

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

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## **Editorial Introduction**

by Captain Stephen Court

Birthday greetings in Jesus' name, friends. Welcome to the sixtieth issue of the Journal of Aggressive Christianity. This landmark edition celebrates ten years of JAC, The Army's oldest and only online journal, published to every country and thousands of regular readers.

Back in the late 1990s John Norton and I dreamed up this whole thing from different corners of the world. He was serving in the CIS while I was in Canada. Internet in the former Soviet Union wasn't that consistent in those days and we had some interesting challenges meeting deadlines every two months for publication.

The name and inspiration comes from Catherine Booth's Papers on Aggressive Christianity.

From the beginning we intended to provoke thought and action amongst Salvationists. And we praise God for every indication of positive influence in the Salvation War, from those being sanctified to those being called to officership. You'll note that it has been possible to be loyal and challenging at the same time.

The hope is that some solid Salvationist teaching could be more widely disseminated than has been the modern experience of conventional SA media. This has been the case – praise God. And the comprehensive archives make every one of several hundred articles by every one of more than a hundred authors available to you for free. That JAC is studied in corps and training colleges around the world and occasionally referenced in both SA and other book publications is suggestive of success. And all glory goes to God.

The JAC60 issue hammers some of the themes dear to us as Salvationists. We've got evangelism covered by faithful JAC contributor Commissioner Harris on Controlled Aggression. We've got righteousness and conviction covered by Lieut-Colonel Munn in 'How Intolerant!'. As far as that Salvo staple, innovation, Commissioner Noland teaches on 'Discovering The Genesis Person Within'. Do you want justice? We've got Nikki Capp, Captain Strickland, and Lisa Thompson hammering prostitution. How about bi-vocational warfare? Well, Captain Peterson is doing it and gives us a primer. And we've got Major Harley on holiness, and Major Laeger, poetically, on the Passion. What else could you desire? Well, this is definitely not the end of JAC, but we'll finish JAC60 with a piece on The End of Salvationism.

As always, enjoy, be challenged, improve your war-fighting as a result. Facebook, blog, twitter, skype, SMS, bulletin this stuff with your friends and may God use it for the advance of the great Salvation War.

God bless The Salvation Army.  
The Editor.

## **Controlled Aggression** by Commissioner Wesley Harris

THE first I heard of The Journal of Aggressive Christianity was when, at the time of its introduction, I had a letter from someone who, perhaps understandably, had concern about an Army publication not prepared through an editorial department. In my reply I expressed confidence that what would be produced in this instance would be lively but loyal and certainly in harmony with accepted Army principles and practice.

That vote of confidence has certainly been justified during the past decade. There have been many and varied opinions expressed, as might be expected in a movement which has been described as 'a mosaic of grace'. But there has been evidence of a remarkable unity of purpose and commitment to the holistic mission of the Army, and as a contributor from the beginning I have counted it a privilege to share space with so many 'comrades dear who love the Lord'

Catherine Booth wrote about the need for aggressive Christianity but I wonder if she would feel that in these days some of us are not as aggressive as we should be. Sometime we are so frightened of saying the wrong thing that we fail to say the right thing when Scripture would enjoin the redeemed of the Lord to 'say so'. The late Commissioner Catherine Bramwell-Booth told me that in the early days of the Army people would be reluctant to get into a railway compartment occupied by a uniformed Salvationist for fear of being 'button-holed' about the state of their soul.

I ask myself as well as others, have we gone to another extreme so that we only engage in shadow boxing rather than the real thing? Has some of the fight gone out of us so that while we enjoy our camaraderie we are not so fond of 'hand to hand' fighting? In that case, JAC will challenge us to be up and doing for the Lord. The Salvation Army exists for people who don't belong to it as well as for those who do. We were meant to be a people with a passion and our passion should be people and how they can be won for Jesus.

Of course, ours needs to be .a controlled aggression. The Holy Spirit must direct our fire and save us from becoming 'loose cannons'. That will call for wisdom as well as enthusiasm. As an Army we need to adopt strategies suited to the present age which is very different from the time of crinolines and old lace when we came into being.

It is encouraging that the Army still has a holy inventiveness and is discovering new ways of presenting the old truths of the gospel and service for the present age. A few years ago the idea an internet magazine would have seemed an impossible dream. Now the dream has come true and I pray that JAC may long continue to provide munitions for the war against evil.

## How Intolerant!

by Lt.-Colonel Richard Munn

### HOW INTOLERANT!

Lt. Colonel Richard Munn

“Have nothing to do with the fruitless deeds of darkness, but rather expose them.”  
(Ephesians 5:11)

‘Tolerance’ is one of the most popular cultural mantras of our day. Postmodern devotees esteem the virtually inalienable right of all people to engage in every conceivable array and range of belief and behavior. And yet ironically, self-same proponents readily become ‘intolerant’ when others disagree and advocate more codified behavior.

Christians are frequently the ones on the receiving end of this defamation, and quickly lampooned as bigots. Tolerance only goes so far, it seems.

Truth be told, we all function with a code of beliefs or ethics, whether it is the fanatical Muslim, the promiscuous homosexual or the conservative talk show host.

For Christians the value system is the Kingdom of God. Saturating the New Testament are strong teachings that counsel Christians to make the values of the Kingdom God and not the values of the world the standard for their lives.

Such teaching flies in the face of conventional logic. It always has; it always will. It is robustly ‘intolerant’ of both evil and compromise. It is for the bold follower of Jesus only.

For example, citizens of this Kingdom are to be distinct from the following persona:

- Loving themselves and loving money
- Bragging and ingratitude
- Dissing parents
- Unforgiving and slandering
- Unrestrained boundary lines
- Conceited, pleasure-loving

The counsel is abrupt and quite shocking: **“Have nothing to do with them.”**  
(2 Timothy 3:2-5) Not much tolerance here!

Such teaching heckles trendy laissez faire, situational ethics. It does so because Jesus is ushering in a new set of Kingdom ideals in a way that audaciously confronts secular thinking head on.

So, exactly where should we be ‘intolerant’ to the values of the world?

Richard Foster believes the answer is found our attitudes towards 'Money, Sex and Power.' The obsessive capacities of materialism, rampant erotomania and the lust for power are painful examples of a world in turmoil. Instead, how you and I live with regard to our money and possessions, our God-given sexuality and our treatment of dependent people speaks volumes concerning the veracity of our faith. It is no coincidence that the classic monastic vows center on the enduring trifecta of poverty, chastity and obedience. Those nuns and monks were onto something.

Soldiers in the Salvation Army can embody the values of the Kingdom of God by:

- Giving to those who can never give back
- Freely committing themselves to vibrant moral and ethical lifestyles.
- Caring for the outcast and serving the powerless

As such, and by God's grace, they are set apart.

What an intolerant bunch!

## Discovering the *Genesis* Person within

by Commissioner Joe Noland

*Some see things as they were  
Others see things as they are  
Few see things as they will be*

Negativism is antithesis to creation and innovation. For this reason, in the title of my latest book project, I have crossed out the letters “no” in Inxxvation and replaced them with the letters “yes,” thereby taking innovation to a higher spiritual realm.

### “Yes!” to *Genesis*

In the beginning God was saying “No!” to status quo (“status no”) and “Yes!” to *Genesis* (Creation): Sky, land, oceans, plants, sun, moon, fish, wild animals, cattle, reptiles, man, woman: “YES!” *Genesis* is the spiritual counterpart to innovation (a secularly derived concept). *Genesis* takes the “no” out of *innovation* and replaces it with “yes.” Allow me to invent a new word here, “Inyesvation” which now becomes a modern *Genesis* counterpart.

### Monument to *Genesis*

Cornel West, Professor of Religion, Princeton, writes: “America—this monument to the genius of ordinary men and women, this place where hope becomes capacity, this long, halting turn of the NO into the YES, needs citizens who love it enough to re-imagine and remake it.”

Permit me to paraphrase the above this way: The Salvation Army—this monument to the *Genesis* of ordinary men and women, this place where hope becomes capacity, this long, halting turn of the NO into the YES, needs soldiers who love it enough to re-imagine and remake it – see things as they will be.

Gordon MacKenzie writes in his book, *Orbiting the Giant Hairball*, “*Genesis* is ‘finding in the chaos beyond culture antidotes for the stagnation of status quo.’”

### Church Quiescent

The Salvation Army in its epochal *Genesis* years, dared courageously and with great conviction to sing and dance in the chaos beyond the culture that spawned its early pioneers. And what about organized religion during this time? Findley Dunachie notes in his historical writings, “The church quiescent supports the status quo. In neither country was the established Church a force for change...”

*Quiescent*: Inactive or at rest. Dormant. Inert. (Encarta) Devoid of passion (Noland)

*Passion*: Fervor. Zeal. Enthusiasm. Commitment.

William Booth’s passion for these displaced souls disturbed the quiescence of New Connexion Methodism greatly, so much so, that at their 1861 annual conference in

Liverpool a decision was made to minimize the magnitude of Booth's ministry. This action disquieted the soul of his wife Catherine, so much so, that from the gallery she spontaneously stood forth and cried out...

**Never!**

When Catherine said, "Never!" she was saying "Yes!" to *Genesis* and "No!" to status quo. This is one of those rare instances where the word, "No!" is appropriate because, in this case, a "yes" would have been a "no" to *Genesis*. In the same breath she said "No!" to culture and "Yes!" to need.

Souls crying out in dizzying confusion

***Two of them spiritually aware***

Products of unwieldy, chaotic diffusion

***Yielded together in prayer***

Desperately seeking a healing infusion

***Asking, "Who's out there to care?"***

Viewed by some an unwanted intrusion.

***Thus igniting their passion with flare!***

**NEVER!**

This one word, felt passionately and delivered spontaneously ignited a *Genesis* movement, unstoppable. Chaos is the incubator for creativity and invention; Passion is its fuel and energy (The singing and dancing part, so much so that...).

*Passion: Spontaneous spiritual combustion (Noland).*

**Compass Points**

The danger always is that passion becomes an end in itself, rather than a means to an end. Passion without vision is eternally purposeless. If passion is the fuel, vision is the destination – seeing things as they will be.

There can be no destination without the journey. Risk-takings are the compass points to help chart the course. Trial and error is an essential component of *Genesis* thinking and progress, with adjustments and course corrections required periodically along the way.

When there is risk involved, the conditioned response is to say, "No!" There can be no pioneering spirit without a healthy dose of "Say Yes!" risk-taking. Say what? Without it the wheels will spin, going nowhere. Translation: "Status Quo."

**Movement Making Ventures**

Every time Jesus said "No!" to law and "Yes!" to love, those were risk-taking compass points. When Luther nailed his *95 Thesis* to the church door at Wittenberg that was a

critical compass point. When Catherine said, "Never!" that was a ministry-changing point. When William said, "No!" to "Volunteer" and "Yes!" to "Salvation" Army, military nomenclature, uniforms, et al, this represented a course correction point. Without these risk-taking compass points, three movement making, inyesvative ventures would have gone nowhere.

*Venture*: an undertaking that is dangerous, daring, or of uncertain outcome – The Free Dictionary.

Booth outlined TSA venture clearly when he observed, "Beginning as I did with a clean sheet of paper, wedded to no plan... willing to take a leaf out of anybody's book... above all, to obey the direction of the Holy Spirit... we tried various methods and those that did not answer we unhesitatingly threw overboard and adopted something else." There is nothing traditional or status *quono* about this kind of venturesome spirit.

### Questions

Certain questions immediately beg themselves. Are we at a critical compass point juncture in the journey today? What would Dunachie be saying, writing in 2009? Would it be, "The church quiescent supports the status quo. In no Western country is the established Church a force for change...?" The emphases being on "established."

Would Catherine Booth's soul be similarly disquieted today, thus altering her observation ever so slightly: "The more I see of fashionable Salvationism, the more I despise it. NEVER!"

Would General Wilfred Kitching, who is still with us in spirit, be saying with even greater urgency, "When the Salvationist looks back to the early days of our Movement, he begins to wonder if any group of Christians showed a greater expression of originality [passion, vision and risk-taking]. We need to examine our multifarious Corps activities to see if they have become merely symbols of what was once a virile expression of aggressive evangelism?"

### Discovery

The Salvation Army began its journey as a *Genesis* movement. Is it still one today? If so, is it wholly or sporadically? These questions and more define the premise of my book in progress, its byline reading: "Discovering the *Genesis* Person Within." You can fill in the blanks and follow along as it progresses over at [www.joenoland.com](http://www.joenoland.com): Inyesvation Link.

Its chapters are exploratory in nature; you will have to provide the answers personally. Let the *Genesis* discovery (venture) begin, within and without. YES!

## **'Sex Work' or 'Violence against Women'**

by Nikki Capp

### *Open Letter to On Fire*

Articles such as the recent "Work or Exploitation" tragically serve to perpetuate what has become a 'normalised' view within Australian culture. Our working assumptions about the legitimacy of the business of those who make money from selling women's bodies as commodities for sex, and the naive assertion of women's supposed 'right' to do so and to 'choose' to have sexual abuse inflicted upon them, reflects just how desensitised we have become to what is a grave global issue of injustice.

The prostitution of people in Australia, and in Victoria in particular has grown rapidly since brothels were legalised in 1984. Our move to sanction and commoditise the sale of women as objects for sexual use has added legal backing to the existing social and moral permission given to men, to buy women and girls to act out a sexuality based on violence and inequality.

Legitimising prostitution as 'work' simply sanctions the oppression and inequality of women and girls, and is not only incompatible with human rights protocols, but contrary to the biblical value and dignity ascribed to every human being, created in the image of God

How can we as Salvos even use the term 'sex work', seemingly accepting and legitimising what our society has institutionalised as male violence against women? Yes we can argue that prostitution in Victoria is legal, but does that make it right? Is a framework of law, which enshrines and supports the powerful and continues to oppress the vulnerable and weak, one to which we should have agreed, and is it one we should continue to unquestioningly support?

What 'worker' should be required by law to operate in an environment where panic buttons, regular screening for disease contracted through the work place and routine physical, psychological and sexual abuse is not only accepted but legislated as part of Occupational Health and Safety regulation? Why does the system which we seem to so readily accept as a legitimate 'work' situation, screen the customers, those with money in their pockets, those who hold the power to buy the product, those who demand the service those who believe that the exchange of money or drugs or some false sense of protection, somehow gives them immunity from the abuse they inflict on another through purchasing of sex acts from prostituted women? Why do men who buy sex acts from prostituted women have the right to pass on any disease they may have? We protect the men, and the other sexual partners of the men who buy sex from the supposed diseases they might catch from prostituted women, but we don't protect the women by screening the men?

There is no debate that The Salvation Army is for prostituted women, however it is a warped sense of endorsement of what has become normalised in Australian society, to

propose that us speaking up against the industry which commoditises and institutionalises violence against women, somehow disenfranchises the women. Yes there are prostituted women, groomed and backed by those who prosper from prostitution who claim that women choose to offer themselves to multiple unknown men to perform sex acts, and that the regulation supporting this as legitimate work and an acceptable business is to protect women. Who is really behind those put forward as spokespeople for this supposedly legitimate industry? Surely we should be asking ourselves who actually gains from the supply of women's bodies as commodities to meet the demand of men for anonymous sex acts, generally separated and hidden from the rest of their life and those with whom they are in relationship. Who makes the most out of the whole trafficking and prostitution trade? it's certainly not the women servicing the demand of the men who supply the funds. It is the pimps, brothel owners and traffickers who gain the most from the women and children who are used to meet the supply for the demand for sex.

Surely as Salvos, we are called to recognise the intrinsic value and the image of God in every human being. This includes prostituted women, women and children trafficked into prostitution, the 'Johns' or 'punters' who purchase sex acts from prostituted persons, the pimps and dealers in the human commodity of women's bodies. Each of these deserve our prayer, and our intentional engagement and presence with the intent for the transformation of lives through the power of Jesus Christ, shown in and shared through us?

Surely recognising the intrinsic evil of a system where the law of the land legitimises and institutionalises the systematic abuse and violence against women which prostitution represents, we are called to act for social reform. If we exist in a system that perpetrates abuse and violence against a particular group, are we not called to work to right injustice? And yet, we have sadly been part of supporting and legitimising a legal framework that ensures the perpetuation of this injustice. The harm minimisation posture of those who supported the legalisation of prostitution, sadly, including The Salvation Army in the Australia Southern Territory within the last two decades, has conscripted us into the majority voice in Australia. Tragically we have stood with those who have said, and through articles such as that in *On Fire*, continue to reinforce the assumption that it is the right of men to purchase sex. We have aligned ourselves with those who believe that the need for persons to be prostituted is inevitable. We have fallen for the line that as long as we protect those with power, those with the money to purchase sex acts, those who demand to have their sexual desires met, not through relationship but through their capacity to purchase a commodity in a market which society has created and condoned, then we maintain a 'safe' workplace and a 'needed' industry. **WE WERE WRONG!** It is time for us to acknowledge that if we truly exist to build the Kingdom of God, then we cannot take any position other than that of abolition of prostitution.

We need to position ourselves to be engaged with women who are prostituted. We need to be able to offer them ways out, by empowering them and supporting them to develop skills that give them other choices and alternative ways of generating income to live. We

need to shake the comfortable insensitivity to this issue pervasive in Australian society. How easy it is to accept the proliferation of pornography, strip clubs, topless bars and lap dancing clubs, all of which feed this notion that women's bodies are commodities which can be purchased for the pleasure of men. We need to educate men and boys to see through the subtle socialisation into a commoditised view of women and sex. How many fathers would be genuinely happy for their wife or daughter to be prostituted to satisfy the sexual appetites of multiple unknown men? And yet, we socialise our boys into ways of viewing women as products for their pleasure, available according to their purchasing or 'persuasive' power.

I, for one am not willing to buy into the myth that prostitution is the oldest profession in the world and will always exist. I believe that God has a bigger vision for Salvos of the Australia Southern Territory than simply accepting the oldest oppression in the world as legitimate 'work'. I'm believing that God will use us to truly impact and reform our society by opening our eyes and transforming our minds, so that for Salvos the question 'Work' or Exploitation is a no-brainer.

## Prostitution = Violence & Exploitation

by Captain Danielle Strickland

A recent Salvo periodical article 'prostitution, exploitation or work?' asks some important questions that have some significant answers.

I'm writing from the UN Commission on the Status of Women and there are literally hundreds of global NGOs and women's groups who strongly oppose the legalisation of the sex industry. In Australia this is a classic case of social justice exposing cultural prejudice. Let me explain.

### What is it?

Fourteen years ago, the government of Victoria passed the first legislation to legalise the sex-industry largely influenced by organised crime and police corruption. The combination of those two evils left the women who were prostituted on the street in a terribly exploitable position. To remedy this and to address the growing numbers of prostituted persons the Prostitution Control Act was passed in 1994.

### **FROM THE VICTORIAN WEBSITE:<sup>1</sup>**

*Victoria has a progressive approach to the regulation of prostitution based on a harm minimisation framework that promotes public health, protects sex workers from violence and exploitation and the community from amenity impacts. The Prostitution Control Act 1994 (the Act) is the main statute governing prostitution in Victoria.*

Besides having no measurable goals or regular governmental reviews let's briefly analyse this 'progressive approach':

**Promotes Public Health.** This supposedly includes regular health checks – which oddly enough are done on the women not the men who abuse them. I suppose it's a complimentary service for men in the name of public health. Of course, there are also the 2000 plus 'sex workers' who 'work' out of their own premises and don't require or qualify for the same requirements or health checks as brothel 'workers'. The other conundrum is that women who don't pass the health checks (some of the most vulnerable and marginalized) don't qualify to 'work' in a registered brothel and become even easier prey for traffickers, illegal operations and street prostitution. An effective 'harm minimization' suggestion would be to promote public health disallow prohibiting sex with prostituted persons altogether.

**Protects Sex Workers from Violence and Exploitation:** This is connected to the organised crime element that the legislation aimed to curb. Again, there is no evidence that this has happened. Shiela Jeffreys, a professor at Melbourne University and the author of several books regarding prostitution and it's effects on women, suggests that illegal brothels now outnumber legal ones four to one. In Amsterdam (the only other

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<sup>1</sup> <http://www.consumer.vic.gov.au/CA256F2B00224F55/page/Related+Bodies-Prostitution+Control+Act+Ministerial+Advisory+Committee?OpenDocument&1=45-Related+Bodies~&2=80Prostitution+Control+Act+Ministerial+Advisory+Committee~&3=->

country that has passed this sort of legislation) the problem of organised crime is only escalating – legal brothels open for organised crime rings loopholes for exploitation.

The other element overlooked when this legislation was passed in 1994 was the complexity of human trafficking. With over a million people trafficked every year across borders (80% of them women and children), prostitution takes on a new exploitative nature. It is noteworthy that many of the sex-trafficked women found in Australia were 'working' in registered brothels. One brothel owner in Brunswick was charged with trafficking and slavery and her sentencing upheld by the high court for slavery. She still owns and operates the legal brothel on Brunswick street. I've visited.

The other stark reality of prostitution is what they do for 'work'. Prostitution is not pretty – disguised by new terminology around workers rights we can easily forget what their 'job' really is. But to be brutally honest, bondage, rape, and all sorts of degrading sexual activities are required many times, and daily. How do you protect a 'worker' from violence that is implicit in the 'job'? I've been in many legalised brothels that have posted signs saying they protect the women who 'work' there. In one, it was suggested to the 'customer' that if he was interested in any kind of sex-acts that would leave marks on the body or bruising in any form he would be required to pay more money. Nice 'protection'! Even the mandatory *panic buttons* (*panic buttons* being necessary ought to give us a hint of the violence inherent in the 'work') don't ensure safety. Most prostituted persons are raped or sexually assaulted often and repeatedly.

**Give Dignity to Women:** I'm not sure how selling your body for sex gives any woman anywhere dignity. There is a cultural myth (propelled by the 'sex industry') that women can't wait to sell themselves over and over again everyday in a defiant and free manifestation of some sort of liberated human right. The only problem with this propaganda is that they can't get Australian women to sign up. The only way the sex 'industry' keeps its flow is with marginalised, poor, women from developing world countries whose choices are limited to poverty or prostitution. Some 'liberation'! I've been visiting brothels for the last year and every person I've met has been ashamed of their work. Some of them have texted me messages referring to their place of work as 'the bad place' or similar language. This isn't coming from me – it's coming from them. This isn't a society stigma – in the land down under that stigma has long been removed – this is the reality of being degraded by men everyday of your life. Consider your daughter, wife or friend telling you she aspires to becoming a prostitute – what would you tell her? I would strongly exhort her to avoid it (do everything possible to change her mind!). What makes the young women 'working' in the local brothel less worthy of valuable and dignified work than our own friends and daughters?

**Protects community from amenity impacts:** So they've limited some signage, made condoms necessary, covered brothel windows, and removed the premises 200 meters from a local school and at least 100 meters from a residential neighbourhood. If prostitution is such great, dignified work – why cover it up? Amsterdam didn't. I'd be more inclined to protect the Australian girls and young women that are coming of age in a culture saturated with sex. 'Sex-po' and the new 'sex party' politicians would love to

see brothel and escort work be at your child's school 'careers night' soon. As a matter of fact, it was only a few months ago that an Australian Cosmo Magazine featured the 'diary of a call girl', glamorizing the life and work of an escort and at the end of the article an advertisement for young Australian women – "want to try the sex industry? Give us a call and we'll help get you started."<sup>2</sup>

The protection seems to be rooted in hiding prostituted women, all the while promoting what they do as dignified. This is hypocrisy.

Let's really protect the rights of women by suggesting a change in legislation that does three things (this is based on Sweden's approach to prostitution that has been adapted by many countries since...).

### **What do we do about it?**

1. decriminalize prostitution (sometimes people think that abolitionists are for the criminalization of prostitution – this is a mistake... we do NOT think that women should be re-victimized by being treated as criminals. We see them as the victims in the power imbalance at work in prostitution.
2. criminalize the men who buy sex. If men stopped purchasing sex (and society stopped validating their 'right' to do so – human trafficking and sexual exploitation would be over tomorrow). It's a simple thing to look at the root of the problem. In the case of prostitution, women aren't the problem – it's men who insist of using money to purchase power and abuse women sexually.
3. increase funding for exit programs and re-training for women. 64% of women survey in Australia working in the 'sex industry' would do something else if they could (the other 36% are probably lying; the comparable numbers in Amsterdam are 75% and 25%)<sup>3</sup>. That's a sobering statistic. For all the rhetoric of dignified work the ones who are doing the 'work' are not happy. And I can imagine why. Society owes it to women to offer options. If we are going to use a rhetoric of choice it ought to be a valid one. To have an uneducated, abused, orphaned, economically challenged woman 'choose' prostitution is like having a hungry child choose food. It's a given. The choice is an illusion. Let's make it real.

### **How do we say it?**

1. Education. We start educating people on the realities behind the rhetoric of prostitution. We start calling prostitution what it is -exploitation. We stop hiding women behind invisible barriers of language and nuance.
2. Demand. We start empowering men to act like real men. Real men don't abuse women. Real men don't buy sex. Keeping men accountable for their part in the systemic mistreatment of women is essential to stopping the world's oldest oppression.
3. Legislation. Changing the legislative situation in Australia will be key to this approach. We can do this.

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<sup>2</sup> [http://www.cosmopolitan.com.au/call\\_girl\\_confidential.htm](http://www.cosmopolitan.com.au/call_girl_confidential.htm)

<sup>3</sup> [http://action.web.ca/home/catw/attach/Sullivan\\_proof\\_01.pdf](http://action.web.ca/home/catw/attach/Sullivan_proof_01.pdf)

4. Relationship. Maintain relationships with women caught in prostitution. One essential key to The Salvation Army's support of this legislation was the idea that it would give us further access to women in brothels. The tragedy of the theory is that it was never put into practice. There has been no outreach to brothels by The Salvation Army with the exception of one Corps-based visitation in the whole Territory. Not one exit programme was created. The women went away to 'work' and we went away and forgot about them. The St. Kilda's Crisis Centre is dealing mostly with street prostituted persons who are also addicted and face multiple complex problems and that's where harm minimization comes in... the brothel 'workers' are a different group. It's a tragedy that some people suggest standing up against harmful legislation will alienate us from the very group we are trying to help when we've demonstrated the opposite is true in so many other ways. Alcoholics come to us for help, gamblers know we are on their side against the industry, and slaves know that being against slavery is not a condemnation but their potential salvation. Prostitution is the same.

We are in an era of change. Since the start of 2008 we have seen changes for which many have been fighting many years and for which many others had long ago given up hope. The Australian government had formally apologised to indigenous peoples. The Canadian government followed suit (and backed it up with some serious cash). A major chocolate company has decided to go fair trade. These advances build faith and hope, and more importantly, resolve to fight for righteousness and justice in our world. Incidentally, this is not some sideshow of the great commission. And, not coincidentally, righteousness and justice are the foundation of His throne (Psalm 97). The Salvation Army ought to be on the vanguard of this fight.

## **Abolition of Prostitution**

by Lisa Thompson

For nearly eight years, I have worked on behalf of The Salvation Army for the eradication of sexual trafficking and the demise of the sex industry, while simultaneously championing the cause of prostituted and sexually trafficked persons. Thus, when I read a recent Salvation Army publication article, "Work or Sexploitation?" I was greatly disappointed. Why? Because, I believe that the average person who reads this article, as well as this issue's editorial, could reasonably conclude that people who oppose the commercial sex industry are at best naïve and ill-informed, or at worst on a "moralistic" crusade which seeks at any cost to rescue fallen women from their supposed moral poverty. Since some who have read this article may have come to such impressions, I offer the following response. The views articulated here are rooted in what is frequently identified as an Abolitionist perspective on prostitution. In short, Abolitionists seek the abolition of the commercial sex industry.

It is my view that to the extent the church has discussed the issue of prostitution, for too long it has done so from the margins, and treated it with flippant clichés and conventional wisdom. Thus, this in-depth review will respond to several matters raised in the aforementioned article by covering the subjects of systems of exploitation, morality, limitations on rights, biblical perspectives, the terminology used to discuss prostitution, the "choice" debate, harm reduction, as well as the actual physical, psychological, and spiritual harms of prostitution.

From the outset, I would like to clarify that I fully realize deeply committed Christians may have radically different perspectives on the subject of prostitution. Sometimes it is hard for us to accept or understand how our Christian brothers and sisters come to the positions they hold. I sit at lunch everyday with wonderful Christian people and often I leave the table wondering how it is that some of us can view things one way, and others see them in just the opposite. There is certainly some mystery in how God works in our hearts. None of us possesses perfect insight into what God is doing, and His plans and purposes. Nevertheless, I believe there is truth to be found if we relentlessly seek it in God's word, the example of Christ, through prayer, and through study. Accordingly, based on my best but admittedly limited understanding, the following sets forth why I, for one, cannot accept the views on prostitution postulated in that article.

### *Systems of Exploitation*

In the articles, at least one message that comes through is that to oppose the commercial sex industry is to cast judgment on those who prostitute. However, denouncing systems of injustice and exploitation is different from reviling the people caught within that system. When the South African government abolished Apartheid, did that action implicitly insult the black people, which that system had oppressed? When The Salvation Army launches anti-poverty initiatives, does the public or the Church conclude that we are disparaging and judging the poor? I think not. Sadly though, when it comes to organized sexual exploitation some people fail to recognize the important

distinction that speaking out about systems of exploitation (i.e. the commercial sex industry at large) does not equal disparaging its victims (e.g. the prostituted).

Let me be clear: I love the women, children, and men caught up in the sex industry. I believe we should offer them mercy, respect, and every assistance we possibly can, that may in time, lead them out of “the life” and to transformation through the hope and love of Jesus Christ. On the flip side of this love is an intense hatred for the industry that sucks them in, uses them up, and then tosses them aside whenever it has finished draining every last bit of hope and humanity out of them. Does that mean I hate the sex buyers or the sex industrialists that keep the sex industry engines running? No. I know that the love, mercy, compassion and forgiveness of Christ extend to them as well. However, I am thoroughly committed to opposing them, and to tearing down the system they have constructed, which if left unchecked, will suck in and destroy future legions of women, children, and men.

In many parts of the world, that system is constructed on the foundation of legalized prostitution. These legal regimes have their variations from country to country, but generally they not only decriminalize prostitution for those prostituting (which in most contexts I support), but also normalize men’s solicitation of sex, brothel keeping, and third party management of the procurement of sexual services. Such systems remove any social mores which contextualize commercial sex exchanges as deviant behavior, and smooth the path to prostitution for both the purchaser and the purchased. Moreover, they create as a matter of law a pool of women that men may access at their whim for their sexual gratification. This is appalling.

It is my belief that organizations working to reduce the effects of systems of exploitation should have an organizational philosophy that views those same systems as innately harmful. It would be shocking if organizations working to abate poverty, AIDS, gambling or smoking did not actually believe that these phenomena were destructive, or did not speak out about conditions causing or exacerbating their effects. Yet, if one maintains that practices as plainly dehumanizing and injurious as prostitution constitute a system of oppression, watch out—you are likely to be characterized as “moralistic.”

### *Morality*

Morality and morals are words that do not alarm me. Consider these definitions from *The American Heritage Dictionary*:

**Moral** — “Of or concerned with the judgment of the goodness or badness of human action and character.”

**Morals** — “Rules or habits of conduct, especially sexual conduct, with reference to standards of right and wrong.”

Several of my usual arguments about the commercial sex industry maintain that:

1. prostitution constitutes a system that is inherently harmful to those it uses as instruments for someone else's sexual pleasure; that
2. the commodification of sex robs the sex of human relations of all its humanity—love, intimacy, mutual fulfillment, concern for the “other”—and replaces these attributes with callous disregard for the other, selfishness, heartlessness, violence, and brutality; that
3. any society which codifies men's sexual access to women on demand is grossly unjust; that
4. in the 21<sup>st</sup> Century the civilized world should be offering better “choices” to women than the opportunity to lie on their backs as a means of “employment”; and that
5. a loving God designed and purposed *no* woman to provide her body to be groped, consumed, and violated by countless men;

If such arguments make one moralistic, then so be it. I will happily be moralistic until the day I die. Surely, you too can see the “wrongness” in countless millions of women being served up for the lust and profit of others. If you do, then welcome to the “moralistic” club.

According to this article, The Salvation Army should table its morals when it comes to discussions on prostitution. However, if The Salvation Army is to absence itself from making moral judgments, then the entire mission of social justice is lost. In speaking out about other social injustices, The Salvation Army is most certainly making statements imbued with morality. Should those statements be made only when the ground is safe? Few people in the world object to those who speak out about poverty, or for the need for clean water, and a safer environment. A cynic could conclude that perhaps some in The Salvation Army are only comfortable taking moral positions when they point in the same direction as the prevailing winds of public opinion.

Indeed, do not most people respect the Salvation Army because of its morality and decency, not its lack thereof? In matters of morality, shying away from moral stances is not the answer. What is important is how we frame and communicate the moral message. Those messages should not be delivered with Bible-thumping, hyperbolic vitriol, but with a gentle firmness that respectfully speaks truth to power and shines light in the darkness.

### *Limitations on Rights*

Another assertion in the article is that “people have every right to use their bodies as they will.” Do we seriously believe this—that people can do entirely as they wish with their bodies? If a suicide bomber who had an explosive pack on his back locked himself in a classroom full of children, I imagine most would argue that the bomber does not have a right to do as he pleases with his body. What about rapists or murderers? We would never argue that they have the right to use their bodies as instruments of sexual assault, terror, and death. Yet, that is what men who purchase sex do on a routine

basis. Because they make a payment, such men falsely believe that they are entitled to do as they please sexually to another person's body.

There is not an absolute right to use our bodies indiscriminately. Society recognizes this fact, and has made *moral* judgments about how we can, and cannot use our bodies, by establishing laws against such things as rape, murder, driving while drunk, public nudity, and even smoking in public places. Why then, should society not maintain laws that protect people from other sexual abuses, such as men's purchase of sexual access to women's bodies?

Perhaps now some of you are thinking something like, "Well, as long as the use of a person's body doesn't hurt another person, then one can use their body as they wish." There are two important considerations concerning this point. First, prostitution is anything but harmless. It certainly is not harmless to the countless numbers of women and children used as sex industry merchandise. Nor is it harmless to the men who use prostitutes, or to the wives and children of men who engage in commercial sex activities. I will deal with prostitution harms in some detail later in this piece.

Additionally, as Christians, our opinions and perspectives are not only informed by worldly considerations. As Danielle Strickland and Campbell Roberts wrote in the spring 2009 issue of *Caring*, "Any social reformer would consider the context and analyze what is going on, but engaging the sacred story is a point of difference for the prophets (people) of God—those who would act with social justice from within the Christian tradition . . . Christians are required to engage the God perspective, primarily obtained from understanding and studying the Bible. That biblical consideration is further enhanced by prayer and its consideration with a context of worship . . . ."

### *Biblical Considerations*

Given that our subject is prostitution, I suggest that the biblical considerations we should take into account include, at a minimum, these themes:

- God gives dignity to all human life. All life is created by God and stamped with His image (Genesis 1:27).
- The body is the temple of the Holy Spirit. Sexual immorality desecrates this temple. (1 Corinthians 6:15-20).
- Prostitution is degrading and leads to corruption of society (Leviticus 19:29).
- God calls us to lives of sexual integrity and holiness (1 Thessalonians 4:3-8).
- God is a God of justice who hates injustice (Psalm 82:2-4; Isaiah 58:6; Micah 6:8)
- At the heart of Christ's earthly message was hope for new life for every man, woman, and child (2 Corinthians 5:16-20).
- Christ displayed mercy and compassion to women with questionable sexual histories, without condoning sexual sin. (John 4:1-1-25; John 8:1-11).

Taking these scriptures into account, surely then we cannot argue that humanity is free to do with our bodies as we please. God has imparted his holy imprint on us all, the body is made in his image, and He has called us to lives of sexual holiness. Thus, I truly marvel at how the Church can give even a moment's consideration to supporting social systems, such as legalization of prostitution, that are destructive to the God-given dignity of the body, that codify sexual corruption, and sacrifice hordes of women on the alter of expediency, lust, and greed.

Of course, the world does not subscribe to this ideology. I would never expect it to. Yet, by simply accommodating the worldly view, we offer no godly alternative, no light and no salt.

### *Prostitution Terminology*

Moreover, in view of this biblical framework, I also marvel at our adoption of the language of "sex work." As with other contentious issues (e.g. abortion), the terms used to discuss prostitution are matters of debate. At first blush, disputes about terminology may seem trivial. However, the writers of a curriculum for supporting trauma survivors provide this important insight into the significance of terminology: "Words are powerful. They define the limits or boundaries around ideas, beliefs, and interactions. The way you talk about something becomes the way you think about it, just as the way you identify someone becomes the way you think about that person" (Day, et al., 2006, p. 17). Indeed, matters of boundaries, as well as of the identity of those involved in prostitution, are intrinsic to the debate concerning prostitution lexicon.

In part, pro-sex work advocates use the term "sex work" to normalize prostitution and portray prostitution as just another profession, thus widening the boundaries of prostitution from the criminal and/or aberrant to the everyday and conventional. Conversely, Abolitionists reject the term on those very grounds, and because they view prostitution as inherently exploitative, not as work. According to the Abolitionist perspective, the term "sex work" obscures the realities of the conditions within the sex trade, such as rape, assaults, and sexually transmitted infections, by treating them as work hazards and casting prostitution as an occupation like any other—one as equal in nature to that of teacher, social worker, lawyer, or doctor.

Both camps agree that the term "prostitute" pejoratively labels those in prostitution, and that this labeling increases the stigma attached to such individuals. Trauma experts explain how such labeling is indeed hurtful: "Reducing the essence of a person's identity to a label is dehumanizing and alienating. No one word or role can encompass our true identity, but a word can easily eclipse our true identity" (Day, et al., 2006, p. 19).

Therefore, pro-sex work advocates also promote the term "sex worker" because in their view it de-stigmatizes the role of prostitute. Abolitionists, however, promote using terms such as "prostituted women" or "prostituting women/persons" because these terms do not portray prostitution as normative and yet communicate prostitution as an experience, not a state of being.

Surely, the Abolitionists have it right. Are not people in prostitution just that: people? And too, just because the public officials of Germany, the Netherlands, New Zealand and Australia (to mention a few) have decide to bestow upon prostitution the status of work, does that really make it so? Since when did God sanction sex as a job, or bless sex for remuneration?

If, at this point, anyone is still on the fence about whether prostitution is a job, read this "Help Wanted" ad and ask yourself if you would want this job.

### **Help Wanted: Women and Girls Do YOU want this job?**

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**Prostitution has been euphemized as an occupational alternative for women, as an answer to low-paying, low skilled, boring dead-end jobs, as a solution to the high unemployment rate of poor women, as a form of sexual liberation, and a career women freely choose.**

Are you tired of mindless, low skilled, low-paying jobs? Would you like a career with flexible hours? Working with people? Offering a professional service?

- No experience required. No high school diploma needed. No minimum age requirement. On-the-job training provided.
- Special opportunities for poor women -- single mothers -- women of color.

**Women and girls applying for this position will provide the following services:**

- Being penetrated orally, anally, and vaginally with penises, fingers, fists, and objects, including but not limited to, bottles, brushes, dildoes, guns and/or animals;
- Being bound and gagged, tied with ropes and/or chains, burned with cigarettes, or hung from beams or trees;
- Being photographed or filmed performing these acts.

**Workplace:**

Job-related activities will be performed in the following locations: in an apartment, a hotel, a "massage parlor," car, doorway, hallway, street, executive suite, fraternity house, convention, bar, public toilet, public park, alleyway, military base, on a stage, in a glass booth.

**Wages:**

Wages will be negotiated at each and every transaction. Payment will be delivered when client determines when and if services have been rendered to his satisfaction.

Corporate management fees range from 40-60% of wages; private manager reserves the right to impound all monies earned.

**Benefits:**

Benefits will be provided at the discretion of management.

**NO RESPONSIBILITY OR LEGAL REDRESS FOR THE FOLLOWING ON-THE-JOB HAZARDS:**

- Nonpayment for services rendered;
- Sexually transmitted diseases or pregnancy;
- Injuries sustained through performance of services including but not limited to cuts, bruises, lacerations, internal hemorrhaging, broken bones, suffocation, mutilation, disfigurement, dismemberment, and death.

**Note: Accusations of rape will be treated as a breach of contract by employee.**

Name of applicant: \_\_\_\_\_

Signature of manager on behalf of applicant:  
\_\_\_\_\_

This is the blunt and ugly truth about what the realities of prostitution entail. How then can we wish prostituting persons “fulfilling lives” in prostitution as the article suggests? Is not the point that prostitution robs people of the opportunity to be truly fulfilled?

So I repeat, if we believe God has imparted his holy imprint on us all, that the body is made in his image, and He has called us to lives of sexual holiness, how can we possibly adopt the language of sex work? It is one thing to talk to people in prostitution in the terms with which they are familiar and self-identify, but it is quite another to, in public discourse, accept this normalization of sex as a job. If sex is work, then we should have no problem with our own mothers, daughters, sisters, nieces, and female friends being involved in the trade. What, you do not want *them* selling their bodies? In that case, if “sex work” is not good enough for the women in your life, then why should it be the fate of other women and girls (as well as boys and men)?

*“Choice” Debate*

Now, I come to the debate concerning “choice” or the so-called consent of women in prostitution. As is typical with most discussions of prostitution, the article has framed

the question of free will completely backwards by focusing on the choices of women who prostitute. Prostitution is a manifestation of *men's choices* and the *male demand* that women's bodies be traded as commodities. Ultimately, it is the man's free will to seek his sexual gratification at the expense of others that creates the demand for sex on which the entire sex industry hinges. At the heart of the matter, is the man's free will to use his body as an instrument of sexual harassment, power, and terror.

Most of humanity lives in social environments permeated by men's demand for a sub-class of women who exist for the purpose of fulfilling men's sexual wants whether via prostitution or pornography. It is little wonder then that some women acquiesce to this cultural pressure by either joining in oppression as traffickers, pimps, madams, etc., or by attempting to harness their sexuality for survival or in fruitless efforts to obtain power over men. Thus, to Abolitionists the central issue is not women's choices per se, but the fact that those choices are conditioned and contextualized by the oppressive conditions of male dominance in which women live.

Commercial sex harms both women as a class and women as individuals since the harmful effects of an experience are not mitigated by the fact that an individual may or may not have chosen the experience. Whisnant (2004) explains:

Harm is different. It is an objective condition, not a way of feeling; to be harmed is to have one's interests set back, to be made worse off, to have one's circumstances made worse than they were or than they would be in the absence of the thing that's doing the harm. Whether a person is harmed or not does not depend on how she feels . . . . **That something is chosen or consensual is perfectly consistent with its being seriously oppressive, abusive, and harmful—to oneself and/or to a broader group of which one is a member (e.g. women).** (p. 22-23)

Irrespective of the degree to which a woman may be exercising her autonomy in choosing to prostitute, we know it is a harmful choice. Why should society make it easier for women to make such choices by decriminalizing all aspects of prostitution—specifically I mean the demand? Society has taken preventative action against other choices that otherwise could be left to people to make on their own. The mandatory use of child safety seats in motor vehicles, the enforcement of safety belt use during flights, even the banning of trans fats in commercial cooking are examples of how some societies promote right choices and the public good. Yet, when it comes to commercial sex, it is as if all reason and restraint goes out the window.

In addition, for many women—especially the minority and impoverished women of the developing world—to the extent that prostitution reflects their choices, it reflects their desperation. In their shoes, we very likely would make the same choices. What is tragic about this situation is that the world seems completely comfortable with this state of affairs. Where is the justice in the fact that the sex industries of the world are comprised largely of poor, minority, uneducated mothers and even children? How can we without duplicity in our hearts pray, "Your kingdom come, your will be done, on earth as it is in

heaven,” while accepting the sex trade as some sort of legal right, cultural inevitability or a fall back position for the desolate?

William Booth observed, “If a man is drowning, you throw him a rope. Argue how he came to be in such a precarious position and it will be too late to save him.” In other words, at a deep level the choices of women who prostitute are beside the point. Too many people are arguing about whether she waded into the water or jumped. From this perspective, in either case, she made the choice. So, if she wants to be in the water, why even bother throwing in the rope? Indeed, we can even wax poetically about how empowered she was by going into the water in the first place.

In the meanwhile, legalized prostitution and male demand for prostitution will *throw* more and more women into the treacherous waters where most will be sucked into the undertow and drown under the weight of the commercial sex industry’s harmful effects. To me it seems only logical that the Church in general, and The Salvation Army in particular, would have an interest in seeking to stop whatever forces might be pitching people into the deep. However, if neither can be persuaded of the ill effects of legalization and normalizing male demand for commercial sex, irrespective of whether prostituting persons waded, jumped, or were hurled into the waters, we should be about the business of offering these people true restoration.

### *Harm Reduction*

Now we arrive at the subject of harm reduction. First, I should clarify that I am not opposed to harm reduction efforts across the board. No one among us wants prostituting persons to experience the violence and disease that go hand-in-hand with the sex trade. Obviously we cannot force anyone in the sex trade to leave that life, no matter how harmed they may be by it. I do not know any Abolitionists who would suggest otherwise. What I take issue with are harm reduction efforts that do not take into account the totality of harms experienced by prostituting persons, and which simply accommodate a person’s continuation in a harmful lifestyle without offering spiritual succor and the promise of assistance to exit the trade when they are emotionally able to begin that journey.

The brothel chaplaincy model being developed by Captain Danielle Strickland and Fona Ling, as well as the “cupcake” ministry of Jan Permezel are the tender shoots of new ministries that extend the promise of true friendship and spiritual support so essential to helping people successfully exit the sex trade. More than condoms and hygiene kits alone, such relationship-based ministries offer not only love and respect to persons in the sex trade, but plow the ground of hardened hope so that prostituting persons can begin to dream again for another way of living. Through such ministries, prostituting persons can begin to imagine again a God that loves them.

Unfortunately, many harm reduction efforts targeting prostituting persons are so focused on HIV/AIDS prevention that they fail to take into account the humanity of those they seek to assist. Centered on the goal of stopping the spread of HIV/AIDS, they may also

fail to address the great risks for other diseases and other physical and psychological harms attributable to prostitution. These others risks can be quite significant.

For example, a study conducted in Kunming, China, reported that of 505 prostituting women 84.4% had at least one STI, 48.3% had two concurrent infections, and 15.2% had three concurrent STIs (Chen, et al., 2005). The most prevalent STIs were Chlamydia 58.6%, *Trichomonas vaginalis* 43.2%, and gonorrhoeae 37.8%; only 10.3% had HIV and of this group, all were injecting drug users.

Nessa, et al.'s (2004) research of brothel-based prostitution in Bangladesh found that of 265 women with cervical infections (e.g. *Neisseria gonorrhoeae* and *Chlamydia trachomatis*), more *than half were asymptomatic*. The researchers explain that vaginal infections are typically symptomatic, while cervical infections are asymptomatic. Since many STI intervention strategies use syndromatic management, their findings indicate that such strategies may *leave large numbers of infected prostituting women untreated*.

The increasing practice of oral sex is also affecting the health of prostituting women (Wong, Chan, & Koh, 2002). Research in Singapore found that unprotected oral sex increased a prostituting woman's risk of acquiring pharyngeal gonorrhea from sex purchasers by 17 times (Wong, Chan, & Koh). Likewise, researchers in Israel observed unusually high rates of pharyngeal gonorrhea among women prostituting in Tel Aviv (Dan, Poch, Amitai, Gefen, & Shohat, 2006).

Among the general female population in Mexico, studies have reported human papillomavirus (HPV) prevalence rates of 7% to 13.2% (Juárez-Figueroa, et al., 2000). A study of 495 prostituting women in Mexico City found HPV prevalence was 48.9%. Of the more than 20 types of HPV strongly associated with cancer risk, the prevalence was 43% versus 24.6% of low-risk. For those women aged 18-23 with 15 or more sex buyers per week HPV prevalence was 82.1%. Moreover, use of condoms in sex with buyers showed no evidence of protection against HPV infection.

To what extent do average prostitution harm reduction methods take into account these types of health risks, and what of all the other potential physical health harms of prostitution? In, Farley, et al.'s (2003) study of 700 people surveyed from seven countries, researchers observed common medical conditions that included tuberculosis, diabetes, cancer, arthritis, malaria, asthma, anemia, and hepatitis." In addition, 24% of respondents reported health problems such as uterine infections, menstrual problems, ovarian pain, abortion complications, pregnancy, and infertility. Other types of health problems included (but were not limited to) gastrointestinal symptoms including ulcers, diarrhea, and colitis, as well as neurological symptoms including migraine headaches, memory loss, numbness, seizures, and dizziness.

In case it remains unclear just how dehumanizing and injurious commercial sexual activity is across commercial sex sectors, take note of how even those in the industry intuitively sense the toll the industry takes on them. One woman involved in stripping (a commercial sex sector which frequently involves prostitution) quipped, "You age in dog

years when you dance because it's so hard" (Barton, 2006, p. 54). Another dancer explained, "It's one of those things that either kills you or makes you stronger. If it doesn't kill you, it makes you a stronger person. I mean kill you spiritually, emotionally" (Barton, p. 69). Indicative of the psychological distress experienced by many women in prostitution another woman stated, "Why commit suicide? I'll work in prostitution instead" (Farley, 2003, et al., p. 53).

The totality of risks faced by women in the commercial sex industry—physical assault, rape, verbal abuse, the risk of numerous STIs and other physical health harms, as well as the psychological toll—make it is clear that most women in the commercial sex industry will experience some form of harm over the long-term. Given the magnitude and chronic nature of these harms, it is understandable that 89% of prostituting person from nine countries report wanting to escape prostitution (Farley, et al. 2003).

There isn't a condom distribution program on earth that can ameliorate such a staggering litany of harms. That is why in addition to robust harm reduction, Abolitionists promote *harm* elimination. Eliminate the sex industry, and you eliminate all its harms. How do we eliminate the sex industry? By working to create a culture that rejects the concept of a male right to buy sex. We can do this in a variety of methods: by creating legal structures that penalize men for purchasing sex acts (e.g. Sweden), launching major education efforts aimed at boys and young men, and by winning male hearts to Christ.

Of course, we know that this side of Christ's return, we will never entirely eliminate either the harms of prostitution on the prostituted, or the presence of the commercial sex industry. This does not mean that we should stop efforts on either front.

William Booth purportedly once said, "It's better to build a fence at the top of a precipice than to rescue a man once he has fallen off." According to this logic, while it is important that we continue our efforts to assist those who have plunged over the cliff and been battered and broken as a consequence, it is essential that we earnestly endeavor to construct protective barriers to prevent such senseless destruction. Combating the normalization of prostitution does just that.

## **The Pros and Cons of Bi-Vocational Warfare**

by Captain Genevieve Peterson

Whether classed as emerging or ancient practice, bi-vocational warfare has become something of an interest for many primitive Salvationists. Having just committed to an outpost that is completely bi-vocational, I thought I would provide an initial reflection on my experience of such a venture. What is bi-vocational warfare? It all starts with Paul making tents, while using his spare time to start and expand the Christian church in his town, and then his district and to the ends of the earth. For us, being bi-vocational is the process of participating in our regular employment, and then in our spare time, starting and expanding corps in our town, then our district and then to the ends of the earth. It worked for Paul, and for us today, there are many advantages. However it would be foolish to launch into all that Paul did without first ironing out some of the potential pitfalls, and without knowing the costs involved. So here are a few pros and cons, albeit from someone who has only just started getting involved in this style of warfare.

For the last six years, I have been at Reservoir Corps, an outpost a few of us started in a poor suburb of Melbourne. It involved an intense amount of prayer, and hours of community building and intentional discipleship. With an appointment change into THQ at the commencement of this year, and a new corps officer moved into Reservoir Corps, it was time for me to look around and find a new front to fight on. I moved into the Collingwood outpost, which happened to be a completely bivo and incarnational community. Prior to making the commitment, however, I was in two minds.

On the one hand I knew Collingwood would be an exciting and interesting venture, and one that would allow a large scope for leadership and experimentation. Additionally, having just had full leadership of a corps, I was in some ways wary of sitting in a pew under the leadership of another and was keen to stay active and alert on the frontline. But on the other hand, the thought of eight hours a day at THQ and no real responsibility at a corps (besides maybe running a cell once a week) was also very appealing. To have a little nap in a pew didn't seem like too much to ask. Now I understand that the reality of soldiering at a regular corps would have soon made me aware that no napping would be accomplished, however, you most likely know what I mean (even if you aren't prepared to admit it). We can be very comfortable officers and soldiers when we soldier at a corps, particularly larger corps that can have in excess of thirty retired and active officers on the roll.

Well, in the end, I chose Collingwood, and I now have some pros and cons as I see them, as well as some premature assessment and recommendations on the way forward.

### **Pros:**

#### **1. Financially –**

Not having to pay for an officer (or any of the officer package) is a huge benefit when balancing the books. At Collingwood, there are three officers and a few engaged in the workforce. Our cartridges can be fired directly to the work, as there are no facility costs

at all. We do make a donation to the local church whose building we use for our children's cells, but apart from that, all meetings can be run from the homes of soldiers and recruits.

2. Living in the real world –

As a full-time corps officer, I always felt a little sheepish when my community would ask me what I do for a living. "I am paid to make friends with you" never really sat well with the incarnational flow. Experiencing a full week's work outside of your corps, and then committing to your warfare on top of that gives you credibility, authenticity and empathy within your community, and with your whole leadership team. This isn't to say that this cannot happen as a corps officer, but it does present a unique advantage, especially within the developed world where officers have almost all major material needs met.

3. Networking and communication –

The reality of limited hours at your frontline, particularly in regular work hours, is that certain work that needs to be done can't be done by you. This calls unto into intentional and meaningful networking with services in your community. It prevents the corps from becoming a silo or maverick. Getting all the services in your district to act and think like you, and in a sense work for you, is much cheaper and involves a lot less time.

4. Efficiency and intentionality –

Again, the limited hours requires a high level of communication between soldiers, and leaves little time wasted. The mobilisation of soldiers becomes the greatest strategy, and the real reliance on them to commit and follow through encourages high levels of productivity. Basically, without a full-time officer in place, the soldiers know that if they don't follow through, the work will not get done.

5. The priesthood of all believers –

In the same vein, soldiers are given access to real leadership, as essentially no hierarchy exists. So while there may be an officer used as your outpost leader, and a corps council established, they have just as much hierarchical authority and responsibility as anyone else in the unit. This is incredibly empowering, and while it could take a while to grasp the culture, it is most advantageous when you do.

**Cons:**

1. Energy –

Obviously, growing a corps or outpost is more difficult when you don't have someone there who has this as their sole responsibility. Basically, it requires a large amount of your time, and this is not always something you feel like giving. To give you an idea of the work at the Collingwood outpost, it currently involves about a five-day a week commitment that adds up to about 12ish hours a week. In addition to this you can add the admin-visitation-networking-praying-strategising-etc. A few at the outpost comment that it is no longer Thursday that feels like Friday, but Sunday that feels like Friday! No watering it down, its hard work, and there will be no shortage of people who will try to tell you to slow down and relax a little. That's your call, but we do know that the harvest is great.

## 2. Diminished output –

Again, obviously, there is a limit to how much you can achieve when your outpost is limited to your spare time. While a certain amount of networking is helpful, there are still times you have to miss a court case or a school or doctor's appointment of someone in your community because you are simply not available for them. However, as I said earlier, this is all part of real life. You can use it to your advantage and model a holistic lifestyle to people in your community who have not known anyone employed, and better yet, someone who works and cares about the lives of others.

## 3. Fear of the unconventional –

Others within the Army can at times be a little baffled by the bi-vocational model, and as such, dismiss the outpost altogether. It seems that if there is not a deficit attached, it's just not a real corps these days! But seriously, if the model deviates a little from the norm, it can at times be disregarded before it is considered. This can be a huge drawback, and being excluded from the wider strategy of the Army could be frustrating. Understandably, the bi-vocational approach is different, and questions of stability, structure, and control are all concerns for Army leadership. In relation to stability, one must ask if our warfare is only 'worthwhile' if it continues on for forty years or more. This certainly could not have been a consideration when we formed our corps originally? But let's say Collingwood was to fold in twelve months as it did not have the leadership to support the work. With over forty conversions in the first 16 months alone, I would hardly say the effort has been unwise, or a wasted opportunity! Perhaps we should spend more time considering what makes our warfare 'worthwhile'. Is it the stability of leadership, building and programs, or is it in fact the continuous flow of salvation? In my opinion, if we want unconventional results (which, unfortunately, is as simple as conversions and general spiritual health) then we have to try some unconventional methods. We can't continue to sink a million dollars and a set of officers into a place, every time we want to plant a corps, and we can't keep dying corps supplied with officers just because we don't want to close them down. We need to try new and efficient models, and adopt them into the battle plan.

### **Assessment and recommendation:**

It is one of the most challenging but effective ways of running an outpost/corps. It requires a good plan of action, and a tight leadership model. There also needs to be clear communication about what is expected of all people desiring to soldier there, and group accountability to ensure the work is completed from week to week. From there, you go for your life and tighten as required. I believe it is the way forward and reflects the more subversive military style the world is heading toward. I will continue to map the strengths and weaknesses of the Collingwood outpost as it grows, and look forward to the victories ahead.

## **Are We Really a Holiness Movement**

by Major Alan Harley

A negative response to the question would not be the correct one. At the same time it is difficult to give an unqualified affirmative response. The framework is certainly in place. The doctrines are unchanged. And around the world there are many who seek, teach and live holy lives. But alongside these facts, some observations must be made.

Holiness denominations are, in a real sense, confessional churches.<sup>[1]</sup> They understand their doctrines and how those doctrines make them distinctive. Further, they see themselves as existing for the purpose of spreading the doctrine of Christian Holiness - this is their reason for being. Wesley claimed that God had raised up his movement 'to spread scriptural holiness throughout these lands'. In such churches the members understand that they are 'holiness' people. Their pastors are expected to preach the doctrine.

It would be interesting to poll Salvationists world-wide to determine their understanding of their theology. My observation is that, compared to Christians in those other 'holiness' movements, Salvationists often do not seem to be aware that the doctrine of Entire Sanctification is central to the beliefs of their movement, or, indeed, that it is part of those beliefs.

Many of us who are baby-boomers and older were introduced to soldiership with little or no teaching of this doctrine. Indeed, examples abound of soldiership embarked upon solely in order to qualify to play in the band! This was at a time when Salvationist music was at its pinnacle. It was also a time when training colleges in many places seemed no longer to give a significant place to the teaching of Christian holiness. The old songs were sung, but the singing of those songs often contributed to a corporate piety out of proportion to personal devotion and discipleship.

### **Where Are We Now?**

My purpose is not to deplore decline. In significant ways Salvationism has in recent years experienced renewal and is more spiritually healthy today than a half century ago, particularly within the ranks of its young people. We may not have as many brilliant bands and songster brigades, but there is a genuine awakening amongst Salvationists, and in many places a desire to see the doctrine of holiness taught.

At the same time, the spiritual life of the movement is being led in different directions. There are in some quarters worship expressions and teachings on 'spirituality' which trace to Catholicism. This is not in itself a bad thing. Wesleyan theology traces its roots not to the Reformation of Calvin but back through the Methodist, Pietist, Anglican, Catholic and early eastern theological traditions, a fact which has assumed special significance in Wesley studies ever since Albert Outler and others traced Wesley's doctrine of holiness, or Perfect Love, to the influence of the 4<sup>th</sup> century homilies of Macarius. We have much to learn from the great spiritual teachers of the historic

church of both the West and the East. Just as Wesley's doctrine of the Christian life was shaped to a significant degree by those rich traditions, so reference to them can be found in early Salvationist writings.<sup>[ii]</sup> However, Salvationism is not Roman Catholic in its theology and the latter's mystical and ascetical theology cannot be a substitute for a Scripture-based understanding of spirituality which reflects the Wesleyan-Salvationist tradition, i.e. holiness of life in the power of the Spirit. At the other extreme there is, in many places, an embracing of things Pentecostal. Even as God's people must be willing to learn from the great saints of the past, so they must be open to all that his Spirit seeks to do in their lives and in their worship and witness. But at the same time it is largely due to a lack of solid teaching that causes many a young Christian to see no difference between the early Army's understanding of 'the baptism of the Spirit' and that of the Pentecostal and Charismatic movements. In simple terms, the former has to do primarily with cleansing and purity of life, the latter with spiritual gifts and power. Along with this doctrinal shift there is the new expression of worship which has, by and large, replaced the hymnody of holiness with lyrics which, on the whole, have a different emphasis.<sup>[iii]</sup>

### Reasons for Doctrinal Uncertainty

One reason why the lament is so often heard "We don't hear holiness preached nowadays" is not merely because new terminology is employed to convey the old message. The problem goes deeper.

a. There are those who do not preach it because they are not convinced it is truly biblical. Indeed, it is possible to question some of the older exegesis. Some earlier 'holiness' writings amassed a substantial amount of proof texts, but these were not infrequently employed in a manner not intended by the original writers. Verses having to do with regeneration were at times used to teach a second blessing. Some 'holiness' teachers, seeking to bring a level of exegetical sophistication to their message, made much of such things as the Greek aorist tense, suggesting that it invariably referred to a crisis experience (which it didn't).

b. Some who preach and teach were not taught the doctrine in an adequate manner. Training colleges are sometimes blamed for not providing solid teaching on the subject and at times the criticism can be sustained.

c. Salvationism's rich tradition, arguably the most attractive and colorful expression of Protestantism, has at times provided a safe haven *from* the challenge of holy living. Commitment to musical sections and corps busy-ness – and even the demands of officership - have at times become for some a substitute for that deeper level of commitment which is essential to holy living.

The list could be extended. But what must be recognized is that the doctrine of Holiness is an unusual one. It is one of the few doctrines which require more than mental assent. It cannot be divorced from experience. It reflects the distinctive nature of Wesleyanism, *viz.* it is a theology of Christian experience and it does not work unless it is tied to a

warm hearted knowledge of a God who justifies, witnesses by his Spirit to our salvation, and sanctifies our lives. In this it is virtually unique amongst the various theological systems. Thus, to assure that the doctrine has a future, close attention must be paid to assuring that the people of the movement enjoy the experience – something that must begin within the schools for officer training.

As an aside, the recognition that this doctrine is the reflection of a distinctive theological tradition requires that in the training of cadets our colleges' textbooks reflect that tradition. The majority of evangelical textbooks in theology are of Reformed origin, which frequently creates cognitive dissonance in the classroom and beyond. The soteriology of Calvinism is not the same as that of non-Calvinism. Similarly, if the movement sees itself as standing within that tradition, it will be reflected in the materials provided in the Trade Departments (by whatever name they are known). Popular evangelical writings will take second place to those written within the tradition of which we are part. We are witnessing a renaissance of Wesleyan writing and scholarship.<sup>[iv]</sup> This should, I feel, be seen on the bookshelves of our stores and college libraries and will require clear 'headquarters' leadership for such to take place. In other words, The Salvation Army won't simply drift back into the full tide of the holiness stream; such a move will be intentional and will be viewed as imperative. Brengle wrote:

...it is this Holiness – the doctrine, the experience, the action – that we Salvationists must maintain, otherwise we shall betray our trust; we shall lose our birthright; we shall cease to be a spiritual power in the earth; we shall have a name to live, and yet be dead; our glory will depart; and we, like Sampson shorn of his locks, shall become as other men; the souls with whom we are entrusted will grope in darkness or go elsewhere for soul-nourishment and guidance; and while we may still have titles and ranks, which will have become vainglorious, to bestow upon our children, we shall have no heritage to bequeath them or martyr-like sacrifice, or spiritual power, or dare-devil-faith, of pure, deep joy, of burning love, of holy triumph.<sup>[v]</sup>

<sup>[ii]</sup> A good example is that of the Church of the Nazarene. Its denominational paper is *The Herald Of Holiness* and the 'holiness' emphasis is strongly asserted in its many publications.

<sup>[iii]</sup> Cf. John M. Todd, *John Wesley and the Catholic Church*, Hodder and Stoughton 1958; S.T.Kimbrough, *Orthodox and Wesleyan Scriptural Understanding and Practice*, St Vladimir's Press. Christian Faragher, an officer in Melbourne, Australia, recently produced a thesis for the Melbourne College of Divinity, *The Hidden Stream: The Contemplative Tradition in the Spirituality of The Salvation Army*, in which she traces these influences in the writings of early Salvationists.

<sup>[iiii]</sup> There are those who point to the type of unusual phenomena described in Bramwell Booth's *Echoes and Memories* as proof that being 'slain in the Spirit' and the like should be evidenced in contemporary Salvationism. This position fails to recognize that whereas for contemporary Charismatics such happenings are evidence of God's blessing and are thus to be encouraged and sought, for early Salvationists the position was 'seek not, forbid not'.

<sup>[iv]</sup> For example, the writings of Randy Maddox, Kenneth Collins, Paul Wesley Chilcote, *et al*

<sup>[v]</sup> *Love Slaves*, Supplies and Purchasing Departments, USA, 1960, p.72

## **His Communion** by Major David Laeger

*Based upon Luke 24:13-35*

Quickly passed three days,  
yet slow the hours of daze;  
so suddenly condemned,  
so long the night's delays;  
their words in anger raged,  
soft answers from Him came.  
We would not rescue make  
for Him, we lost all strength,  
as if some evil power  
had occupied that place.

Quantum scenes that night  
remained before our eyes;  
much drama, much surprise.  
What drove them to despise?  
How could they tell such lies?  
How could they overlook  
the texts which gave clear proof?  
He lived among them truth,  
His messianic signs  
they knew from ancient times.

Questions rise, answers hide:  
Why Him? Why crucify?

Quaking earth, darkening noon,  
we feared to stay, we feared to move.  
When came late afternoon  
He quoted psalms, and soon  
His love brought entrance  
to the Eternal Room.

Quiet was the Sabbath Day,  
we sat behind closed doors,  
shedding tears of remorse.  
Today has come with force –  
some women gave report  
that they had seen the Lord.  
We doubted them at first,  
for we had seen Him as if cursed,  
the Man consumed with love

whom they esteemed as worst.

Quite puzzled as we walked,  
our footsteps often balked  
in rhythm with our thought.  
A Stranger then appeared,  
we brushed away our tears.  
He questioned our despair –  
was He so unaware  
of word spread far and near?

Quickening speech led our pace.  
Gradually we felt grace  
while listening to Him trace  
the history of our race.  
Pesach past was no waste,  
purpose filled every space.  
What seemed to us disgrace  
He showed that Christ should taste  
of death for every race –  
then we bid Him stay, for it was late.

“Quaint our home and small,  
please come before night fall.  
Tell more, we are in awe.”  
Look! How He breaks the bread.  
Ah! While on the road we tread  
our hearts burned as He taught,  
and to our home He brought  
the truth for which we sought.

Quivering eyes His Presence caught  
and Love communed within our thought.  
Our home became a place well known,  
to us it was as heaven’s throne.  
As Jesus blessed our humble bread  
He disappeared, but all He said  
remains the choice of food we’re fed.

Quintessential rapture filled us there,  
an essence more than purest air,  
more than all earth’s nature fair,  
more than the altar-kindled fire,  
more than water’s freshening shower –  
such is His communion power.  
Amen.

## **His Abandonment - "Eli, Eli, lama sabachthani?"**

by Major David Laeger

*Based upon Psalm 22:1; Matthew 27:46*

An echo passes through the corridors of time –  
to some it has no modern tie,  
to some a noise just passing by;  
to some it is a cry they sigh  
an empathetic paradigm –  
and they confess, "That cry is mine!"

The echo sounds so near to every opened ear;  
around the world its Voice is clear –  
once deaf to God, they now may hear,  
for this one Voice cries from our fear.

It is the Voice touched with our care,  
that mournful Voice speaks our despair.

The echo of the speech arose out from the deep,  
where His descent had met our need,  
our vile depravity to reach.  
It made the fires of Hell retreat,  
it crossed the line to fill the breach  
between the Lord and souls so weak.

The echo traces back to one dark day now past,  
just before Love's Son breathed out His last.  
Three morning hours the sun was cast,  
the Cross seemed but a rugged shaft,  
the crowds nearby the scene  
against the Christ had laughed.

The echo of His cry came not until the sky,  
bereft of sun, its light would hide.  
Three morning hours passed by,  
three hours of darkness would deny  
the view of Him by human eye –  
it had a ring of things divine.

An echo pierced the air, the day again was clear;  
the Crucified from our despair  
lift up His voice and was aware that he had conquered Satan's snare:  
"My God, My God!" was He not there?  
Or did He turn for lack of care?

An echo before time was known in plans divine.  
That holy realm where They reside,  
a work like this They all decide,  
that as a Lamb for sin had died,  
God's Son would be the Crucified –  
the deed was sealed before all time.

The echo of that hour same forth in mighty power.  
Though real as bitter wine was sour,  
the taste of death did not devour.  
No Face Divine would ever cower,  
no Father true would disavow  
God did not turn – as some avower.

The echo of the Son, before time had begun.  
that moment showed that He had won!  
The psalmist's prophecy once sung,  
declared from the Afflicted One,  
God hid not His Face from Him whom others shun.

The echo of the plea in Isaiah's prophecy,  
described the crucifixion scene;  
he said the Lord Himself was pleased  
to bruise the One who served our need;  
because He saw our sin-bound seed  
God was in Christ, was there indeed!

The echo, tell me why the father would deny  
the Son, the Apple of His eye,  
the Son Beloved in whom reside  
His God and Spirit unified.  
God was involved on every side,  
He saw it all, when Jesus died.

The echo of His word was made before we heard;  
no work of God was ever served  
without His Presence, though obscured,  
not to His sight – our sight is blurred;  
nor does on sin go unobserved –  
He saw our sin, thus sent His Word.

Now we are saved, for He was heard.  
The rhythm of the hours, His enduring powers,  
His words, though few, today are ours.

Sudden death breathed from his Face unflinching;  
head bowed gently down, He finished quenching  
wrath from God toward sin and its entrenching.

From Arimathea, north of Jerusalem  
came Joseph, member of the Sanhedrim.  
Rich, but secret in his conversation,  
now unafraid of loss by association  
asked to bury Jesus just before the Sabbath observation.  
Isaiah saw this one's stone-hewn grave  
years before Messiah came to save.

Nicodemus, a ruler of the Jews  
secretly admired the Teacher,  
notwithstanding His strange salvation views;  
now emboldened, now enamored more,  
with Nicodemus, took the body bruised and torn  
from the Cross, away from public scorn,  
beside it was the time of evening  
when a Sabbath new was born.

The body there, the care these men gave,  
not knowing how He now would save,  
were protagonists on the prophetic stage.

Like then, we too had been foreknown  
the moment of our part arrives  
when Jesus' death and life in us are shown.

Will we respond as well, come out of hiding,  
handle Him against the powers of Hell,  
in spite of danger or self-will?

So far away in space and time,  
abandonment exhausts my mind;  
to know He was, begins new life –  
now I am His, and He is mine.

Amen.

## **The End of Salvationism**

by Captain Stephen Court

### **The End part 1.**

The End of Salvationism – Destiny

*The title of Roger Kimball's essay in the June/July 2008 issue of First Things is "The End of Art." "That is intentionally ambiguous, of course, suggesting that when art has no end, meaning self-transcending purpose, it is the end of art." (Richard John Neuhaus)*

That is to say, if something lacks a self-transcending purpose, that spells its own end. The choice is destiny or demise.

Writing in 'Salvationist' in 1879 William Booth summed up our destiny in the following simple but striking way:

We are a salvation people - this is our speciality - getting saved and keeping saved, and then getting somebody else saved, and then getting saved ourselves more and more until full salvation on earth makes the heaven within.

"Full Salvation On Earth"

This is Salvationism in fullness, leading missionally to Booth's assertion that, "Salvationism means simply the overcoming and banishing from the earth of wickedness" (William Booth, The Officer. 1893).

In our early days, the Lord Jesus Christ endorsed this end of Salvationism. God wrapped a small group of misfits in Holy Spirit-conviction, infused them with love, dressed them in prophetic garb, fitted them with a holy disdain for dignified reputation, trained them in the sacrificial Cross-life, deployed them amongst the poor, and transformed great swaths of the world.

### **The End part 2**

The End of Salvationism? – Demise

What distracts us from our destiny can spell our demise.

The opposite of 'self-transcendent' in the lead quote above is 'inferior or ordinary'.

There are some dangerous spiritually 'inferior and ordinary' threats to Salvationism. Most appear in insidious fashion to divert us from our commitment to win the world for Jesus. And, yet, if we succumb to their subtleties we could possibly witness the demise of Salvationism. The destiny of Salvationism is:

- Not the growth of The Salvation Army (it is much more than that – it is Kingdom expansion to the Revelation 7 depiction of every language, every people, every nation, every tribe).
- Nor the protection of our reputation (that may or may NOT be the means – let's concern ourselves with our character and let God take care of our reputation).
- Nor the solidification of our finances/properties/investments (it could conceivably mean the liquidation of those properties and investments to pour directly in mission).
- Nor the comfort and support of our officers (i.e. limited resource belongs in mission before allowances and benefits; we don't 'coddle the saints' as Commissioner Elijah Cadman preached).
- Nor the establishment of our ministerial credentials and place among the Churches (though these are potentially useful, we are not here for the group photo).
- Nor the clarification of our slot at the top of a bunch of charities (this is not a service club competition).
- Nor the imitation of other Christians on trendy theological themes (the goal is not spiritual acceptability within the Body of Christ).

These don't just make a list of potential threats. These are real and active on fronts in different parts of the developed world.

The destiny of Salvationism is not the aggrandizement of The Salvation Army. We mustn't be trapped in this obvious tactic of the enemy.

What might spell Salvationism's demise, on top of the threats listed in the bullets above, is the slavish imitation of non-Salvationist theology and philosophy that has seeped into The Salvation Army over past generations.[i] *Journal of Aggressive Christianity*, along with a shelf full of new titles in this latest revival of Salvationist publishing, when embraced, will protect us from potential demise consequential to such enthrallment.

Carnality is always a threat. But, praise God, we are part of the Holiness movement. We believe that holiness is the solution to every problem. Our embrace of holiness is powerful enough to overcome the potential distraction and demise of Salvationism through friendship with the world, with consumerism, materialism, and hedonism.

### **The End part 3**

"Tear Hell's Throne to Pieces."

The means of realising our destiny – the missional end of Salvationism - is to tear hell's throne to pieces ("We'll tear hell's throne to pieces and win the world for Jesus" – Colonel William Pearson SASB800).

How might we most effectively advance toward our destiny, the end of Salvationism? How can we see full salvation 'tear hell's throne to pieces', to 'win the world for Jesus'?

## Means to an end

Let's not compromise on salvation (Mark 1:15,17; repent and believe, follow Jesus). Let's hold to unashamedly Wesleyan holiness (with crisis as a theological necessity[ii]). And let's universally embrace covenant, which is potentially transformative (if we do, it will reverse global fragmentation and position ourselves such that God can download His destiny for us).

Let's remember that we are a movement. While we are obviously part of the Church of the Lord Jesus Christ, on many fronts around the world the inclination to emphasise that aspect of our identity is counter-missional.

And let's elevate Salvationist culture to a position that transcends national culture. The 'collective of the covenanted' (Captain Rowan Castle's phrase) is much stronger than national patriotism or mere passport similarities.

Let's recognise that 'the fellowship is in the fight'. This is the most robust and intimate kind of fellowship (not to be confused with bland coffee and stale biscuits after the Sunday meeting). Let's guide our war-fighting by the *modus operandi*, 'Capture, Train, Deploy'. And let's 'Love to fight and fight with love'. Why? The love of Jesus in us never fails.

How will we get there, personally? We must be greedy when it comes to the means of grace. Our spiritual rations must be more critical for our health than the food we ingest – we indulge regularly with God through prayer and the Bible. We must engage in discipling – we get trained up and we train others up to win the world for Jesus following Paul's model with Timothy and reliable men and women (2 Timothy 2:2). And we throw ourselves into evangelism - this becomes a (super)natural outcome of fruitful discipleship. And all of this happens within the context of compassionate, justice-tinged intentional cultivation of authentic Christian community.

## **The End?**

These exhortations to warfare in the coming generation provide means to an end – the end of Salvationism. If this does not closely resemble your experience, then the challenge is obvious. Respond to the challenge spiritually. Allow God to transform you such that you are positioned to help fulfil Catherine Booth's foundational prophecy, her imagined destiny, her desired end for The Salvation Army:

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 River to the ends of the earth. We shall win. It is only a question of time. I believe that this Movement shall inaugurate the final conquest of our Lord Jesus Christ. (Catherine Booth)

## The End

### Endnotes

[i] These include uncritical embrace of 'seeker-sensitive', 'mega-church', attractional-model, 'saved to serve' (instead of the authentic 'saved to save'), non-Wesleyan spirituality, liberal Biblical theology (on issues like doctrines 1, 6-8, 11), sacramental ritual, secular leadership practice, and other influences.

[ii] Major Geoff Webb explains:

1. Christians believe that only the perfect can be in heaven
  2. For Wesleyans, unless the sinful nature can be dealt with in this life the possibility of assurance is very limited.
  3. Therefore, for Wesleyans, entire sanctification should occur in this life, in a crisis experience. (As death is a decisive ending, so dealing with the sin-nature needs to be a decisive in a similar way.)
  4. Thus, for Wesleyans, the crisis of entire sanctification is a theological necessity rather than an experiential necessity. For some, it may not be emotionally vivid enough for subsequent recall.
- Each of these points can be derived directly from Wesley's writings.