burdekin the Human Rights Commissioner released his significant report in 1989 and the documentary No Body's Children was shown on the ABC, Australia was shocked to discover that there were children sleeping on the streets.

³ <http://www.salvationarmy.org.au/SALV/HOMEPAGE/pc=HOME>

The Salvation Army was an active participant in this process.

Almost 20 years later, The Salvation Army has again been at the forefront in highlighting the plight of homeless young people.

Major David Eldridge is the Chair of the National Youth Commission who conducted a year long major Inquiry into Youth Homelessness and their final report was launched on 8th April this year (2008).

I was asked to write a piece on The Salvation Army response to The Inquiry into Youth Homelessness. I didn't want to write a technical piece on homelessness, I wanted to write something that anyone could pick up and understand, an accessible document that explained the journey that young people experience, that showed the rawness of their experiences, the rejection they felt - in this pain filled journey.

I talked to the young people, I listened to their stories, read their poetry, talked to the youth workers who travel on this journey – & wrote Finding My Place.

Finding My Place takes you through the journey of those young people who are most at risk, from the experience of family relationship breakdown to a life – a very scary life on the streets, where they are totally vulnerable, often exposed to drugs, violence, abuse and at the mercy of those who would exploit their vulnerability.

The Salvation Army operates over 180 programs supporting approximately 12,000 young people each year, who are homeless or at risk of becoming homeless.

We make over 35,000 contacts every year with young people through street outreach and drop in centres.

And tonight over 1000 young people will go to bed in a Salvation Army crisis accommodation refuge or transitional house, as they do every night of the year.

When THE OASIS documentary was shown on the ABC, Captain Paul Moulds and Major David Eldridge were invited to participate in a panel discussion with the Minister for Housing and because of our credibility and experience in working in this area, **the Minister listens**.

She asked if she could host a screening of the film in the Parliamentary Theatre in Canberra and we went along together with a number of young people from OASIS and showed the film and spoke to members of parliament. Young homeless people got a chance to speak directly to government Ministers and tell their stories.

Proverbs 31.8 The Salvation Army speaking up for the rights of all who are destitute

This is what Captain Paul Moulds said about the overwhelming response to the OASIS documentary

‘So many people have stopped us on the street, emailed, rung, written and encouraged us. So many have indicated that their attitude has changed.

Even locals who misunderstood and opposed us are saying they now know what we are trying to achieve and do. I sense we have changed the nation: we certainly have helped change the lives of many individuals.’

SALVATIONISTS – CHANGING THE NATION AND REFORMING SOCIETY

MODERN DAY SLAVERY & HUMAN TRAFFICKING

Last year 2007, was the bicentenary of the passing of the William Wilberforce’s Bill for the Abolition of the Trans Atlantic Slave Trade 25th March 1807 and The Salvation Army partnered with World Vision Australian in the Stop the Traffik Campaign, to highlight the issue of modern day slavery and human trafficking.

Young Salvationists were actively involved in organizing Freedom Day Rally’s and events to bring the message of contemporary slavery to an unsuspecting public here in Australia.

During Wilberforce time there were 11 million people in slavery, 200 years after the abolition of the trans Atlantic Slave trade, the UN estimates that there are 12 million people in slavery but according to Kevin Bales of Anti Slavery International there are 27 million men, women and children in contemporary slavery. (more than the whole population of Australia).

Human Trafficking is an \$8-12 billion industry.

Globally men women and children are trafficked across borders and end up in bonded labour, domestic servitude, sexual slavery or as child soldiers.

It’s also happening here in Australia, there is evidence that young women have been trafficked to Australia within the sex trade since the 1980’s, but it’s only in the past few years that we’ve been prepared to acknowledge this. It was a campaign, not unlike the **Maiden’s Tribute Campaign** which brought

In 2001 a young Thai girl died in Sydney’s Villawood Detention Centre, she was a heroin addict and she had been picked up in an Immigration compliance raid in an illegal brothel in Surry Hills in Sydney, her name was Puong Tong Simaplee, she was 27 years old, withdrawing from heroin, in pain and very ill.

Over the next 24 hours she vomited and defecated into a bucket, she wasn’t given any medical attention and she died, she weighed only 38 kilos.

The Coronial Inquest into her death was held in 2003. Project Respect and a human rights lawyer lobbied to get a place at the Coronial Inquest.

With the help of journalists Natalie O'Brien and Elizabeth Wynhausen, (journalists with The Australian newspaper) they brought the story to the attention of the Australian public.

Puong Tong Simaplee had been trafficked to Australia when she was 12 years old and forced into prostitution. The Australian newspaper ran a campaign highlighting the issue and eventually the Australian government was forced to recognize that women, no-one knows the exact number, but women are being trafficked to Australia primarily from South East Asia.

Traffickers systematically beat, rape and brutalise their victims, they withhold food, sometimes they use drugs, they take away their passports and tell the women that they must do prostitution to repay the debt bondage, sometimes up to \$30,000 - \$50,000, the cost they claim of bringing them to Australia. They are forced to see up to 600 clients a week, they are physically and psychologically imprisoned.

It is still happening, it is happening in cities all around Australia, the film **THE JAMMED** was released just last year and it depicts something of the horror that young women are experiencing right now, right here on our door step.

The Salvation Army has opened a safe house for victims of trafficking in Sydney and throughout this Territory we are looking at how we can provide a safe haven and support to the victims of trafficking.

Proverbs 31.8 This is The Salvation Army defending the rights of poor and the needy.

Young Salvationists have become very focused in their advocacy and action on the issue of modern day slavery. Just Salvos, encourages us all to be conscious consumers and buy fair trade tea and coffee and slave free chocolate in an attempt to reform these industries.

SALVATIONISTS CHANGING THE NATION

HOPE FOR LIFE – SUICIDE PREVENTION AND POSTVENTION FILM CLIP – FALLING THROUGH THE CRACKS

Bill Sweeten is a rural chaplain and he and many others like him are doing a wonderful job in supporting people in the midst of the rural crisis to cope with the financial and emotional pressures brought on them by the drought in this country.

Many of them, brought to the brink of suicide because of the sense of loss and hopelessness they are experiencing.

In Australia, there are approximately 2000 recorded deaths by suicide each year, that's one person every 4 hours.

That's equivalent to a commercial airliner full of Australian's crashing every month with all lives lost and for every person who dies by suicide, research tells us there are at least 8 people who are seriously impacted by that death. And people who experience the loss of a loved one through suicide, have a higher risk of suicide themselves.

People turn to suicide, not because they want to die, but because they want the pain to stop.

It's through a sense of hopelessness and despair, often caused by a loss of some kind – that could be –

- Loss of a loved one
- Loss of a relationship
- Loss of finances
- Loss of health
- Loss of freedom.

People who lose a loved one to suicide, often experience a myriad of emotions ranging from grief, sadness, confusion, guilt, anger, resentment, abandonment, depression.

In the past 12 months, I've been working on a project to develop suicide prevention and bereavement support programs, we call it The Salvation Army Hope For Life.

Because HOPE is what they need most – The Hope that comes through knowing Jesus and we believe that HOPE SAVES LIVES.

We've developed a range of training courses which are designed to give everyone in the community (you don't have to be a qualified counselor) .

These programs will help you to build the skills, knowledge and confidence to intervene to help people who may be at risk of suicide and in particular those who have been bereaved by suicide.

This is not entirely new work for The Army.

In fact in 1907, William Booth was asked to do something about the suicide epidemic that seemed to be sweeping through the UK and The Salvation Army opened the first Anti- Suicide Bureau in London and in that same year – 1907 anti suicide bureaus were opened in Melbourne, Adelaide, Perth, Sydney and Brisbane.

The Salvation Army meeting the need and now 100 years later, in 2007 that need still exists and we need all of you to join us bringing Hope to people at their darkest hour.

If you want to know more about these programs either email me or go to the web site

<http://suicideprevention.salvos.org.au/>

SALVATIONISTS CHANGING THE NATION

We want to reform society and rid society of Injustice.

These are just a few areas, amongst many areas of injustice where TSA is making a difference and reforming society.

These are areas where we want you to get involved. The Salvation Army is needed in all these areas of injustice

We must not lose our saltiness

This is what reforming society is about.

Local and Global

Changing one life at a time

Changing society

It was Ghandi who said – you must be the CHANGE you want to see in the world.

In conclusion I just want to take a few moments to look at the factors that contribute to injustice

Clearly there are structural issues –

- Poverty
- Lack of Opportunity
- Lack of education
- Lack of Resources
- Conflict
- Disease
- Inequality in trade relationships
- Corrupt governments and institutions

But what are the characteristics which feed some of these structural issues

I want to suggest that they can be encapsulated in these four motivators of injustice, Human behaviours which contribute to injustice, in fact I think these are the building blocks of INJUSTICE.

Firstly

FALSEHOOD – lies and deception, fuel injustice - we see it in the area of human trafficking where people are deceived by the traffickers into believing that they will have a better life, if they go with them. They are enticed through

lies and deception. But we see lies and deception in all areas of life – in business, in government and in one on one relationships.

ENVY – built on selfishness - wanting to have what the other has – we see it at a personal level – we also see it on a global scale. Envy breeds distrust. Envy is divisive and **Envy is incredibly corrosive, it destroys individuals.**

ENVY FUELS INJUSTICE.

ANGER – I was in the UK earlier this year – May, whilst I was there, a young man was killed in a knife attack. In fact London is experiencing an unprecedented number of youth knife attacks – 20 people have been killed in London in the past 6 months. This particular young man's name was Jimmy Mizen and he was killed at a baker's shop in south-east London on 10th May, one day after he had celebrated his 16th birthday.

Jimmy's mother, a Christian, spoke on television about her son – about her sense of loss about him as a person – his wit, his humour, his love of life and family. She was a wonderful example of grace and forgiveness as she spoke of the loss of her son and the compassion she felt for the mother of the young man who killed her son and she made a comment which has stayed with me. Quietly, calmly and without malice she said

“We need to get rid of the anger in the world today, there is too much anger”

ANGER FEEDS INJUSTICE.

RAPACITY – or greed – our affluence – and our market economy sometimes drives our greed.

We want more, we want bigger and better, we are not satisfied, we don't seem to understand when we have enough.

On the issue of youth violence in the UK - I read a quote from a headmaster of a senior school in [the Guardian](#) Newspaper - He said : **“We live in a greedy culture, we are rude to each other in the street.” This culture among adults is, in part, contributing to the epidemic of knife and gun violence among teenagers”.**

GREED FEEDS INJUSTICE

If you look at these at these four characteristics as I've expressed them -

Falsehood

Envy

Anger

Rapacity or Greed

They spell the word **FEAR** – and I think FEAR is often at the heart of INJUSTICE.

It is often fear – fear of 'the other' which prevents us from reaching out to help a neighbour.

- Fear that we won't know what to say, how to act.
- Fear that they are different from us.
- Fear that they might take away something that we have.
- Fear that they might impact on our standard of living – we don't want to have a homeless refuge next door to our house, it might bring our property values down.

Fear is often exploited by politicians and they use this Fear of the Other in wedge politics to scapegoat certain groups in our society, whether it's the unemployed, or single parents, homeless young people or asylum seekers, (remember they were called queue jumpers).

We've seen it here in Australia with the Tampa situation, and the children overboard story which was full of lies and deception and which fueled injustice.

Stories such as these amplify **FEAR** and the antidote to fear is **LOVE**.

In 1 John 3 verse 17, we read – God is love - whoever lives in love, lives in God and God in him. There is no fear in love, but perfect love drives out fear.

If we are to Reform Society we need to rid ourselves personally and Corporately of FEAR

We need to rid ourselves of
FALSEHOOD – lies and deception
ENVY
ANGER
GREED

And replace it with **PURE, UNCONDITIONAL, UNCOMPROMISING LOVE**.

This is how we will remain salt and light and be a powerful influence in reforming the society we live in.

To Love and Serve Him Supremely All My Days

by Lt.-Colonel Janet Munn

GOD LOVES SUPREME

Victoria & Albert Museum London, England

Diana Ross & ***The Supremes*** – (originally simply *The Supremes* Motown soundtrack)

“Ain’t no mountain high enough
ain’t no river wide enough
and no valley low enough
to keep me from you . . .”

Though you pass through the waters I will be with you.
When you pass through the rivers, they will not sweep over you.
When you walk through the fire you will not be burned; the flames will not set you ablaze. (Isaiah 43:2)

LOVE: THE LOVE OF GOD

The Love of God is greater far
Than tongue or pen can ever tell
It goes beyond the highest star
And reaches to the lowest hell

O love of God
How rich and pure
How measureless and strong
It shall forevermore endure
The saints and angels’ song

Could we with ink the ocean fill
And were the skies of parchment made
Were every stalk on earth a quill
And every man a scribe by trade
To write the love of God above . . .
Would drain the ocean dry.
Nor could the scroll contain the whole,
Though stretched from sky to sky.

Nothing in all creation can separate us from the love of God.

Romans 8: 35-39

Who shall separate us from the love of Christ?
Shall trouble or hardship or persecution or famine or nakedness or danger or sword?

. . . I am convinced that neither life nor death,
neither angels nor demons, neither the present nor the future, nor any
powers,
neither height, nor depth. . .
Neither mountains nor rivers nor valleys . . .

Nothing in all creation can separate you from the love of God that is in Christ Jesus our Lord.

The love of God
How wide, and long and high and deep.
Surpasses knowledge (Ephesians 3)

Past finding out
Love surpasses knowledge
The love that will not let us go.
This love seeks and saves the lost.
This love is supreme, and extreme – it desires to cleanse the leper, to forgive the sinner, to heal the broken hearted, to rescue the perishing, to care for the dying.
This love of God – supreme love, this God who loves supremely – always protects, always trusts, always hopes, always perseveres.
Love never fails

Love covers over a multitude of sins
Love is the most excellent way
1 Corinthians 13

The supreme love of God

God loves us supremely . . . We love Him because He first loved us.

Because ours is a responsive love -- We can love supremely.

Mad Munn – husband's ancestor, contemporary of Wm & Catherine Booth.
Do anything to communicate the gospel.

Love and serve God supremely all my days?
Is this madness? There are lots of other things we could all be doing!
Making some money
Living where we want to live – be comfortable.
Do what we want – not under people's criticism, scrutiny, authority.
Wear what we want.

Office door in Manchester corps:

2 Corinthians 5:13-15

If we are out of our mind, it is for the sake of God.

If we are in our right mind, it is for you.

For the love of Christ compels us – because we are convinced that one died for all.

And therefore all died.

And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

Our lives are not our own – because we believe Christ died for us and for all – therefore we MUST live to love and serve Him supremely.

To serve the present age.

Beyond our comforts.

Beyond what is to what can be
Beyond our personal preferences to the will of God,

To love and serve him supremely all my days

ALL MY DAYS

Basketball team with an excellent record during the games, but their record showed that whenever this very good team got into overtime, if the game was ever tie score at the end of the regular time, and therefore the teams went into overtime, this particular team **always lost in overtime.** Otherwise good record.

Don't lose in overtime – all my days!

Live in obedience for a while and then falter – suffer great loss.

Victim of our own successes. Great grace, anointing, prosperity, blessing upon our lives, ministry. Labours.

- Retired International Leader of TSA – great spiritual pressure and temptation
- Order of the Founder – elder, hero, mentor of mine – “under tremendous demonic oppression”
- Retired life-time missionary to Africa – faced death many times, nearly 4 decades in highly unstable African context. Now retired in England – described this time in her life as the most difficult yet – most temptations to her own soul, to compromise, to say “no” to the Spirit’s demands.
- My own father in retirement – lifetime of obedience and faithful service to the Lord as devout follower of Jesus and local church pastor over period of 50 years.

Love and serve him supremely all my days

Don't lose in overtime –

- Best wine for last. Deepest communion with Jesus Christ.
- Revival among our retired officers
- Wisdom and covering of authority from older to younger
- But receiving of zeal, passion, creativity, vision from young to older too.

Let's love and serve Him supremely –
Not with mediocrity – but supremely
All our days.

Rejecting cynicism, callousness, coldheartedness, lukewarmness, unbelief.—
tender . .

Stay fresh and hopeful and clean hearted and trusting – in our earlier days
and now..

Dad as young pastor – summoned urgently to elderly man in his church, on his deathbed, who had something important to say to his young pastor. My father hurried to the man's bedside, leaned down to hear the words, "I still love the Lord".

This is the way to end – devoted in love to the Lord, supremely, all my days, to the very end.

SASB

All my days and all my hours
All my will and all my powers
All the passion of my soul
No a fragment but the whole
Shall be thine dear Lord,
Shall be thine dear Lord.

The Incarnation and the Healing of our Human Nature

by Major Alan Harley

“That which is unassumed is unhealed”. So said the Fathers of the Eastern Church. Jesus is able to save us because he is one of us and one with us. He is “truly man”.

In the Eastern Church tradition Christ's redemptive work is understood in terms of healing, whereas in the Western Church the emphasis has been on its forensic significance. Randy Maddox contends that this is also the way in which Wesley understood the atonement.

Jesus assumed human nature as it truly was; human nature scarred by the Fall. He lived a holy life in the truest sense of the term but he nevertheless “humbled himself and (was) born in the (authentic) likeness of men” (Phil. 2:7). He was truly one of us. “the Word, though remaining what it was, became what it was not.”⁴

Why was this? He became a partaker of our human nature (Heb. 2:14) that we might become partakers of his divine nature (2 Pet. 1:4). He became like us so that we might become like him.

Not only is he *homoousios* with the Father, by his incarnation he is *homoousios* with us!

By becoming ‘flesh’ Jesus sanctified human it, making it a worthy vessel for God’s holiness.

The Word made *flesh*?

It is thus quite wrong to view the flesh with disgust as have some devout people in every age. Such a view drove many to mutilate the body, reject marriage, view sexual activity as intrinsically sinfully, and see the human body as an evil thing to be subjugated and as a prison house from which an early release would be most desirable.

Mind you, this God-given temple is not without its challenges. John Gowans writes:

Thanks for my body,
awesome in design,
its quick responses
bear the mark divine.
For none but God Almighty
really could
make so much magic
our of so much mud!

⁴ St Theophilus of Bulgaria (12th century)

This earthen vessel,
made for me, to measure,
is nonetheless
a casket for a treasure
whose value I don't even
dare to guess;
whose purposes are planned
by God – no less!

Thanks for my body,
but Lord give the grace
to keep the blighter
in its proper place.

In speaking of the glory of God (i.e. His holiness, 2 Cor. 3:18) Paul reminds his readers that this treasure is indeed contained in jars of clay (2 Cor.4:6,7).

Becoming Like God

The Fathers of the Eastern Church spoke of the Christian's 'divinisation' or *theosis*. Most Protestants have recoiled from such an idea. Among the few who haven't was Charles Wesley. He kept alive a view which was part of the spiritual heritage of the English church, that of participation in God.⁵ In a great hymn on the Incarnation "Let earth and heaven combine", he wrote

He deigns in flesh to appear,
widest extremes to join;
To bring our vileness near,
and make us all divine;
And we the life of God shall know,
for God is manifest below.

He appears in flesh to make us divine! That is precisely what the early Fathers taught. This is, they believed, what it means to be a partaker (lit. a 'sharer-in') of the divine nature.

Another hymn-writer expresses it thus,

I want, dear Lord, a heart that's true and clean
a sunlit heart, with not a cloud between;
A heart like Thine, a heart divine
A heart as white as snow;
On me, dear Lord, a heart like this bestow.

Of all the positions regarding sanctification and Christian living, the one that comes the closest to that of the Fathers and the Eastern Church is that of the Wesleys. A. M. Allchin says of the Wesley verse quoted above: "In such a

5

For an elaboration of this idea see the work by Anglican writer Canon A. M. Allchin, cited below

hymn we see how the doctrine of the incarnation carries with it as a direct consequence the doctrine of man's deification.”⁶

The Wesleyan understanding of holiness of life has since the late 19th century been popularised by such writers and preachers as Congregationalist Daniel Steele, Church of the Nazarene teacher A. M. Hills, Salvationist S. L. Brengle, Methodist W. E. Sangster and Baptist Oswald Chambers. Designated by Wesley as 'Christian *Perfection*' and '*Perfect Love*' it has been linked to the teaching of '*entire sanctification*'. Christians are called to experience entire sanctification, a 'crisis' which enables them to lead a life of Christian perfection. Terms such as these come very close to the theosis of Eastern Church teaching.

Unlike John and Charles Wesley, few of the popularisers of this doctrine have appreciated their indebtedness to the Eastern Fathers and the Orthodox tradition. Indeed, it was not until when, in the last century, American Wesley scholars such as Albert Outler and Randy Maddox recognised the link between Wesleyan and Patristic⁷ theology that view gained acceptance among Wesleyan scholars.

A Sea-Voyage Revelation

Wesley's contact with the Fathers of the Eastern church can be traced at least to his journey to George on board the *S. S. Simmonds*, in 1735. During the trip he encountered two spiritual forces which were to have a profound influence on his thinking in later years:

The Influence of the Moravians

The first was that of the Moravian brethren on board ship, under the leadership of Augustus Spangenberg. These earnest Christians introduced him to experiential religion, evangelical faith, and warm-hearted pietism. Each of these would become a part of what is now term Wesleyanism.

The Moravians trace their ancestry to Huss, and thus represent that movement which was 'Protestant' before the Reformation.

The influence of Macarius

The second was much older. Wesley spent many profitable hours reading, studying and translating the writings of Macarius of Egypt, a fourth century monk. This voice from the ancient east was to have a profound influence on Wesley's understanding of the holy life. Much of his subsequent writing on the subject reflected that influence. For example, Macarius wrote

6 A. M. Allchin, *Participation in God*, Darton, Longman and Todd, London 1988, p. 28

7 "Patristic" refers in this study to the writings of the Fathers or leaders of the Christian church from the end of the first century to the fifth century. These are generally classified as the western Fathers of whom Augustine is representative, and eastern, represented by Athanasius.

As iron, or lead, or gold, or silver, when cast into the fire is freed from that hard consistency which is natural to it, being changed into softness, and so long as it continues in the fire, is still dissolved from its native hardness – after the same manner the soul that has renounced the world, and has received the heavenly fire of the Godhead, and of the love of the Spirit, is disentangled from all the love of the world, and set free from all the corruptions and affections; It turns all things out of itself, and is changed from the hardness of sin, and melted down in a fervent and unspeakable love for the Heavenly Bridegroom.⁸

Macarius was in the tradition of Athanasius rather than that of Augustine. His understanding of “perfection” was 'eastern' rather than 'western'.

Donald Bloesch reflects this perspective:

In presenting our own position (on Christian Perfection) we must first point out there are two kinds of perfection – that of Jesus Christ, which is perfect, and that of the Christian, his own works of love, which is forever imperfect. Yet we can speak of a Christian perfection that is possible for the believer – not an ethical perfection (which Wesley referred to) but a perfection of faith. Christian perfection is an evangelical, not a legal, perfection. Its measure is faith, not any kind of work, and at every stage it remains dependent on the forgiveness of sins. It is a spiritual maturity reflected in increasing dependence on God and the merits of Jesus Christ (cf. Heb. 5:14; 6:1). “It is”, says Forsyth, “a perfection of attitude rather than achievement, of relation more than of realisation, of trust more than behaviour.” It is the perfection of a relationship with Christ, not a perfection of conduct or character. The hallmark of maturity in Christ is a boldness of faith and a freedom of love which makes our very lives a vibrant witness to the love of Jesus Christ. The fullness of perfection ever lies before us (as Wesley also recognised), but even now we can grow up and be mature in Christ.

As he moved toward an ever greater perfection, however, the Christian is ever more conscious of his imperfection. The fruits of his faith are visible to others but not to himself. In Calvin's view, “the more eminently anyone excels in holiness, the farther he feels himself from perfect righteousness, and the more clearly he perceives that he can trust in nothing but the mercy of God alone.”⁹

Prior to the Moravian and Macarian influences on Wesley's thinking there was, of course,

The Influence of Anglicanism

Much of Wesley's 'perfection' language is 'prayer book' language.

He was committed to the doctrine and Homilies of his church.

8 Macarius of Egypt, Homily Three

9 Donald Bloesch, *Essentials of Evangelical Theology*, Vol. 1., pp. 51, 52

He was shaped in his thinking by Anglican divines such as William Law and his writings on Christian Perfection and Lancelot Andrewes who said that 'perfection' is to 'grow still from grace to grace.' It is, he said 'the perfection of a traveller.'

The Journey of Perfection

Here is the believer, like Bunyan's Pilgrim, on a journey. That person does not travel alone but in fellowship with God. In this journey holiness of life is the result of an abiding relationship with the one who is our sanctification.

It is not asking for the blessing of holiness or perfection, but of living in contact with the perfect one, the Holy One of God.

Christian theology affirms both *Christus pro nobis* – Christ for us, and *Christus in nobis* – Christ in us. The *Handbook of Doctrine* clearly states the latter principle:

Holiness in man is possible only when Jesus, who once lived among men, lives in them in the transforming power of the Holy Spirit.

This transformation is concerned with what the sanctifying work of God does *in* and through men by

- (1) *delivering* from self and sin
- (2) *purifying* from defilement
- (3) *transforming* their lives in holy love so that devotion to God takes the place of devotion to self, and wrongdoing is replaced by holy conduct.

.....*holiness* is the moral quality and character and conduct shown by those who, through the indwelling Christ, share Christ's nature and consent to be ruled by Him. (p. 151)

"Blessed are the pure in heart" said Jesus, "they shall see God." And the converse is true: Blessed are those who (like Isaiah in the temple) see God, they shall be pure in heart.

Brengle said:

'I knew a man in Christ,' - that is the abiding experience. Daily, hourly, momentarily we are to choose Him as our Master, walk with Him, trust Him, obey Him, draw from Him our strength, wisdom, courage, purity, every gift and grace needed for our soul's life. The supply of all our needs is in Him. Our sap, our life, our leaf and fruit are from Him.

His Sanctification – and Ours

“For their sakes I sanctify myself, that they may be truly sanctified” (John 17:19, KJV)

Christ's Self-Sanctification

A return to authentic Wesleyan thought is as much a return to the beliefs of Charles Wesley as to those of his more celebrated brother. Charles Wesley's hymn, referred to in the previous lesson, reflects Patristic thought in linking a 'deifying' work of grace with the incarnation. It is, thus, also a return to thinking of the Eastern Fathers.

As suggested, Christ's willingness "in flesh to appear" was God's way of sanctifying it and making it an appropriate vessel for his holiness. T. F. Torrance writes

From his birth to his death and resurrection on our behalf he sanctified what he assumed through his own self-consecration as incarnate Son to the Father, and in sanctifying it brought the divine judgement to bear directly upon our human nature both in the holy life he lived and in the holy death he died in atoning and reconciling sacrifice before God. That was a vicarious activity which was brought to its triumphant fulfilment and which received the verdict of the Father's complete approval in the resurrection of Jesus as God's beloved Son from the dead and the rebirth of our humanity in him."¹⁰

Torrance holds that through his hypostatic union¹¹ with the Father and by his vicarious humanity as well as his atoning death Christ gives to us both his negative righteousness (forgiveness and remission of sins), and his positive righteousness.

The latter was expressed by Christ in terms of

1. total obedience
2. perfect love for humankind
3. unbroken fellowship with his Father

Note:

1. Christ has lived a truly holy life in the flesh.
2. He was "made our wisdom, our righteousness, our sanctification, and redemption" (1 Cor. 1:30).
3. We are called to share in his nature (2 Pet. 1:4) and in so doing we share in the very life of the one who said "For their sakes I sanctify myself, that they also may be sanctified in the truth" (John 17:19).

Our Sanctification, in Him

10 T. F. Torrance, *The Mediation of Christ*, Edinburgh, T & T Clarke, 1992, pp. 50 - 51
11 The term hypostatic is from the Greek hypostasis, usually translated 'person'.

He assumed our human nature in order to heal it. The purpose of this healing work was that the image and likeness of God, defaced by sin, might be restored by grace (Rom. 8:29; Col. 3:10).

Jesus Christ is himself that image (2 Cor. 4:4; Col. 1:15; Heb. 1:3) and by participation in his life we “are changed into the same image” (2 Cor. 3:18). [discuss this verse]

Fallen humanity comes into vital contact with perfect humanity and healing takes place.

In this connection it is interesting to note that the word in 1 Thess. 5:23 which speaks of the believer’s “*whole* spirit and soul and body” (*holokleros*) appears elsewhere in the New Testament only in Acts 3:16 in describing the healing of the lame man at the temple: “the faith which is given through Jesus has given this man *perfect* health” (RSV).

God in Christ came to make us ‘whole’. This was no new thing. In the Old Testament God reveals himself as *Yahweh Mekaddishkem* – the God who sanctifies (Ex.31:13; Lev. 20:8; 21:8, 15, 23; 22:9, 16, 32; Ezek. 20:12; 37:28). Jesus, in turn, in bodily form reveals God to us (Col. 15, 19; 2:9, 10). As such, he is the revelation of the God who sanctifies.

He is also the one demonstration of a human being who in every sense was *entirely* sanctified.

He is thus both the sanctified (the truly consecrated) and the sanctifier and those who are in fellowship with him share *his* sanctification. God’s holiness is a treasure in human ‘containers’. Thus all the glory goes to God the sanctifier, not the person being sanctified (2 Cor. 4:7).

Thus the holiness to which we testify is his, not ours. It is the result of a relationship. It is the fruit of the indwelling life of Christ by his Spirit. Nazarene scholar Mildred Bangs Wynkoop writes

Holiness is the moment-by moment impartation of the life of Christ to the human heart. In Him, not us, is holiness

This treasure is in earthen vessels – “pots of clay.” In this, Wesley concurred. Our humanness is not a handicap, nor a matter for apology. Certainly it is not something to be discarded, either in this life or in the next. It is the human which is

1. the basis for fellowship
2. the means for communication
3. the arena for displaying the reflection of the glory of God.

Jesus was man, God incarnate, the *ideal* man, not the *idealised* man. In his own person he brought God and man together and showed us what man ought to be and can be by the grace of God.¹²

As Brengle put it

Holiness is a great blessing. It is the renewal of the whole person in the image of Jesus. It is the utter destruction of all hatred, envy, malice, impatience, covetousness, pride, lust, fear of man, love of ease, love of human admiration and applause, love of splendour, shame of the Cross, self-will, and the like. It makes its possessors 'meek and lowly of heart', as Jesus was, patient, kind, full of forbearance, full of pity, benevolent, and zealous in every good word and work.¹³

The Incarnation, Human Nature and Holiness

The Russian, Metropolitan Anthony, says

All holiness is God's holiness in us; it is holiness that is participation and, in a certain way, more than participation, because as we participate in what we receive from God, we become a revelation of that which transcends us. Being a limited light, we reveal the Light There is an absolute objectivity both to holiness and to the spirituality which is expressed in it. Spirituality is that of the Spirit.; didn't St. Paul tell us that it is the Holy Spirit who teaches us to say: "Abba, Father"? Doesn't he mean that it is the Holy Spirit, God Himself, who shapes in us the knowledge of God? And, furthermore, there is no other holiness than that of God; it is as the Body of Christ that we participate in holiness, in Christ, and in the Holy Spirit.¹⁴

Holiness and Humanity

By living a truly human life 'in the flesh' Jesus was, in effect, saying that human existence and human nature are the contexts in which holiness is to be expressed.

The Christian is not to live in dualistic existence. The sacred and the secular are to be one.

But is such a life possible? Given the variables and the vagaries of human nature, can a truly holy be lived on earth by anyone other than Jesus? The Wesley brothers, although calling their generation to a life of holiness, were somewhat diffident in terms of their own testimony to such a life. Charles Wesley wrote

12 Mildred Bangs Wynkoop, *A Theology of Love – The Dynamic of Wesleyanism*. Beacon Hill, Missouri, 1972, p. 86.

13 S.L.Brengle, *Helps to Holiness*, S.P. and S. p. 14

14 Metropolitan Anthony, *God and Man*, Hodder and Stoughton, 1974, p. 81

The purest saint that lives below
Doth his own sanctity disclaim,
The wisest owns I nothing know,
The holiest cries, I nothing am.

Or as John Gowans expressed it:

I've not seen many saints,
but here and there
I've stumbled on a few.
They were transparent souls.
Windows, no more,
by which your light shone through.

Their burning faith has singed me
now and then!
They often shame my faithlessness,
but when I comment on their beauty
as I spot it,
They seem surprised. They do not know
they've got it.

J. Sidlow Baxter stated:

Inwrought holiness through 'entire renewal of the mind' certainly is both restoration to moral fullness of health and an elevation to high plane impossible of attainment by merely human struggling; but instead of its being a high level from which we look *down*, conscious of an exalted superiority, it humbles us with a prostration deeper than any ever caused by the heart-breaking repentance of a prodigal returning from his wallowing in the mire. Why? Because, on that higher level of holiness through 'entire renewal of the mind', we see as never before, 'with unveiled face', the 'heavenly vision', of the ineffable, all-holiness and all-loveliness of Jesus; the very 'glory of God in the face of Jesus of Jesus Christ' (2 Cor. 4:6); the one ultimate attraction of all holy heart-longing; the solitary, absolute all-perfection in the universe; the one-and-only, all-eclipsing, ever-alluring *GOAL* which ever fills the gaze of all the truly sanctified. When once, through inwrought holiness, we have seen that exquisite Goal, we never again talk about our own holiness, much less of 'perfection!' - for the *nearer* we get to that beatific Goal, so the more do we realise how far we are from it. The more truly we may approximate to *that* perfection, the less conscious of it we are, and the more humbly conscious we are of our own *imperfection*.¹⁵

Wesley's doctrine of holiness has been misunderstood by some of his most devout followers. For him holiness was perfect love. He inscribed "God is

15 J. Sidlow Baxter, A New Call To Holiness, p. 171

love” on his coat-of-arms. His favourite book was 1 John with its call to be “made perfect in love”. He consistently defined holiness and entire sanctification in terms of “pure love – love expelling sin and governing the heart and mind of the child of God.’

This is where the later Wesleyan ‘legalists’ got it wrong. Love gave way to moralism. True holiness, which is true love, cannot drive Christians away from sinful people; it must drive them to embrace such people and share with them the Good News. True love cannot be judgmental and critical of others.

Holiness and Holy Love

A holy life is, in all its dealings, a reflection of 1 Corinthians 13. It is Christ-like. Jesus crossed the accepted boundaries and befriended those considered to be beneath contempt by the religious crowd.

‘Holiness’ people who claim much in terms of God’s holiness but display little in terms of his holy love fail to recognise sin in their own lives. They have settled for external issues as did many of the Pharisees, whilst failing to observe ‘the weightier matters’ (Matt. 23:23).

They are not bad people; they are people impaired by ‘blind spots’. They just cannot see the beam in their own eye. W. E. Sangster writes

If the critics of this doctrine have exaggerated the danger, and fastened their attention on the sad and rare calamities rather than on the blameless and lovely lives of those who have adorned the doctrine, it still remains true that the danger is there, that sin is peculiarly horrible in those who claim perfection, and that it is not to be set down simply to the common frailty of men. There is a particular *reason* for this particular phenomenon.

If a man is convinced that he is free from all sin: if, moreover, by some freak of faith he is convinced also that to doubt his freedom from sin is dishonouring to God and tantamount to disbelieving the Bible, he will necessarily be less likely to recognise the presence of sin when it rises in his soul. With his own hands he has built a wall between himself and self-knowledge. He puts a bandage around his eyes whenever he looks inwards, though when he looks outwards on others it often appears that his eyes are not only unbandaged but sharp with censoriousness.¹⁶

The answer to such distortions is to understand both that the Incarnation made possible the living of a holy life ‘in the flesh’ and that Jesus Christ, in his incarnate state, gave us an example of what it is to be holy.

But more, it is to be ‘transformed’ into the likeness of Christ (2 Cor.3:18; Rom.12:1,2).

As Charles Wesley sang,

Visit then this soul of mine
pierce the gloom of sin and grief,
fill me, Radiance divine,
scatter all my unbelief;
more and more Thyself display,
shining to the perfect day.

Holiness as Incarnational

Bonhoeffer wrote:

The antithesis between the world and the Church must be borne out in the world. That was the purpose of the incarnation. That is why Christ died among his enemies. That is the reason and the only reason why the slave must remain a slave and the Christian remain subject to the powers that be.¹⁷

Worldly Holiness

Holiness is to be lived out in the world. It is not other-worldly in the sense that it cuts us off from the world around.

Christ is the one person who was truly human. Sin is not an essential part of authentic humanness; we were made in the image of God.

He engaged fully with his society. He was criticised for so doing.

His life was not one of rules, but relationships. He showed us that true righteousness is love for God and love for people, and in these the law is fulfilled.

A cursory study of the Gospels leaves us in no doubt as to the disparity between 'Christ-likeness' and the harsh, legalistic and often joyless religion evidenced by some who profess to be 'sanctified wholly'. Calvin wrote:

Christians certainly ought to display more than a smiling face, a cheerful mood, and polite language when they practice charity Christians ought to imagine themselves in the place of the person who needs their help, and they ought to sympathise with him as though they themselves were suffering; they ought to show real mercy and humaneness and offer their assistance as readily as if it were for themselves.¹⁸

17 Dietrich Bonhoeffer, *The Cost of Discipleship*, p.239

18 Quoted by Bloesch, *ibid.* p. 54

The model for the holy life is that of Jesus. He truly put into practice that of which Calvin speaks. His life displayed some distinctive qualities:

- In the face of suffering He was moved with compassion (Matt. 9:36, etc.)
- In his relationships with the non-religious “He was a friend of publicans and sinners” (Matt. 11:19, etc.)
- In the context of such 'worldly' associations he was 'without sin' (Heb. 4:15).

Holy Humanity

By his assuming human flesh he 'sanctified' the human body as a worthy vessel for the holiness of God.

“In the days of his flesh” Christ lived a life marked by

- total obedience to the Father
- utter purity of life
 - self-denial and humility (Phil. 2:1-8)
 - a servant heart (John 13:1-15)
 - compassion for people in need – both spiritual and physical need (Matt.9:36; 14:14; 15:32; 20:34; Mk. 6:34; 8:2, etc.)
 - Peace and joy (John 14:25; 15:11)
 - A genuine capacity to befriend people, including, children, the irreligious, society's 'rejects' (Matt. 11:19; Mk. 10:14; Lk. 7:34; 18:16; 19:2f, etc.)

In other words, his was a holiness measured in terms of

- 1) its relation to God (obedience and purity)
- 2) its relation to others (compassion and service)
- 3) its relationship to one's self (peace and joy)

Holiness, as seen in Jesus, is not some vague 'spirituality', but positive goodness lived out in a human life in the context of a real world.

Frederick Coufts defined holiness in terms of the 'fruit of the Spirit' (Gal. 5:22, 23). This 'fruit' is seen by many as a 'description' of Jesus. It consists of

Love (*agape*)

Joy (*chara*)

Peace (*eirene*)

Patience (*makrothumia*)

Kindness (*chrestotes*)

Goodness (*agathosune*)

Faithfulness (*pistis*)

Meekness (*prautes*)

Self-Control (*egkrateia*)

In all of these qualities, Christ by his Spirit is the prime mover. They are fruit, not works. They are made real within the context of a relationship (John 15). He draws us to such a life, and keeps on drawing us. As Brengle put it

God loved us with a great and everlasting love and with loving-kindness He is ever drawing us away from sin to Himself. He has loved us out of our sin, and He would love us into holiness The call to holiness is the wooing of a great Lover seeking to draw His loved one into perfect love and fellowship with Himself. Holiness is love made perfect – love so filling the heart and mind and soul that sin is expelled and the great Lover is enthroned in peace and purity and power where sin had reigned.¹⁹

Holiness as Participation in God

“His divine power has granted us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, that through these you may escape the corruption that is in the world because of passion, and become partakers of the divine nature” (2 Peter 1:3,4 RSV).

These verses set forth the essence of the New Testament concept of a holy life. They speak of

1. the provisions for such a life (“*divine power.....*”)

19 S. L. Brengle, quoted in Sanctified Sanity, Alexandria, 2003, p. 102

2. the essential nature of such a life (..”*godliness..*”)
3. The objective of such a life (“..... *his own glory and excellence..*”)
4. The promises pertaining to such a life (“...*precious...promises..*”)
5. The negative feature of this life (“...*escape corruption..*”)
6. The positive feature of this life (“....*partakers of the divine nature..*”)

Such a life is one of Holy Communion – *koinonia* – a sacramental life in which the inward and spiritual grace expresses itself in the outward and visible sign of godliness in everyday living. It is a life that truly has been “baptised into Christ and put on Christ” (Gal. 3:27).

Lancelot Andrewes (1556-1629) wrote

Now to be made partakers of the Spirit, is to be made 'partakers of the divine nature'. That is this day's work. Partakers of the Spirit we are by receiving grace, which is nothing else but the work of the Holy Ghost, the Spirit of grace. Grace into the entire substance of the soul, dividing into two streams; one goes to the understanding, the gift of faith; the other to the will, the gift of charity, the very bond of affection. The tongues to teach us knowledge, the fire to kindle our affections. The state of grace is the perfection of this life, to grow from grace to grace, to profit in it. As to go still forward is the perfection of traveller, to draw still nearer and nearer to his journey's end.²⁰

Russian Orthodox scholar Michael Pomazansky says

Holiness consists not only in the absence of evil or sin; holiness is the presence of higher spiritual values, joined to purity from sin. Holiness is like the light, and the holiness of God is like the purest light. God is the 'one alone holy' by nature. He is the source of holiness for angels and men. Man can attain to holiness only in God, 'not by nature, but by participation' (St Cyril of Jerusalem).²¹

Jesus Christ, God incarnate, invites us into such a 'participation' (John 15). He has sanctified human flesh and human nature so that they may 'contain' God's holiness as a treasure in a vessel of clay (2 Cor.4:7).

In that 'participation' the fruits of holiness spring forth (Jn. 15:2; Rom. 6:21; Gal. 5:22,23; Eph. 5:9; Phil.1:11; Jas. 3:18). Brengle speaks of this 'participation' in terms of an intimate union between Christ and the believer. He wrote:

Jesus said, “I and my Father are one,” and it is his loving purpose that you and I shall be able to say that too, and say it in this present time, in the

20 A. M. Allchin, p. 21

21 Michael Pomazansky, *Orthodox Dogmatic Theology*, St Herman of Alaska Brotherhood, 1994, p. 66

face of the devil, and in holy, triumphant defiance of a frowning world, and of a shrinking flesh.

There is a union with Jesus as intimate as that of the branches and the vine, or as that of the various members of the body with the head, or as that between Jesus and the Father. This is shown by such Scriptures as that in which Jesus said, "I am the vine, ye are the branches," and in His great intercessory prayer, where He prays, "that all may be one in Us." This union is, of course, not physical, but spiritual, and can be known to the one who has entered into it by the direct witness of the Spirit; but it can be known to others only by its effects and fruits in the life.²²

Spiritual fruit is the result of this 'participation' (cf. John 15). The growth of fruit is

1. Natural
2. Gradual
3. Imperceptible
4. Observable

What are the marks of such a life?

1. It is a life in which prayer is central.
2. It is a God-conscious life
3. It is a life *committed* to the path of godliness (see 2 Peter 1:5-9)
4. It is a life lived in mystic union with Christ. Elmer Colyer wrote:

When you think of the times in your life when you are the most fully aware of the love of God, the grace of our Lord Jesus Christ and the communion of the Holy Spirit, are you not the most fully personal and fully human being God has created and redeemed you to be, though this is only a foretaste of what is to come? Is it not the case that all of Christ and all of you are fully compatible? And does not this propel you out of self-centredness into love for and relations with God and others?²³

Entire sanctification is a relationship with Christ - "all of Christ and all of you." It replaces self-centredness with love.

In such a life, a life evidencing the fruit of the Spirit, God's holiness again is "made flesh", making it possible for people of every age to say, as they observe the lives of Christ's followers, "and we beheld *his* glory full of grace and truth."

²² S.L. Brengle, Heart Talks on Holiness, p. 61

²³ Elmer Colyer, How To Read T.F.Torrance, IVP, 2001, p. 122

Metropolitan Anthony writes

...just as God became man, just as His holiness was present in the flesh in our midst, living, acting and saving, so now, through the mystery of the Incarnation, the Church participates in the eternity, in the holiness of God, and at the same time in the salvation of the world. The holiness of the Church must find its place in the world in an act of crucified love, in an active and living presence. But essentially, it is the holiness, the presence of God, that we should manifest in the world. This is our vocation. This is what we are for.²⁴

24 Metropolitan Anthony, *God and Man*, Hodder and Stoughton, London 1974, p.85f

Prostitution: Victims or Whores?

by Captain Danielle Strickland

I've been immersed recently in prostitution legislation. A year and a half ago I was neck high in a raging debate around the legalising of prostitution in Canada. Some very vocal proponents were upholding the 'rights of women' to prostitute themselves. After all – it is their body. This neo-liberal feminism (far from the classic feminism that spear-headed abolition, women voting and the rights of children around the world) suggests that prostitution isn't oppression but a profession and should be dignified with proper acceptance, education and wages – with protection of workers rights. There is a classic case of a 'co-operative brothel' operating right now (albeit illegally) in Victoria, BC on the west coast of Canada.

The problem is that the rhetoric around legalising prostitution sounds pretty good (in promised form anyway)... a society that no longer judges women or uses morality as a grid to punish those who don't adopt a pure lifestyle... billed as a liberation and a right – it makes opposing it sound like a puritanical rant against the freedom of women. You'd think the only people left opposing legalizing prostitution were a bunch of old fashioned, purist holy rollers trying to save poor lasses from the den of iniquity and the fires of hell.

The truth is that classic feminism rages on and presents from a women's right perspective, an impressive argument against legalising prostitution. Not simply theoretical in recent years they have presented a new model many governments around the world are adopting to combat violence and oppression against women through sexual slavery and prostitution. It all started in Sweden.

Gunilla Ekberg was at the helm of the new legislation that suggested (with a proper understanding of prostitution) any society that seeks to uphold the rights of women and children must stop it. On it's website at the height of the experiment Sweden had written, 'we want the world to know that in Sweden, women and children are NOT FOR SALE.' Bring it. (<http://action.web.ca/home/catw/attach/Ekberg.pdf>) This women's right perspective suggests abolition as the only proper feminist response to prostitution. **But why?** Well, it's all about understanding oppression. Let's break it down:

Who are they?

Prostituted women are almost always oppressed women. Studies the world over suggest that women who end up working by selling their bodies are desperate. 84% of prostituted women in Australia (where prostitution has been legalised for 14 years in the State of Victoria – but more on that later!) said they would do anything else if they could. They are most likely to be uneducated, from low economic backgrounds, minorities, addicted and abused. It's not exactly a poster child for women's rights. Unlike the popular media suggests prostituted persons do not consists of young sexually liberated women choosing to exercise their 'right' to sell themselves - they

are overwhelmingly poor, uneducated and neglected – suffering from abuse. (<http://womensissues.about.com/od/rapesexualassault/a/Wuornos.htm>)

What do they do?

Ekberg spells it out much clearer than I can given the readership of this article - suffice to say it's a list of things that include rape, gang rape, oral sex, vaginal tearing, beatings, bondage and death.

What are the costs?

The costs to the women themselves are astronomical. Damage to their body and their emotions, fear, addiction (70% of women develop an addiction while involved in prostitution), 80% suffer physical harm, 60% suffer sexual assault, 80% emotional abuse, 70% verbal threats, not to mention post traumatic stress disorder, death (suicide is a common death for prostituted persons), and murder. (<http://www.uri.edu/artsci/wms/hughes/mhvhealth.htm>)

The costs to society are also shocking. Violence toward all women increases with societies assumption that it's completely normal to purchase women's bodies. Marriage breakdowns, infectious diseases, police intervention, and trauma costs just to name a few. Not only that, but the problems of illegal trafficking only increase with legalisation according to several studies (Article: Impact of legalising prostitution – at www.ccatw.com).

Fourteen years ago in Australia (in Melbourne) The Salvation Army looked into the situation and decided to support the State of Victoria's new initiative to legalise prostitution. I'm pretty sure it was in an attempt (I've talked with the folks who made the decision at length) to help women involved. Although this was a heart felt decision meant to help the victims of organized crime rackets and police corruption – it was short sighted, naïve and perhaps one of the most tragic decisions in recent Australian history. I'm urging Australian's thoughtful citizens to reconsider - it's time to revisit the legislation. Speaking of which – whatever happened to The Salvation Army's resolve to actually confront wickedness... have we really become content to risk manage the darkness?

Banishing wickedness.

William Booth said 'salvationism is simply this; the banishment of wickedness from the earth.' Wow. Storm the forts of darkness – let's bring them down.

We've come a long way baby. Now, most Salvationists have joined the rest of the evangelical church in a holy huddle, hidden in fancy buildings trying to protect themselves from Dr. Evil until Super Jesus comes back to save the day. I'm not sure when that rapture stuff started to invade the church but boy was that a cunning ploy of the enemy. Let's just get the Christians on the defense – strike fear in their hearts and watch them hide. It's pathetic. Try this experiment – go find the darkest place you can think of in your area... then go and stand there. If you stand there and listen you will hear the darkness tremble... the darkness doesn't tremble at you – it trembles at the kingdom you carry. That's right... the Kingdom of God is within you – you may recognize Jesus but the enemy knows Him by name.

To carry on from my last entry I'd like to tell you a story. A lady, lovely Baptist lady who lives in the same suburb of THQ in Melbourne came to see me one day. You see, her phone number was two digits off a local brothel. Men wanting sex kept calling her house. Now my friend is a recently retired, active Christian and she was rightly disgusted by the phone calls at all hours of the day and night. She started to get angry. One day while she was praying the Lord suggested she might want to use her anger to help the women stuck in the brothel. So, because her daughter was a good friend of mine she ended up at a coffee shop near THQ with me brainstorming about what she could do to help women in a local brothel. I asked what her normal response to another neighbour might be. She said, without flinching that her normal response would be to bake some muffins, go knock on the door and tell the person she was thinking and praying for them in the hope of creating a relationship. Brainstorm session over.

The next Tuesday morning we met to pray, muffins ready. That remarkable and yet completely normal day was heaven on earth. My lovely Baptist retired friend walked up the street, knocked on the door of her local brothel and thrust some very delicious home made baked goods into the managers face – asking to meet the women. A completely befuddled Asian man opened the door wider and called out to some women in a back room... soon, the whole brothel was full of women chatting over tea and muffins... if it wasn't for skimpy lingerie you'd swear you were at a home-league!

Now it's a weekly meet and greet. The brothel folk call my friend the 'little cake lady' and she's met 29 women so far, all foreign women working for some income to send home (she's keeping track). The manager has even come to her local church once for a visit. Her obedience did more than impact the brothel that day - it shamed me. It shamed me as a member of The Salvation Army. It shamed me even more that fourteen years ago my own people decided to support legislation that made brothels legal in an effort to get women in the 'light' but then we just left them there. No exit programs, no visitation, no chaplaincy, no employment training – not even one lousy little muffin!

We've got to get more friends in low places. So, another member of my THQ department and I got the local brothel list and starting knocking on doors in the neighbourhood. Every week we go now. The doors are wide open. Actually, as we stand outside knocking... if you listen really carefully, you can hear the darkness tremble. Bring it on.

Gunilla rocks.

Gunilla Ekberg the Swedish social reformer who introduced brand new legislation into the country that has upheld the rights of women and virtually eliminated the need for prostitution suggests that two things are necessary to change nations. Nation changers pay attention:

- 1. Imagine a better world.** You can't do what you can't imagine. Every good athlete knows this. Apparently every good social reformer does as well. Mohammad Yunis, founder of Grameen Bank and Nobel

Peace Price winner echoes the sentiment in his acceptance speech (check it out on you tube). He believes his great-grand children will have to see extreme poverty documented in a museum... kind of the like the time I went to Atlanta and read about slavery in America or the Holocaust Museum in Israel. It will be hard to believe history. Wilberforce did the same thing with slavery... not just change the law but changed civilization's acceptance of the practise. That's what all the early Salvationists fight songs were about I think. They were about seeing the world another way. It was about a 'prophetic imagination'. Bruggeman has some classic theological things to say about imagining a better world (a classic book – please read). I wonder when we stopped imagining. When did cynicism break the heart of the dreamers in the Army? I want it back. I'm sick of agreeing with the world. I may be naïve, idealistic and run the risk of being mocked openly (instead of quietly) but I'll be a dreamer... I'll run the risk of being a fanatic... if it means God's Kingdom come than I'll lose my mind and let my heart lead me – right through the darkness and into the Kingdom of God. Release the visions again!

- 2. Understand oppression.** That was the idea of the first blog on prostitution. If we really understand prostitution – who they are, what they do and the consequences of it – it's not that hard to fight against. In fact, it would be ludicrous not too. The down side of this point (and perhaps why it's not often practised) is it takes work and it gets you dirty. In order to understand oppression you have to get close. You have to get filthy. There is no way to understand oppression from the safety of a boardroom (even in a uniform)– you've got to smell the stuff. You remember the scene in *Amazing Grace* (the movie on Wilberforce) where the rich folk are taking a nice cruise and start to smell a nasty odor? Turns out it's Wilberforce on a slave ship and he tells them to stop covering their noises... breath in the smell of death he says... if you are going to support it you really ought to understand what it is. How much of the enemy's work is done in secret? How much of prostitution is media slick covering the truth of the realities of violence and oppression against women? How many closed brothel doors have we even bothered to knock on in the desperate hopes perhaps of believing the lie so as not to have to uncover the truth and deal with the dirty consequences?

Turns out changing a nation isn't so easy after all. Wanted: crazy fanatics who dream of a better world, willing to get dirty and broken, with friends in low places.

Communities against Trafficking – A practical guide to ending sexual slavery in your community

by theccat.com

Introduction

This document is an attempt to encourage people to engage in a rising evil in our communities and to show that success can be made through communities working together on a common issue.

It is not meant to be comprehensive but rather seen as a work in progress that can be modified and changed to fit a changing scenario and different communities.

There is no copyright, and you are free to use and change as you wish. We only hope that by its distribution, that piece by piece, our country can turn the tide from High profit, low risk, to Low profit, High risk and therefore combat the slavery of people in our country.

Best wishes

Theccat.com

Sex-trafficking

What is Sex-Trafficking?

Trafficking is the movement of people by means of force, deception or fraud to a destination for the purposes of exploitation. Sexual trafficking is where this exploitation takes the form of forced and unpaid sexual servitude.

“Trafficking in human beings” shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs.

Article 3 of the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, Supplementing the United Nations Convention Against Transnational Organised Crime (Palermo Protocol)

Where Does Sex-Trafficking Happen?

One myth that has been exploded in recent years is that slavery is a thing of the past. An equally fraudulent perception is that modern-day slavery is an evil confined to the developing world. This is not true. Slavery is an endemic problem in even the most affluent western societies. Britain is no exception to

this. In fact, it is one of the major destinations for victims of trafficking. A large percentage of those trafficked into the UK are done so to be enslaved in the sex-industry.

Nor is this abhorrent crime found only in the red-light districts of major UK Cities. Sex-Trafficking occurs in cities, towns and even rural areas of Britain. It is most likely occurring in your community as we speak.

How Does Sex Trafficking Affect Me?

The existence of sex-trafficking in our communities relies on our ignorance and silence. We all have a responsibility to educate ourselves about the extent of sex-trafficking in our communities, to speak out against this abhorrent crime and take action to stop it from continuing.

Like it or not, some of us are also implicated in creating the demand for the sex-trafficking. With the growing social acceptability and tolerance of men visiting brothels, a booming market for the commercial sex industry has provided traffickers with the financial incentive to enslave young women. This is not acceptable and we must end the demand for sexual exploitation in our towns, cities and villages.

Statistics

- Human trafficking is the second largest source of income for organised crime, exceeded only by arms and drugs trafficking

U.N. office on drugs and crime

- In 2003 it was estimated that there were 4000 victims of trafficking for prostitution in the UK.
- Ten years ago 85% of women in brothels were UK citizens. Now 85% are from outside the UK.

Home Office

- In the United Kingdom, according to a leading NGO, brothel keepers and traffickers force some victims to pay debts that could range as high as 20,000-40,000 pounds (\$39,000-\$78,000).
- The majority of victims are women trafficked internationally to the U.K. for sexual exploitation

U.S. State Department Trafficking in Persons Report 07

- The majority of trafficked victims are arguably come from the poorest countries and poorest strata of the national population.

A global alliance against forced labor, International Labour Organisation, 2005

- One in ten British men admit to paying for sex
'Who pays for sex? An analysis of the increasing prevalence of female commercial sex contacts among men in Britain' Sexually Transmitted Infections 2005;81:467-47 (2005)

Community Response: Practical Steps to Fight Sex-Trafficking

Form a small research group

The first thing to do is to liaise with like-minded members of your community who are concerned about sex-trafficking. These people could be people with specific professional skills which could prove useful (e.g. estate agents, lawyers, community workers) or others with a strong commitment to the welfare of vulnerable people—everyone can play a part. Make sure, however, that this is a reliable grouping. At this stage it is best to keep a low-profile. Once you have completed your research and contacted the relevant agencies, you can take your findings to the public.

Telephone campaign

Methodology outline, collation and analysis

Stage 1 - Finding and recording telephone numbers of off-street locations

An important task to start with is to create a database of the off-street locations which could potentially be selling sex in your locality. Brothels usually operate under the guise of 'massage parlours', 'saunas', 'escort agencies' and 'lap-dancing' clubs. Look for these.

In order to create such a database, it is important to firstly decide upon the parameters of your enquiry:

- Do you want to investigate the whole of your community or just a part of it? (e.g. whole town or just a specific area)
- Which categories of establishments do you want to investigate? Just Flats/Parlours/Saunas, or also Lap-Dancing Clubs (info on lap-dancing at www.eaves4women.co.uk/Lilith_Project/Research/Research.php), Chat Lines, Escort Agencies?
- Timeframe - How many telephone-mapping sessions will be conducted? When? Over what period of time? How long will each session last?
- How many volunteers in total/ at each session?
- Who will coordinate sessions/ recording info/ analysis?

Next, obtain the names, telephone numbers of the establishments. Also, you should note if any of the advertisements state the ethnicity of the women working there. To ensure that you obtain an exhaustive list, make sure to pursue a number of avenues:

- Local newspapers often run private advertisements in the 'adult section' of their back pages.
- Cards displayed in newsagent and other shop windows
- Calling cards displayed in telephone boxes
- Online sex guides such as PunterNet and McCoys

- Other Sex Sites on the internet (see references at the end of the Poppy Project's 'Sex in the City: Mapping Commercial Sex Across London' Report, 2006)

Make sure to record the details collected thoroughly:

- Store information systematically in a simple database
- Cross reference to eliminate repeated numbers and to ensure sites are located in Croydon
- Confirm any addresses found (using online database e.g. www.yell.com)
- Narrow down location of agencies (using online database e.g. www.bt.com)

Stage 2 – Planning and preparing the phone sessions

Firstly, your group will need to decide what information is needed. Following this decision, you will need to think about what questions you will need to ask ensure you obtain this information. In particular, you may wish to know in particular:

- Whether the establishment is selling sexual services
- The number of women working in the establishment
- The nationalities and/or ethnicities of the women working there
- The cost of sexual services
- The services being offered
- The address of the establishment

Also consider whether it might be prudent to ask additional, incidental questions, in order to sound like a 'normal punter and not arouse suspicion

You may also wish to familiarize yourself with the terminology and 'lingo' surrounding the commercial sex industry. Punternet has a useful "Beginners' Guide to Saunas" <http://www.punternet.com/>

Next:

- Design a question prompt sheet to be used for the calls and a questionnaire form to be filled in by each volunteer.
- Divide up the numbers of establishments between volunteers for phoning. Ensure every entry in the database is called at least three times. Preferably, different volunteers would make each individual phone call. Additionally, try and avoid making these calls too close together as to avoid suspicion
- It is important that you decide upon the location from which the calls will be made. It is equally important that the person you are ringing cannot hear any other volunteers making calls to other establishments in the background, so try, if possible to isolate volunteers.
- Also, it is very important to think about the number you will ring from. You will need to make sure that the number you are ringing from is untraceable. Ideally, it would be best to obtain 'pay as you go' mobile

phones, which you do not need to register, to make the calls. Alternatively, make sure you use the anonymous '141' prefix if calling from a landline.

- Make sure to plan thoroughly, setting times and dates for interviews.
- Also important is a training session for the volunteers

Stage 3 – Phone sessions

Conduct interviews as planned

Stage 4 – Debriefing

After the interviews are completed, the coordinator(s) should conduct debriefing interviews with the volunteers who made the calls. This is in order to go through the information found and also to record any other information or impressions (e.g. the tone of the establishment or the way women were being marketed) that were not recorded on the interview forms.

Stage 5 – Data Analysis and Conclusions

- Enter the data you have collected from the interview forms and the volunteer debriefing sessions into a database
- Calculate the range of number of women per flat
 - POPPY's method when an exact number was not found/ provided was to use a 'low' and a 'high' estimate, calculated as follows:
 - 'low' estimate = 1 woman per flat or, where the info was 'more than x women', x was used
 - 'high' estimate = 7 women per flat where the number is unknown, or if the info is 'more than x women', x is rounded up to the closest multiple of 7 (7 chosen because number of days in the week – mappers were often told that different women worked at certain locations every day)
- Calculate the range of number of women in total.
- Calculate number of nationalities/ ethnicities, percentages, British: non British ratio
- 'Map' where establishments are in your area and see if there is any particular concentration of establishments in particular location(s).
- Collate findings.
- Draw conclusions.

Advocacy: Sharing your findings

It is wise to not take your findings to the public before you contact and establish a dialogue with the relevant law enforcement and government organizations. You will need the police and local government on your side and it is not productive to embarrass them and alienate them from your campaign. The police are often ignorant to the extent and degree of trafficking that your research will uncover and it would be advisable for allow them time to process

your evidence and sort out their response. The same applies to local politicians and the local council.

- Share your results with the police. They may choose to use your findings as an information source for the ongoing police operation against sex-trafficking (Pentameter 2)
- Share your results with the local council. This may change their approach to the licensing and/or tolerance of 'massage parlours' and the like.
- Share your results with your MP(s). They will have considerable political sway in both your local area and in the national government.
- Establish who owns the properties which are playing host to sex-trafficking and inform them of the activities occurring on their premises. This can be established by searching the Land Registry (<http://www.landreg.gov.uk/>)
- Contact local faith groups and present them with your findings. They will be very receptive to your research and are a great force in the community to have on side. Local Interfaith, Churches Together and other groups are great places to start with this.

Reflection process: synthesize responses and set your strategy

Once you have completed your research and presented it to the appropriate agencies, it is worth taking some time to reflect upon your situation. If any further action is required, it is essential that you contemplate whether it is possible for the campaign to continue, and if so, what form it can take.

In order to do this, we suggest asking a number of questions:

- Have you achieved what you set out to achieve?
- Does your Research show any possible problem of sex-trafficking in your area? If not, further community action may prove unnecessary.
- Is there a shortfall in policing that you could help with? For example, could you help the police with further research if they have little intelligence on the problem?
- Is the council dealing with the problem? If not, is there a similar research role you could play for them? Or could you play a role in pressurizing the council to take action?
- Is the local press' advertising policy linked to trafficking? If so, could you launch a campaign to pressure local newspapers into removing these adverts?
- Is there any awareness of sex-trafficking in your area? Could you be involved in educating the public about this abhorrent crime? Could you play a role in reducing demand through education?

At this point you will probably face two options.

If you have achieved what you have set out to do, there is no discernable problem with trafficking or, if the relevant agencies are on top of the problems and there is no clear role for you to take, you may choose to conclude your campaign.

Alternatively, you may find there are serious shortfalls in the response to sex-trafficking and/or a lack of awareness or concern amongst the public. You may decide that there is an important role to play.

If so, then you can start to set a strategy of involvement. It is important here to again consider some questions, this time of a more practical nature:

- How will our project be funded? Resources and events all cost money—think about how you could finance this.
- Would it be worthwhile registering as a charity, or remain as a community campaign group?

When considering both of these questions, it is strongly recommended that you contact your local 'community action' group. These groups are affiliate members of the National Association for Voluntary and Community Action (NAVCA), who provide information, advice, networking and learning opportunities, support and development services for voluntary and community organizations.

It is also important when formulating strategy to consider the sustainability of your campaign. Base all plans and the size of the campaign on the number of people and their skill level. There will be no point planning a huge campaign of lobbying the council if you do not have the time or people to do this effectively. If you plan your campaign according to the skills and available time of the team you will ensure that the campaign can keep on going quite organically. This can be reviewed and perhaps extended when you garner more community support.

Please also remember the importance of anonymity and safety when deciding on strategy. It is important that, whatever you decide, the membership of your organization is not made public. For more information, see the 'Important Safety Considerations' section below.

Taking the campaign to the Public

Publicizing your research is a very important part of any community response to trafficking. Educating and engaging the public will give you the community support you will need to pressurise the local council and police to put an end to sex-trafficking.

- The most important initial step of this is to hold awareness raising event. Create presentations to give at a variety of settings to share your research.
- Take the campaign into schools. Give assemblies to young people educating them of the problem and encouraging them to get involved— young supporters can be a real asset.
- Create a range of print materials (Posters, Fliers, Badges, T-Shirts) to distribute at events to publicize and educate people. Alternatively, if you do not have the means to create such resources, contact STOP

THE TRAFFIK who can provide you with some general anti-trafficking materials.

- Hold a free screening of a film related to issues of sex-trafficking or slavery (both past and present), followed by a talk on sex-trafficking in your locality. *Amazing Grace* is a great film chronicling the Abolishment of the transatlantic slave trade, and is suitable for a family audience. Alternatively, *Lilja 4-ever* is a more brutal and harrowing fictional exploration of sexual-trafficking in the modern world. This is a very moving work but suitable only for an adult audience. Ensure to make available fliers, posters and other resources at any screening.
- Create a website that hosts information on your organization, a summary of your research, ways for people to get involved, details of events and contact information
- Create a profile on an online 'social networking site' such as Facebook, MySpace or Bebo. This will help you to engage with and reach out to a wider audience, as well summarize your campaign and research, publicize events and get people involved.
- Invite local media to report on your findings—local newspapers, radio and television services are a great vehicle for raising awareness.
- Also make sure to write in to the 'letters' sections of papers. This will ensure that your research finds a voice in the public arena.
- Make contact with local NGOs, human-rights and social-justice groups. These networks of people already active in campaigning are really useful people to have on-side. Examples include Amnesty International groups, local United Nations Association Groups and many others.
- Remain in contact with local faith groups. Follow them up about the research you have presented them, and ask for their assistance in mobilizing support. They are likely to be very accommodating and can really help spread awareness amongst their ranks, as well as lend practical support to your campaign
- Also contact community groups. They will be equally helpful for spreading the message and garnering support.
- Think again about funding. Welcome donations and appeal to local businesses and government bodies. Also find out about local grant-making bodies in your area and appeal to them for support. For instance, CCAT successfully won £100,000 from the Wates Foundation, a funder of voluntary work in the London region. Contact you local Voluntary Action Council (VAC) or Voluntary Sector Consortium (VSC) and apply for a grant.
- Join an anti-trafficking coalition campaign, such as STOP THE TRAFFIK. Joining STOP THE TRAFFIK will give you practical ideas, support and put you in contact with a range of agencies working in anti-trafficking.

N.B. Remember that when going public keep the names of the co-ordinating team private and maintain your anonymity (see 'important considerations', below)

Action

Once you have spread awareness of your research and the trafficking situation in your community, you will hopefully have secured a number of active supporters. At this stage you may consider taking some practical action to ensure that your campaign does not come to an end; that your findings lead to change

- Start a letter-writing campaign. Create a template letter for people to send to the local press asking them to remove 'private ads' from their back-pages.
- Conduct a demonstration outside the office of local newspapers, and the local council. Make available resources and information for passers-by.
- This letter writing campaign can be extended to lobbying the police and local council to take a tougher line on off-street commercial sex sites
- A Petition can be designed, circulated and presented to the local press, police and council
- Correspond with the local press about the possibility of running a 'name and shame' campaign in which punters frequenting the brothels on your records are photographed entering and leaving the brothel to be published. This will serve as a strong deterrent to potential buyers of sex in your community and curb demand for the trafficking of women for sexual exploitation
- Make use of the resources provided by the awareness-raising campaign group 'The Truth Isn't Sexy'. They distribute beer mats that look like typical calling cards on one side but on the other expose the trafficking and brutal exploitation that is the reality of the sex industry. You can provide these to pubs and clubs in order that they reach potential clients of brothels and hopefully reduce demand.
- Put on a stunt. Come up with an imaginative action that will really help capture the public's attention as well as help attract press coverage. Political Theatre can be a great way of supporting the campaign. If you need any inspiration, why not have a look at the actions of STOP THE TRAFFIK supporters: <http://www.stopthetraffik.org/help/yourideas.aspx>

Important Safety Considerations

It is of paramount importance to remain anonymous in your research. Serious organized criminals are behind sex trafficking operations and they will not take kindly to you interfering in their business. It is important to remember that these are violent people who have no respect for the human rights of their victims, or anyone else who may disrupt their money-making enterprises.

- Keep the names and details of the coordinating and research teams completely anonymous.
- Make sure when calling these establishment that you are untraceable (see above).
- If you feel in the course of your research you are straying into dangerous territory desist.
- When speaking to the press, ensure that all quotes and spokespersons remain anonymous.

- Do not directly challenge any establishment suspected of sex-trafficking: leave all confrontation to the police.

It is also important to consider the safety, rights and wishes of the women working in the brothels when deciding upon any action.

Croydon Community against Trafficking: The Plan in Action

The Croydon Community against Trafficking (CCAT) is the first organization of its kind, whose history of success and struggle illustrate the impact community action can have.

Following the publication of the Poppy Project's report, 'Sex in the City: Mapping Commercial Sex across London' in 2004, citizens in Croydon were shocked to learn that Croydon had the 3rd largest sex industry in London. Knowing that an estimated 87% of women working in brothels are foreign-nationals and are likely to be victims of trafficking, community members deduced that it was extremely probable that Croydon was implicated in playing host to modern-day slavery.

From this knowledge came a strong desire to take action—to send a message that sex-trafficking will not be tolerated by the people of Croydon.

Initially, a research team of individuals was formed and embarked upon a fact-finding task. The team started cataloguing the 'saunas', 'massage parlours' and 'escort services' of Croydon, drawing information from private advertisements in newspapers, newsagents and the internet. The nature of these establishments was then explored through a telephone research campaign, in which male members of the community posed as punters.

The findings were astonishing. Of the 100 working establishments probed, 100% offered sexual services in return for cash. 65 of these brothels were selling-sex everyday of the week. From the research, CCAT offered the conservative estimate that, at any one time, 50 women were working in off-street sites in Croydon. Nor was this a stagnant or declining phenomenon; CCAT found that 35 new brothels opened between February and October 2006.

Most importantly, it was found that 84% of the women working in the off-street sites were from overseas. This fact alone makes it highly likely that trafficking was occurring. More evidence that sex-trafficking is as endemic to Croydon as to the rest of the country followed. For one, the decline in the price of sexual services during the period in which the research was conducted (reaching as low as £30 in some cases), as well as the variety of depraved services being offered, suggested to researchers that the women in these establishments were not in the sex-industry by choice, and were not in control of their bodies. Furthermore, members of locally based sexual-health outreach NGO suspected that up to 99% of the women in brothels they encountered had been trafficked into the sex-industry. The Poppy Project also told researchers

that they had provided accommodation and support for 3 victims of sex-trafficking who were enslaved in Croydon's brothels.

From this rich base of research, the decision was made to take this information to the relevant law enforcement and government agencies in Croydon. A dialogue was established with the police and local council, which has led to a number of progressive achievements (see below).

CCAT have also illustrated how successfully the wider community's energy can be mobilized in the campaign to end the abhorrent crime of sex-trafficking. Through a series of awareness raising events—including school assemblies, free film screenings, poster and flier distribution and press coverage—the original research team has evolved into a wide coalition of faith groups, community groups and other concerned citizens. This support has not been passive. On the contrary, Croydon citizens have been actively involved in letter-writing campaigns, public stunts, the lobbying of local government, press and police as well as other public displays of support. This backing has been crucial in putting pressure on those in a position to end sex-slavery in Croydon to take action, and was the key force behind the campaigns success in instigating change.

Awareness rising in Croydon has not been solely about garnering support, however. The role education plays in tackling the demand for prostitution is of equal importance. CCAT realized that the role men play in providing the incentive for traffickers to enslave young women is at the heart of the problem. In engaging with and educating men as to the brutal exploitation involved in the sex industry, CCAT has hoped to reduce the economy for slavery in Croydon.

Achievements of the CCAT

The strength of the research conducted by CCAT, as well the momentum it has gained from extensive and energetic community support, has led to a number of achievements:

The Community

- CCAT prides itself on the groundswell of community support it has experienced. CCAT now has a whopping 2,250 signed-up members, including both individuals and organizations.
- The membership has been extremely active in spreading awareness, lobbying the press, police and council and educating the public. This pressure has led to the relevant agencies in Croydon taking effective steps against sex-trafficking.

The Police

- The police were so impressed with the thoroughness of the research conducted that they asked to make use of the information for their 'Pentameter 2' operation—a massive police operation to rescue and protect victims of trafficking.
- Before the CCAT was launched, there was one police officer in charge of anti-trafficking action in the whole of south London. This officer was

only able to spend half-a-day per week concentrating on this role. In placing the once invisible blight of trafficking on the political and policing agenda in Croydon, CCAT have led to the metropolitan police extending their anti-trafficking provision in Croydon. There is now an officer responsible for anti-trafficking operations in Croydon alone.

- There has also been a sub-committee of the Police Action Group (PAG) established to work on anti-trafficking operations: The Community Facility Sexual Crimes Sub-Committee. Members of CCAT hold seats on this sub-committee, which will ensure that people-trafficking remains a permanent and unavoidable concern for policing in the area.

The Council

- The dialogue established with the local council has led to some concrete improvements in their policy towards sex-trafficking. The licensing department, responsible for issuing permits to massage parlours, agreed to cross check their records of licensed premises with CCAT's list of establishments offering sexual services. This found that one premises on CCAT's list was licensed by the local council. Following this CCAT asked for the local council to look at closing down the unlicensed establishments offering sexual services uncovered by CCAT's research team. Steve O'Connell, deputy leader of the council, instructed licensing officers to investigate newspaper adverts for 'massage parlours' and other services and see if they are licensed, and to take appropriate action if they are not.

The Local Press

- The Croydon Guardian, one of Croydon's major local newspapers, has met with CCAT and has agreed to look into what they can do to tackle the phenomenon of sex-trafficking; specifically in its links to private advertisements. The newspaper has agreed to investigate the nature of the establishments advertised, and to take appropriate action where it is clear that services are of an illegal nature. It has also launched an ongoing press campaign exposing the abhorrent crime of people-trafficking, as well as reporting on the CCAT campaign. This is an ongoing campaign, and CCAT is continuing to put pressure on the local papers to end the advertisement of such services altogether.

Local MPS

- CCAT has won support from local MP Andrew Pelling, who has been very vocal in his admiration for the research and campaigning conducted. Not only this, he was also sufficiently affected to get involved on a practical level by writing to local newspapers to express his concern over their advertising policies. He has even raised the work of CCAT in a parliamentary debate.

Funding

- CCAT has been so successful that it has received £100,000 in funding, which helps the campaign against sex-trafficking to expand and continue.

National Organizations

- The campaign has been welcomed by professionals working to combat trafficking in the UK. The rich data collected has been made use of by a number of high-profile human rights, women's rights and child protection agencies, including the Joint Committee on Human Rights (JCHR).

CCAT serves as an inspirational example for all of us. Their successes and spirit show all of us that when citizens take a stand against injustice suffered on their doorsteps, change happens.

Useful Websites

DirectGov (local council listings)

<http://local.direct.gov.uk/mycouncil>

The Newspaper Society (local newspaper listings)

<http://www.newspapersoc.org.uk>

The UK Police Service (list of UK Police forces)

<http://www.police.uk/forces.htm>

UK Land Registry (details of who owns property)

<http://www.landreg.gov.uk/>

Amnesty International (Find a Local Group)

<http://www.amnesty.org.uk/listgroups.asp>

The Poppy Project (Provides accommodation and support for victims of trafficking)

http://www.eaves4women.co.uk/POPPY_Project/POPPY_Project.php

Mainliners (Provides sexual-health support to those working in the sex industry)

<http://www.mailiners.com>

Churches Together in England

<http://www.churches-together.net/>

List of the UK's local inter-faith groups

<http://www.interfaith.co.uk/localgroups.htm>

Yell (Online Address Database)

<http://www.yell.com>

BT (Telephone Directory)

<http://www.bt.com>

The Croydon Community against Trafficking

<http://www.theccat.com/>

Stop The Traffik (global anti-trafficking campaign)

<http://www.stophetraffik.org>

The Truth Isn't Sexy (awareness raising project)

<http://www.thetruthisntsexy.com>

The Salvation Army (run an anti-trafficking campaign)

<http://www.salvationarmy.org.uk>

Amazing Grace Film Website

<http://www.amazinggracemovie.com/>

Lilja 4-ever film website

<http://www.imdb.com/title/tt0300140/>

National Association for Voluntary and Community Action (NAVCA) Website

<http://www.navca.org.uk/>

London Voluntary Service Council

<http://www.actionlink.org.uk/>

The Wates Foundation Website

<http://www.watesfoundation.org.uk/index.html>

Further Reading

- Poppy Project 'Sex in the City: Mapping Commercial Sex across London', 2004
(http://www.eaves4women.co.uk/POPPY_Project/Documents/Recent_Reports/Sex%20in%20the%20City.pdf)
- Child Exploitation and Online Protection (CEOP) 'A Scoping Project on Child-Trafficking in the UK', 2007
(<http://www.ceop.gov.uk/pdfs/Child%20Trafficking%20Report%20June%202007.pdf>)
- United Nations Office on Drugs and Crime (UNODC) 'Trafficking in Persons: Global Patterns' 2006
(<http://www.unodc.org/documents/human-trafficking/HT-globalpatterns-en.pdf>)

More Information on CCAT

Terms of Reference – CCAT

1. Steering Group

1.1 The steering group shall consist of one person from each sub-group, a representative of the Salvation Army during the period of partnership, and the officers specified below. In addition the steering group may second anyone it chooses to invite, for a single meeting or a period of time. Normally the group would consist of approximately 10 members. It would normally include the representative who attends Partnership Action Group meetings. The CCAT Co-ordinator should attend most meetings of the steering group. Others may be invited to attend all or part of any meeting as and when appropriate.

1.2 Officers on the steering group should include a chairperson, secretary, budget control officer, and the line manager of the CCAT co-ordinator. Steering group members may decide their own roles and may hold more than one position if appropriate.

1.3 Steering group meetings should be held monthly, with additional ad hoc meetings as appropriate.

1.4 Quorum necessary for the steering group shall be 4 members, to include 2 officers and 2 sub-group representatives.

1.5 The chairperson and a delegated officer in his/her absence shall have delegated authority to make decisions on behalf of CCAT.

1.6 Minutes of all steering group meetings shall be circulated promptly to all members of sub-groups, and the CCAT co-ordinator.

2 Sub-groups

2.1 Sub-groups may be set up by the steering group as appropriate. Each group will report to the steering group as requested. A representative of each group shall attend steering groups meetings.

2.2 Anyone may attend and contribute to sub-groups. Individuals may join more than one sub-group.

2.3 Sub-groups meet as decided by their members as necessary for their work to be carried out.

2.4 Sub groups should record their meetings in the form of "action notes".

3 CCAT co-ordinator.

3.1 The co-ordinator is an employee, working to the steering group.

3.2 He/she will report directly to a line manager who is a member of the Salvation Army and sits on the steering group.

3.3 The co-ordinator has direct access to the chairperson, or a person delegated in the chairperson's absence to take decisions on behalf of CCAT.

3.4 The co-ordinator may attend and work with any sub-group meetings by arrangement, but need take instruction only from the steering group as above.

4 Whole group meetings.

4.1 Every six months meetings open to all involved with CCAT and the general public will be held. The chairperson shall attend to report on the activity of the group. The meetings should include reports, discussion, and opportunity for socializing.

5 Involvement of other groups and organizations.

5.1 CCAT welcomes the involvement of community, faith, and campaigning organisations.

5.2 Representatives and members of such groups will not automatically be part of the steering group. They will be welcomed into sub-groups, and their presence available for secondment onto the steering group as appropriate.

6 Changes to terms of reference.

6.1 Changes to CCAT terms of reference may be made by the steering group after discussion with subgroups.

Outline of CCAT structure

Steering Group (SG)

Composition:

- Chairperson,
- secretary,
- budget control officer,
- Line manager of the CCAT co-ordinator.
- One person from each sub-group,
- A representative of the Salvation Army during the period of partnership

Steering group members may decide their own roles and may hold more than one position if appropriate.

In addition the steering group may second anyone it chooses to invite, for a single meeting or a period of time. Normally the group would consist of approximately 10 members. It would normally include the representative who attends Partnership Action Group meetings. The CCAT Co-ordinator should attend most meetings of the steering group.

Function:

- Direct strategy.
- Report to members and funding organisations.
- Recruit and support and staff.
- Allocate, control and report on financial matters. (Accounting and auditing to be carried out by Salvation Army.)
- Set up and direct any sub-groups.

Employee

(To include some or all of the following)

- Works to CCAT steering group, through an officer of the Salvation Army.
- Working with, and supporting, the Steering Group
- Arranging networking events\conferences
- Liaison connecting point between public and CCAT. (chairperson main public face.?)

- Developing the programme, including necessary administration, data, and information systems, and management strategies.
- Ensuring the effective implementation of monitoring, evaluation and administrative systems that will support the programme. Prepares reports as required.
- Some outreach presentations at conferences, schools, and workplaces. (In addition to group members, who should do most of this)
- Developing/ strengthening partnerships and networking with key contacts, local and national agencies working to eliminate sex trafficking.
- Keeping up to date with trafficking issues; locally, nationally and internationally.
- Reviewing relevant research, surveys and other available information.
- Carrying out and collating local CCAT research alongside group members.
- May generate articles, papers, and reports on sex trafficking.
- Being pro-active in fundraising, in particular funding applications.

Sub-Groups

Main purpose: to engage the local community to become involved in the issue.

Group functions will change, and groups may be created and end according to circumstances. People may take part in more than one group. Ideas from groups go to steering group, and steering group advises and reports back to groups.

As of 2007 the following groups seem desirable:

Fund-raising

- Investigate funding possibilities.
- Apply to trusts etc with employee.
- Look at selling adverts on website.

Communications

- Updating website
- Develop possible newsletter
- Look at internal group communication.
- PR? Look at this function.

Campaigning – (new-members group part of this.)

- Public awareness
- Education – particularly punters and young people.
- Events
- Lobbying
- Networking
- Engaging others in letter-writing and all campaigns.
- Network with other groups/organisations, with employee.

New members sub group – or 1 person.

- Works out of Campaigning group.
- Follows up enquiries received from public who wish to get involved.
- Matches individuals with sub-groups and voluntary tasks as appropriate.

Research

- Organise and carry out ongoing research at local level.
- Develop proposals for action research and data-collection.
- Considers dissemination/promotion of results and data.
- Develop awareness of other research and communicate it as appropriate.

Care

- Ensures constant available emergency care for any rescued victims.
- Liaises with police as necessary.
- Looks for ways to reach victims in Croydon e.g by developing 24 hr helpline.
- Networks with other groups providing care.

STEERING GROUP (10 members – 5 general + 5 group leaders)
 Chairman, secretary, SA rep for partnership, PAG rep, line manager for employee, group leaders.
 Quorum - ? 4 general + 2 group officers. Monthly meetings + ad hoc as needed

- Direct strategy.
- Report to members and funding organisations.
- Recruit and support staff.
- Allocate, control and report on financial matters. Set up and direct any sub-groups.

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EMPLOYEE
 Arranging networking events/conferences
 Liaison connecting point between public and CCAT. (**chairperson main public face.?**)
 Developing the programme, including necessary administration, data, and information systems, and management strategies.
 Ensuring the effective implementation of monitoring, evaluation and administrative systems that will support the programme. Prepares reports. Some outreach presentations at conferences, schools, and workplaces. (In addition to group members, who should do most of this.)
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 Being pro-active in fundraising, in particular funding applications.

CARE
 Ensures constant available emergency care for any rescued victims. Liaises with police as necessary. Looks for ways to reach victims in Croydon e.g by developing 24 hr helpline. Networks with other groups providing care.

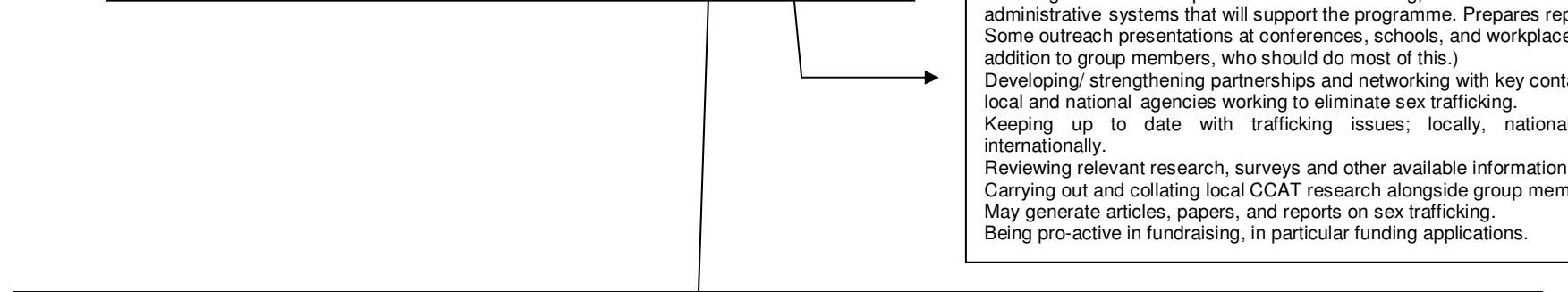
CAMPAIGN
 Public awareness, web etc
 Education – particularly punters and young people.
 Events
 Lobbying
 Networking
 Engaging others in letter-writing and all campaigns.
Network with other groups/ organisations, with employee.

COMMUNICATIONS & PR
 Updating website
 Possible newsletter
 Look at internal group communication.
PR? Look at this function.

RESEARCH
 Organise and carry out ongoing research at local level.
 Develop proposals for action research and data-collection.
 Considers dissemination\ promotion of results and data.
Develop awareness of other research and communicate it as appropriate.

FUND RAISING
 Investigate funding possibilities.
 Apply to trusts etc with employee.
 Look at selling adverts on website

NEW MEMBERS
 Works out of Campaigning group.
 Follows up enquiries received from public who wish to get involved.
Matches individuals with sub-groups and voluntary tasks as appropriate



The Fulness of Time by Commissioner Wesley Harris

THE GREEKS had two words for time. *Chronos* indicated chronological time, time seen as linear or sequential with one minute worth the same as the next. By the measure of this word the ticking of the clock would set the rhythm of our lives. But the other Greek word was *kairos* meaning a time of great significance or 'quality time'.

It is *kairos* we have in mind when we ask the question, 'Did you have a good time?' Many of us might recall moments almost more precious than years - like when we held our first child in our arms for example - not any old moment but something special and unforgettable.

The 'fulness of time can be something very personal but there are also *kairos* moments in history when the fate of millions has been in the balance. In *The Struggle for Europe* Chester Wilmot tells of the tense moments on Sunday night, June 4th, 1944, the eve of the invasion of Europe. With a sky badly overcast, poor visibility and a heavy swell out at sea, experts predicted deterioration of the weather. Postpone or proceed - that was question. Postponement meant large scale disorganization, loss of security and shattering of morale keyed up to fighting pitch. On the other hand, invasion in adverse conditions might mean irretrievable failure and slaughter on strongly defended beaches.

The final decision was left until 4:15 on Monday morning. The latest weather reports were received, then all eyes turned to General Eisenhower sitting at the table in the Operations Room. The silence was electric, charged with destiny. For almost a minute no-one spoke, then clearly and positively Eisenhower said, 'OK, we'll go'.

It was a moment of crisis at the end of a long process of preparation - a time for decision, a point of departure, an occasion for faith and courage and a looking to great goals. In a word, it was *kairos*, or the fulness of time.

It is said that a text out of context may be a pretext so it should be noted that the given title of this article comes from the writings of St Paul and refers to the *timeliness* of the coming of Jesus Christ into the world. If we look back over the broad sweep of history we may discern how the Man and the moment met, how appropriate was the timing of His coming and how conditions in the first century assisted the spread of the Christian message.

For one thing the frontiers were down. Pax Romana, the Roman peace ensured that in the Middle East - usually a hotbed of feuding - things were relatively calm. Then there were the Roman roads which meant that travel was easier and the communication of Christianity speedier. Yet another factor was the almost universal use of the Greek language which was helpful for the spread of the new religion.

The thought of there being a 'fulness of time' or an appropriate moment for action can have wide application. Shakespeare wrote. 'There is a tide in the affairs of men, which taken at the flood leads on to fortune'. James Russell Lowell declaimed. 'Once to every man and nation comes the moment to decide'. And Rupert Brooke put it this way: 'Now. God be thanked Who has matched us with his hour and caught our youth and wakened us from sleeping.'

That last quotation from a poet who died in the first World War leads me to record a personal experience. I was a kid reporter on a local newspaper when I attended a youth rally in a civic building called, 'The Temple of peace' in Cardiff, Wales. Despite the fact that the speaker was dull the event was a turning point in my life.

I had rather ill-defined ambitions in the field of journalism when a simple remark by someone near me seemed to bring life into focus. I would liken the experience to looking through a telescope and having only a blurred vision until with a slight adjustment everything became clear. It was my kairos moment. I knew that my vocation was to be an officer in The Salvation Army.

Lest anyone dismisses the experience as the emotional spasm of an immature youth let me say that it has remained compelling for more than half-a-century. In a sense I have had the best of two worlds in that I have had experience of writing and editing within my vocation but the immensely satisfying experience of the years has come out of the fact that 'in the fulness of time' as a young man I discovered just what was right for me.

Gen Y Implications for Church

by Captain Rowan Castle

Age related statistics

Number of 0-24 youth affiliated with The Salvation Army according to the Australian Census

1996 - 26,640

2006 - 17,921

Equalling a 31.7% drop over 10 years

Currently 49% TSA Southern Territory is over 65yo

The South Australia Division currently has

150 13-18 yo*

100 18-25 yo*

*These are rough but realistic numbers achieved through direct communication with the corps based on attendance at either worship or discipleship event collected June '08

Generational parameters

- Veterans: born before 1945
- Boomers: born 1945 - 1964
- Generation X: born 1965 - 1980
- Generation Y: born after 1980

Gen Y Specifics

- Born after 1980
- 25% of population
- 4.5 million
- The Biggest and most unchurched generation ever.

51%- "Believe in God"

17%- "Do not believe in God"

32%- "Unsure"

Gen Y worldview shifts and its implications for the church

Consumerist and/but anti-corporate

Gen Y is very comfortable consumerists spending money freely and confidently. They do not remember "the recession we had to have" and have lived under the Howard years of economic expansion. The difference is that they carry an undercurrent of distrust towards corporations and institutions. That the new sneakers they love were probably made by slave children has always been a given and fair trade options are embraced or considered "hip" when convenient and aesthetically credible - but only then.

Implications for the church:

1. Institutions are to be avoided - The churches potential to engage with this demographic pretty much ends there. Leadership structures and programs are essentially considered evil rendering our whole approach to church void with this demographic.

2. The consumerist mentality means that if they are unsatisfied with the "product" then they do not partake. They do not believe that they have any personal responsibility

when it comes to church loyalty or support of its programs. The onus is on the church to improve (or more importantly, tailor) its product if they want buy in.

3. Often the question is asked, “how do we empower Gen Y...” which is the wrong question. That the church brokers power affirms its institutional status amongst an already suspicious demographic.

Linear routine versus a weekly mosaic

Once upon a time the weekly routine of life was compartmentalised; spiritual on Sunday mornings, work 9-5 Monday – Friday, Meal times were guarded as family times etc. These different compartments were separated with a strict discipline. The Gen Y outlook is that life is a mosaic of different attributes where all aspects of life are intermingled. This is why so many young people don't understand why checking their face book at work is problematic or that it is never seemingly inappropriate to be texting someone.

Implications for the church:

1. Designating spirituality to time and place is incompatible with the Gen Y outlook especially when the teaching or DNA focuses on an agenda that is about the church or what happens at the church. An agenda that is focused on life in more general terms is required (see next point for more clarification) married with a flexible outlook and electronic access.

2. Weekly attendance is a normal expectation of church members but the idea of this strict and compartmentalised routine is unattractive to the Gen Y. Most churches measure their success based on weekly attendance and can't help but going to lengths to enforce or exclude people to bring a more predictable commitment.

Post-Christian v Post-Secular

Society has shifted from being a predominately Christian culture, to a post Christian culture to a post- Secular culture. The post Christian culture meant that people were divided into those of faith or church attendance and not. Post secular means that people are no longer asking the question about faith or church attendance – it is not a part of the social consciousness. Gen Ys have always lived in this culture.

Implications for the church:

1. Gen Ys do not judge the world by the church's standards but the church by the world's. All of these attributes and observations contribute to the sense that Gen Ys do not see themselves as being inside the church from the world but as members of society first and Christians within it - and members of a global human race. They find that the exclusive culture and rhetoric of the church offensive.

2. Gen Ys need things to be “normal.” They are not looking for cultural relevance but authenticity. Normal people, engaged with culture and society, expressing their faith in a natural way. This is *the* key point as authenticity and integrity are inseparable. As a result the church's minimal attempts to relate to culture through music and appearance is a source of embarrassment. Many Gen Ys would appreciate that a church be archaic and mystical in its content rather than “trying to be hip”. As the “trying” = unauthentic and that kills credibility. (not that their preference would necessarily result in loyalty)

A horizontal definition of self rather than vertical

Society once defined itself vertically; it is God who has made us and it is with God that we need to be in good standing etc... Despite the lack of religious fervour society generally believed that it is God that we would all have to account to one day. Gen Y solely defines itself horizontally; it is our peers who define us. This is why image is reaching an unprecedented level of importance. The largest influence of the Gen Y is their peers with 51% claiming this to be the case. (With music coming in at 25%)

Implications for the church:

1. Within a vertically defined society the church could afford to be faulty or problematic as people placed the importance on God and not necessarily the church – the church could be tolerated as a necessary evil. There can be no distinction between the credibility of God and the credibility of the church as there is no consideration given on a vertical plane. Whilst Gen Y is the most unchurched generation in recent history 51% of them believe in a God – They believe in God but not the church.
2. With peers being the greatest influence positional authority is well and truly a thing of the past with loyalty being relational. Gen Ys are not looking for the bold, institutional and programmatic leader but someone who is in their world and available to “do life” with them. (Interestingly Gen Ys are very open to mentoring style relationships if they can be allowed to evolve in organic and natural ways)

Virtual trumps social

Ironically, those things that were once considered “virtual” are now legitimate. Whilst Gen X still considered real face-to-face human interaction as being more credible or legitimate (and the “virtual” still only virtual) than electronic interaction, Gen Y values the electronic as norm as they are the most technologically savvy generation ever.

Implications for the church:

Why go to church when I can download a Podcast that is better, why go to cell when all my friends are online... in a virtual, consumerist world, how does the church compete?

Credibility and authority from sacrifice not position

If a person is given strong influence or authority it is because it is based in enormous, personal sacrifice. For instance, the opinions of Mother Teresa are beyond reproach because she has lived a life of sacrifice.

Implications for the church

1. Finding the right person for the job is no longer enough as skills and qualifications take a back seat to experiences based on personal sacrifice.
2. Churches that spend large sums of money on themselves in an age of global hunger are very suspicious indeed.
3. When sacrifice is the validator, worship (singing) or study initiatives are given a low priority as activism and experience would be preferred (or at least more credible).

The Problem here is that Gen Y is not disregarding faith, God, the Bible, morality or you or your beliefs but simply the measures of success we've become accustomed to -

all the ways that we have come to validate church and life. (Which came from society at some point as well)

This generation is not spiritually bankrupt but merely operationally incompatible with the institutional church.

Opportunities

While it may be easy to dismiss these values in light of generational differences it would be a shame to overlook the enormous potential for Kingdom growth amongst these values.

Anti-institutional

Gen Y really does believe in the priesthood of all believers and takes responsibility for their own spirituality and mission – in their own kind of way.

Life is a mosaic

No longer do people need to be convinced or reminded that Following Jesus isn't just for Sundays as once a Gen Y has decided to follow Jesus it will automatically infiltrate every aspect of their lives.

Post-secular society

That they live in society first and a Christian within it second means that they are powerful and willing evangelists! They are not introducing people to church but to their God and there is no shortage of unchurched people in their world to witness to. Gen Ys are an incredible gate to the “real world” – they are a light in the dark and to engage with them is to engage with the world. They see themselves as “in the world but not of it.”

Horizontal definition of self

This generation understands what it is to incarnate. They recognise that for God to be present and amongst us they must “let their light shine before men.” They do not abrogate responsibility to the institutional church to achieve Jesus' mission but recognise that “the kingdom is within you.”

Virtual trumps social

Gen Ys use the Internet more than they watch TV – we can be on the Internet but we're unlikely to be on TV. The access and connectedness we now share with people is unprecedented and creates great opportunities for witness and investment. Bottom line – other generations that are glued to the TV are harder to reach/impact.

Authority = Sacrifice not position

Gen Y is the most socially conscious generation yet. That we are a Global community with global implications is a normal part of life. The opportunities to engage Gen Ys in activism rather than church-going provides an exciting opportunity.

Other opportunities

Despite how complicated all this seems Gen Y are actually pastorally low maintenance as what they want or expect from church maybe very specific but is actually not very much – they want to be released and equipped for life in the “real world” not insulated and kept from it. Continuing on this point the demand or need for leaders is absolutely minimal as leadership is an institutional concept and Gen Ys will find support from their peers. And where leadership is an irrelevant concept involvement is easier. To have someone contribute doesn't necessarily mean that they represent the larger entity. We have had to place such strict parameters on who can contribute (lead) as they represent the greater whole or denomination. Being that Gen Y is anti-institutional the idea of church being financially autonomous is appealing (if not essential) with key stakeholders (or leaders) being bi-vocational. Bottom-line: starting Gen Y friendly initiatives or congregations could be very cheap or free!

Where the rubber hits the road

There are two distinct pressures at play as we witness the Generation Y worldview collide with the young adult time of life. Whilst young adulthood is a phase with an end a worldview is not. There is no reason to believe we will engage with generation Y at a later date unless we learn to express church in a different way.

Young adulthood

The demographic of young adults is a new and confusing stage of life that we have failed to address in the church. Whilst young adults are often defined as 18-25 yr olds a more accurate description would be the time that exists between leaving high school and having children. The defining element is actually the sense that the individual is no longer under the care of parents with not yet having children in their care. It is a time that is characterised by freedom where the adolescent experiment in independence becomes a reality.

The truth about sheep and cats

The difference between the two demographics of youth and young adults has been described as sheep and cats:

Sheep like to be penned in together,

Be told what to do and where to go,
There is safety in numbers,
Told what to eat and where to eat it...

Cats on the other hand

Go where the food and affection is best in the nicest, or most charming, venue...
Otherwise they are out fighting, marking territory, mating and adventuring...

They don't have owners – they have staff

As a result our approach to church actually works very well with youth but completely misses the mark when it comes to young adults. We ask people to gather repeatedly every week, where to be at what time, when to sit and stand, what to believe and how to live. We essentially conduct life for people; intellectually, emotionally, socially, spiritually and even financially. This “penned in” approach is completely incompatible with the young adult stage of life – as futile as herding cats. 1 in 3 young adults when surveyed

responded with a statement summarised as, “I feel as if the church is saying to me, ‘get back to us when you have a family.’”

With the average age of parenthood in Australia now being 32 yrs we are referring to what is possibly a 14yr window where the church is operating in an irrelevant manner with a considerable percentage of young adults never returning to church life.

One of the great frustrations of youth ministries everywhere is that numerical results are achievable with the youth demographic but as young adulthood sets in the fruit of youth ministry walks out the door.

The exception to the rule

You may find committed young adults at corps and churches but the key factor is that they are usually involved in leadership over youth and experience suggests that the commitment is fleeting – totally committed one day and absent the next. To find a young adult engaged in church life without being totally emersed in commitment, leadership and activity is extremely rare. It is a regular source of complaint amongst young adults that there, “isn’t anything for them outside of youth leadership.”

Thy Kingdom Come by Captain Stephen Court

"The decree has gone forth that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and that He shall reign whose right it is, from the rivers to the ends of the earth. We shall win. It is only a question of time. I believe that this Movement is to inaugurate the great final conquest of the Lord Jesus Christ (General Catherine Booth)."

One of the Army's founders, Catherine Booth, intended that the Kingdom of God spread to encompass the whole world! That remains our mission today. And it's not just some whim of the Booths. The Kingdom of God is the main theme of the New Testament.

Magnificent Obsession.

Jesus was obsessed with it.

- His first preach was on the Kingdom of God (1).
- The first request in the Lord's Prayer is 'Thy Kingdom come' (2).
- He taught that our first priority is to 'seek first the Kingdom' (3).
- The first evangelistic campaign He sent His 12 disciples on focused on preaching the Kingdom, healing the sick, and driving out demons (4).
- The first evangelistic campaign of the 72 disciples was focused on healing the sick and proclaiming the Kingdom of God (5).

It was the main agenda item on His itinerary. Jesus went through Galilee preaching the good news of the Kingdom and healing every disease (including)... the demon possessed (6). He went around preaching to crowds about the Kingdom (7).

It was the main subject of His preaching. Two of His 'blesses' in the Sermon on the Mount belong to those who will receive the Kingdom of God (8). At least seven of His parables were based on the Kingdom of God (9).

It was the main criterion for assessing people. Jesus evaluated people by their status in the Kingdom of God (10).

It was the main thing on His mind and heart. He preached through the cities the Kingdom of God, while healing the sick and delivering people from demons (11). After His resurrection He talked about, you guessed it, the Kingdom (12).

Missions Focus.

It wasn't just Jesus who was so enamored with the Kingdom of God. Philip was the first missionary. He preached the good news of the Kingdom of God in Samaria (13). Paul went to Ephesus and for three months, argued persuasively about the Kingdom (14). Later he went to Rome and preached the Kingdom (15). In fact, Paul describes his

whole activity as a Christian missionary as teaching the Kingdom (16). The last thing Paul did before he died was to preach the Kingdom of God (17).

Are we agreed? The Kingdom of God is a pretty important aspect of what Jesus was trying to do, and of what those who followed Him were accomplishing.

So, it's important. But what is it?

A kingdom is a territory ruled by a sovereign; royal authority; sphere of influence (Webster's). Those of us who belong to Jesus are part of that territory, under that authority, within that sphere of influence. It is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit (18). It encompasses the spiritual realm, not the physical realm. The Holy Spirit acts as more than just a spiritual customs agent. The Holy Spirit arranges your new identity, living arrangements, and vocational responsibilities. The Kingdom is not a matter of talk but of power (19). It's not about talking for the sake of hearing ourselves speak. It's about backing up proclamation of the Gospel with demonstration of the Gospel! And it does not come with our careful observation, because it is within us (20). It is personal. God calls us into it (21). And yet John describes himself as our companion in the suffering and the Kingdom, so it obviously has a corporate element to it (22).

How can you tell?

There are signs. Jesus instructed, "If I drive out demons by the power of the Spirit of God, then the Kingdom of God has come upon you" (23). Where the Kingdom of God is, people are delivered from demons. There is also healing. The example and mission of Jesus and His disciples demonstrates that the preaching of the Kingdom is accompanied by signs and wonders such as healing and deliverance. Not only is there authority for it, there is an expectation of it.

Other signs include righteousness, peace, and joy in the Holy Spirit (24). Those people who are citizens of the Kingdom are characterized by these virtues as well as other fruit of the Spirit.

But I don't have that!

You read about these Kingdom characteristics, and maybe you're confused. "I'm a Christian, but I'm not that joyful, I haven't suffered, and I've sure never healed anyone, or kicked any demons." There's more good news for you here. Those who serve Christ in this way are "pleasing to God" (25). God loves this stuff. And it's not a test; it's not a standard up to which you need to perform. God delights to give you His Kingdom (26)! He just loves to see those characteristics of His Kingdom in your life. He delights to give it to you! Hallelujah! Here's to living out the Kingdom in your neighbourhood, and spreading it until Catherine Booth's prophecy is fulfilled!

2. Mt.6:10
3. Mt.6:33
4. Mt.10:7
5. Lk.10:9
6. Mt.4:23,4
7. Lk.9:10
8. Mt.5:3,8
9. Mt.13
10. Mt.5:19
11. Mt.9:34,35
12. Ac.1:3
13. Ac.8:12
14. Ac:19:8
15. Ac.28:23
16. Ac.20:25
17. Ac.28:31
18. Rm.14:17
19. 1 Cor.4:20
20. Lk.17:21
21. 1 Thes.2:12
22. Rv.1:9
23. Mt.12:28
24. Rm.14:17
25. Rm.14:17,18
26. Lk.12:32