

**SPECIAL ISSUE**  
**JOURNAL OF AGGRESSIVE CHRISTIANITY**

**GENERAL COUNSEL**

**A Cross-Generational Conversation  
facilitated by Noland and Court**

*Collecting papers by Salvationists of five generations from nine territories with timely  
input for delegates of the impending High Council and its choice of leader.  
The contents are self-explanatory.*

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## **FOREWORD: Cross-Pollination**

*Joe Noland*

### **'General Counsel' Defined**

For the purposes of this collaborative counsel, we will adapt the following definition and process to all that follows:

Another term for General Counsel is 'Persuasive Counselor' —providing corporate advice that goes beyond legal compliance. For the general counsel to be an effective counselor, the CEO and other senior managers must be sure that the general counsel or her staff are included early in the planning and decision-making process, and are viewed as partners in the business process...That includes an ability to forecast where things are going so that the company can set itself up today to deal with issues that may arise in the future. (Robert H. Mundheim —'The Metropolitan Corporate Counsel')

It is envisioned that, in this cross-general conversation, those participating are 'persuasively' represented as General Counsel to the next elected General (International Leader) of The Salvation Army, inclusive of those who, by appointment, will be part of his/her leadership team at IHQ and in every territory/command ("other senior managers").

### **'General Counsel' Modeled**

Additional to the general counsel represented in this anthology, we are recommending that The General convene a General Counsel Advisory Panel as so modeled below. And that, by directive, every command create a sub-panel likewise:

The panels I put together to discuss intergenerational challenges are comprised of different generations, genders, ethnicities, and perhaps less obvious characteristics. There is always diversity of thought. The more we allow opportunity for diverse expressions, even outside one's comfort zone, the more likely we are to grow comfortable. We don't learn much when we're insular. There's comfort in talking with like-minded individuals and supporters, but much more progress is made when being inclusive and inviting to prominent seats at the table those who are unaware of issues or who might have biases. (Phyllis Weiss Haserot - "Cross-Generational Conversation with the Elephants in the Room")

It is believed that the involvement of "different generations, genders, ethnicities" in this distinct way will lead to cultural cross-pollination.

Cross-Pollination: “To influence and inspire (another), especially in a reciprocal manner” —The Free Dictionary

Our prayer is, that this influential pollinated diversity will foster a more fertile, inventive and dynamic Army.

## **FORECAST: Crossroads**

*Joe Noland*

### A Point of Change

The Salvation Army, like any missional movement, perpetually finds itself at a proverbial crossroads:

Crossroads: “At a point when a choice must be made; at a point of change. As a company, we're at a crossroads. We can continue business as usual, or we can take a risk and try to grow” —The Free Dictionary

Every writer, selected to participate on this inaugural panel, approaches this crossroads point uniquely and generationally. They typify a sampling taken from five distinct age groupings, spanning two centuries: Silent Generation (1928-45), Baby Boomers (1946-64), Gen X (1965-80), Millennial (1980-94), Gen Z (Born after 1994).

### Generational Time Warp

The hypothesis being, that cultural conventions and customs are unique to every generation, with leadership at its highest level quite naturally exposed to and influenced by the cultural innuendos of their own day and time. The term “insular” comes to mind, as akin to finding oneself caught up in a ‘generational time warp.’

The impending 2018 High Council gathering is composed pre-dominantly of Boomers, a very disciplined generation where rules, tradition, etiquette and protocol generally define their cultural values.

The tension comes when one generation imposes its cultural values upon another. It is a rare leader who can discern these differences, blending them together for substantive Kingdom results at every level; especially given the brief tenure afforded him/her. This is precisely why The General and his/her appointed leaders need broad-based intergenerational guidance.

### You Dig Me?

One of those rarities stands out simply because his election to General occurred during those beginning, formative cadet years for me, personally.

Frederick Coutts at age 64, in his first press conference after being elected, told startled London reporters: "I am going to get with it. Oh my, yes. If we want to attract young folk, we have to go

where they are, to the coffee bars, to their haunts. I can see us making use of all kinds of music—guitars and banjos, and that sort of thing. If we have to adapt to be understood by the beardies and weirdies, all right, we must. We have to get with it. You dig me?"

Yes, I did "dig it," as he was speaking to my generation, not his. Brass banding, for example, was not going to cut it, musically, with that new generation emerging in the 60's.

Out of this culturally sensitive thinking evolved *The Joy Strings, Take Over Bid (The Musical)* by Gowans and Larsson and *The Salvation Singers* (Army folksingers during the Beatnik/Hippie era in North Beach, San Francisco), among other contemporary innovations.

### Critical Crossroads

The Army is now at another critical crossroads, having slipped back culturally in so many ways—and not just musically (even praise groups represent the culture of a past era). With everything to gain and nothing to lose, why not let a cross section of the five existing generations weigh in with their counsel?

Not yet convinced? That's OK, we just ask you to read on with an open mind, prayerfully. "The more we allow opportunity for diverse expressions, even outside one's comfort zone, the more likely we are to grow comfortable. We don't learn much when we're insular."

With the above in mind, the following has been designed as a guideline only (with full creative license encouraged) to structure and shape the format of this General Counsel Cross-Generational Collaborative:

### Lead Questions:

1. What is my forecast (vision) for the future, were I counseling The General and his appointed leaders today?
2. What would I recommend differently/additionally in order to be culturally relevant, missionally, in this day and age?

### Sub-Category Guidelines (with creative license to amend, add or subtract as so led):

- My generational point of view of the movement would...
- My perspective on Salvation Army cultural uniqueness would...
- My placement in the lead decision-making position of The Army would...
- My theology and its prominence in the movement would...

- My strategy and its adherence in the movement would...
- My evangelism and its practice in the movement would...
- My disciple making and its role in the movement would...
- My administration and its international standards in the movement would...
- My ecumenism (partnership in the Gospel) and its in the movement would...
- My philosophy on leadership and its success and succession in the movement would...
- My emphasis on holiness in the movement would...
- My emphasis on covenant in the movement would...



## **(Cross) GEN Z**

The members of this generation were born after 1994, also labeled as iGeneration (iGen), Gen Tech, Gen Wii, Net Gen, Digital Natives and Plurals (WhatIs.com).

## **A Restless Movement**

*Jonathan Doughty*

The Salvation Army must be a restless movement; where its soldiers are sanctified daily by humbling work directly in the mud of human suffering and injustice.

We abide in an age where cultural Christian strictures supersede the unconditional love of Christ; where our preconceived prejudices and backwards dogmatic inheritance dilute our claim of moral aptitude and stem our capacity for unvarnished compassion. This Western religious behavior invokes the old image of cold, bare, ancient, stone church walls - where a selective religious club gathers to validate itself. More concerned with procedure than people, so distracted in the compulsion to keep everyone inside comfortable - the Christian club never notices the masses just beyond its locked doors, shivering and abandoned.

In America, my home, we are struggling severely as a general society today - wrestling with our collective iniquities; the unwillingness to see those who are different as welcome, equal, and deserving of our concern; the rugged individualism and poisonous nationalistic impulse we pride ourselves on; the narrow roles we place on gender and dangers of toxic masculinity; the abundance of poverty and hierarchical labelings we place on each other; the vanity of our self-righteousness budding heads with the reality of how poorly we treat and judge people on anything from their nationality to their sexuality; the emptiness we leave in those unwanted and uncared for - inviting harmful words, dangerous ideas, and abusive inclinations to fill the void. As a result of these circumstances, the entirety of American Christianity is mired in a crisis of identity, and no one - not even American Salvationists - is immune to this emergency. Faith-based groups are denigrating into blind, mindless circuses of far-right idealism and fervent cruelty - a distorted religious corruption resembling the overall brutishness permeating our present civil existence. Amidst all of the divisive hardheartedness in the country at large, the response of "Christian Virtue" has too often been synonymous with peremptory hatred and archaic attitudes when it should've been offering the opposite. Contrary to the instruction and life of our Savior, self-proclaimed Christians have been leading the movements undermining human lives; movements to delegitimize the LGBT community, deny the right of immigrants to exist, push violent and unwarranted islamophobia, or make accommodation for violent words and brutal actions - to name a select few. The idea of the church, rather than a sanctuary, ends up being one of the most unkind and unwelcoming of places.

Salvation does not spread with picket signs, persecution, or pushing faith down throats. Our words become vacant and worthless when they serve as conduits for fear, bigotry, and mindless ignorance. On the contrary, salvation grows by the manner in which we conduct

ourselves, how we speak to people, how we help; from that gift of comfort someone desperately needed, to willingly-offered time and concern in their darkest moments. Enthusiastic, indiscriminate dedication to someone else is the strongest human force available to us.

Throughout North America and Europe, most individuals are quite privileged - possessing the option of detachment from the grievances of others and the entire world if we desire. We frequently find ourselves living in minute bubbles of social interaction and confined perceptions of the Earth. The future well-being of the Army - the future well-being of Christianity - depends on piercing that bubble and gazing outward. We are already a movement with so many warm and considerate souls, and I have no doubt the near-future might be a golden opportunity for us - a beautiful chance to speak above the unruly pseudo-religious mess with clarity. We have the capacity to show millions, every single day, how much we truly care; how much Jesus cares; that He gave His life as an atonement for all; that His love is resolute, everlasting, and universal. When so many in this world do not care in the slightest about the plight of fellow sisters and brothers unless it directly concerns their own interests, we can offer a compelling alternative.

The Salvation Army initiated in the East End of London so long ago because the most marginalized and misunderstood were outcasted and damned by the churches who supposedly cared for them. It was a movement challenging the accepted norm of silent women prevented from leadership. It ignored unfounded, insular conventions and went straight for those in need. The Salvation Army brought the very last of us to the front of their concerns, disregarded all prevailing opinion and authority of the time, opting instead to simply be there for people - no matter the cost. Let's recapture that essence in the context of modern needs. While the massive arenas are filled and led by pastors more concerned with personal gain and false political commentary than anything else, let's be completely different. While Christian media funnels and outlets continually push outrageous claims (that are markedly un-Christlike), let's pay attention to something else. While the discussions in some Bible studies might get overly angry and persecutory, let's be gentle and cognizant.

We cannot yield to the imagined social and cultural restraints of ultra-conservative zealots and witless religious commentators. Anything - anything - preventing us from serving another or rising for their dignity has no place in our thoughts and our lives. We yield to God alone, and every last one of His children. We may not be baptized in ceremonies, but we will experience an even more wondrous baptism in the pouring rain whenever we decide to go outside, even in the worst of conditions, and embrace someone.

It is my profound hope that in the future of this Army, we'll commit to greater social action, enlightened social discourse, and deeper personal relationships with people the rest of the world deems "undesirable";

We'll believe in an Army set aflame by redemptive, revolutionary love - an Army willing to love the unlovable, and befriend those who have no friends;

We'll believe in Salvationists of meekness, who act the same with or without their uniform;

We'll believe in continually looking forward, remembering our history, and mending mistakes of the past;

We'll believe in deriving inspiration from the entire Salvation Army world, learning from the warmth that resides in so many Salvationists with nothing materialistically, and yet does not in Salvationists with seemingly everything;

We'll believe in simplicity - with Good News as our doctrine, the street as our chapel, and the world as our responsibility;

We'll believe in congregations who welcome outcasts - regardless of potentially incurred scorn, ridicule, or unpopularity;

We'll believe in the abolition of the Christian world's barbaric discrimination against so many groups, and especially the LGBT community - fully accepting them, recognizing they are flawed and broken just as we are, but also realizing the fact that merely being homosexual or transgender is not among their sins;

We'll believe in art and music as necessary, visceral, socially transformative connections between ourselves and God;

We'll believe in being faithful friends to the least-deserving, remembering how undeserving we ourselves equally are;

We'll believe in liberation from cultural Christianity and cultural Salvationism, commitments to learning and professionalism, and fearless outward kindness;

We'll believe in loving radically, thinking rationally, and giving radiantly of ourselves to everyone around us - not because we have to, but because we want to.

In this dimming religious landscape consumed by negativity and persecution, I pray we may be the spark of something exciting and beautiful. With social justice and human need at the heart of our God-ordained vocation, may the privileged relinquish the luxury of removing themselves emotionally and socially from the tribulations of others and stand alongside them in their personal struggle. May everyone, of every place, every struggle, every status, every background - find peace, support, victory, and comfort in knowing someone cares for them; and not just us, but far above us, the Light of the World - Jesus Christ.

With hearts, hands, soup, soap, music, mercy, and similar things as our weapons in the great war against hatred and despair, let's put up a good fight and give hope each and every day.

I'll be there, and I hope you come with me.

While women are demeaned and deprived of their inherent equality, I'll fight;

While children die in foreign wars we've helped caused and local shootings we do nothing about, I'll fight;

While immigrants are separated from their families in our neighborhoods and parents struggle to make ends meet, I'll fight;

While individuals are deprived of free access to the basic things, health, school, nutrition, shelter, a wisely-protected environment - I'll fight;

While anyone is attacked because of identity or creed,

While pledges and anthems prevent me from humility and humanity,

While there remains one dark soul without the light of God, I'll fight - I'll fight to the very end.

Jonathan, a Salvationist in the USA Western Territory, is currently studying theatre and cultural geography at San Diego State University and Canterbury, England.

## Hasidic Salvationism?

*Caitlyn Gillingham*

My forecast:

My ecumenism?

An Army that builds relationships with other denominations and that uses each others' resources, abilities, and skills.

It was not until my first year of university that I started to learn about other denominations. This ignorance is best exemplified in the fact that in my Introduction to Christianity course I discovered there was a difference between Martin Luther King Jr. and Martin Luther - and I was not the only Salvationist in my class that experienced this revelation! Even though I had a great understanding of the roots of The Salvation Army and its revolutionary beginnings, I had no knowledge of the church outside of my own denomination. Because I learned these things primarily through my education, I learned about these movements through this lens, not through the church. Instead of learning about other beliefs and practices through a mindset of building relationship, I learned about it in a factual manner. While I think it is important to continue to educate Salvationists on the beginnings of The Salvation Army, I think when we focus so much on ourselves, we foster an exclusive and self-focused mindset - excluding us from the other beautiful parts of the church. To add to this point, The Salvation Army has many strengths, such as its commitment to working with vulnerable people - something many other denominations lack. However, while we have strengths, we also have challenges, and other denominations face this same dilemma. When we engage with the wider body of Christ, we can share our strengths and receive and appreciate the strengths of others.

I yearn for an Army that teaches its disciples to have an awareness of our brothers and sisters in other denominations. This does not mean that we have to hold classes on the Protestant Reformation or the history of Calvinism. One of the best ways to learn about people's beliefs and practices is to actually build relationships with them! In fact, I have often found that when I study a group's beliefs in a textbook and then actually meet them face to face, what I read beforehand is much different to how they walk! My current corps has set an excellent example of this ecumenism that I have truly been inspired by. Every so often, we connect with other denominations in prayer meetings and other events like sessions to brainstorm reconciliation with the Aboriginal people. I have seen the beginning of this connectedness, and I pray that we continue to head deeper in that direction. Overall, I believe in the possibility of an Army that does not focus on the differences or "wrong theology" of other denominations. Instead, I see us

as one that seeks the unity of the church that Jesus prays for in John 17 by knowing our family outside of The Salvation Army.

Cultural uniqueness?

An Army that embraces cultural differences around the world.

Before addressing this point, I think it is important to note that the only experience I have of The Salvation Army - outside of my context in Canada - has been in the United States and the Philippines. Therefore, I speak from a perspective that is Western, and that is unaware of how things are carried out in other territories.

One of my favourite prayers that I have been a part of in different corps is when people whose primary language is different than English pray in their native tongue. While this is extremely powerful, I feel like it is on the edge of so much more. As The Salvation Army, we have the ability and the opportunity - if we choose to take advantage of it - to be on the forefront of how Christians embrace diversity of cultures. A large part of the Christian church's history has been tainted by the colonization of different people groups by making them conform to Western ways. We see this in Canada with the residential schools and Aboriginal children and in many other nations that experienced colonization. However, from my limited understanding, we also currently see this in the fact that many of The Salvation Army's national leaders in countries around the world are either white or from a Western background. I dream of an Army that makes it a priority to empower nationals to lead their own territories. I dream of an Army that celebrates diversity in its corps and seeks to create unity amongst the big things like language and culture, and the small things like food and worship style.

Disciple making?

An Army that discipled its people to know and hear from the Lord.

In this vision, Salvationists will know the Holy Spirit and will be able to acknowledge when He speaks to them and then have the space and freedom to respond. This means that people have the leadership and support to guide them through learning to hear God's voice through pictures, dreams, and words. In this hope, people will realize that God desires to use our passions and talents in our worship and as we meet together. Salvos would be trained and equipped to use their unique gifts of things like art, dance, service, teaching, and prophecy. This kind of discipleship would be about growing the individual so they can participate in growing

the collective body. While I am most passionate about seeing this come to fruition in the young people of The Salvation Army, I believe all generations need this guidance.

Young people?

My vision is that as they are equipped that The Salvation Army would genuinely value them by including them in the life of the corps, not just once a quarter during “Kid’s Sunday.” Instead of creating homogenous groups of adults and youth, as both populations are discipled, we would see an intergenerational expression in our Sunday meetings.

I think a key piece of this discipleship is recognizing that the Army is excellent in its programmes and responsibilities. In most settings, throughout the week, people of all ages can attend things like youth events, Bible studies, prayer meetings, soup kitchens and other areas of street ministry. However, in these events we put a lot of focus on gaining knowledge and “doing” instead of asking questions like how is God moving in this and what is He speaking to me through this? I am not saying that the former is bad, what I am saying is our programs must transition to move beyond a “doing” focus to a relationally-based “being” experience.

The Movement?

An Army that is relevant.

To begin, often the term “relevance” carries connotations of being fickle and changing things because of an emphasis on feeling. It is important to stress that this does not mean we should stray away from the Word of God, but it does mean that we are not afraid of change. For this point, I see many different things that fall under it.

First, throughout the majority of corps I have been to in Canada and the United States, I can expect to experience a very similar Sunday service. This structure normally includes things like a call to prayer, some worship through brass or the worship team, tithes and offering, a sermon, and a benediction. While the content of each may vary, rarely have I seen corps that stray from this style. However, it is not this style that I think needs to change. Rather, it is the mindset that we all have to be the same. There are many different elements, capabilities, and gifts that change depending on the corp’s location, size of congregation, culture, and passions. However, for some reason, we neglect these differences and assimilate our ways to the dominant expression. I am honestly curious as to what it would look like if each corps reflected the unique capabilities and gifts of its members. I want to be a part of a corps that recognizes cultural diversity and the physical environment that I live in. I think an awesome example of this is a



corps here in Winnipeg's inner-city. The dynamic of the corps was struggling beforehand, and so they removed their pews and replaced them with round tables and chairs. Apparently, this café-styled sanctuary had a great effect as it helped build relationships between congregants and made people outside of the church feel comfortable when attending for the first time. To conclude, being unified does not mean that we all have to be the same, it just means we have to get along and love each other amongst our differences.

Finally, during my time in The Salvation Army's discipleship program Revolution Hawaii, we learned about the roots of many of the foundational elements of the Army, such as the band and uniforms. It was so exciting to learn how these things were revolutionary for the time and that because of this they reached people in society. However, I wonder how have we continued to revolutionize the times? I think it is interesting that even though times have changed since 1865, we have continued many of the same practices. I think this challenge is highlighted best through the example of the Hasidic movement within Judaism. The origins of Hasidism began with a reformer named Baal Shem Tov. He taught that Jews could find God in everyday life and God's omnipresence was supposed to be a joyous experience, rather than just following the traditional forms of legalism and ancient culture. Paradoxically, Baal Shem Tov's followers made his new forms obligatory. For example, whereas he taught he taught that Jews were free to wear the long black coats that were fashionable in Poland at the time, his followers determined that long black coats were mandatory long after they went out of fashion. While Hasidism started as a reformative and revivalist movement, in its present day, it is one of the most conservative branches of Judaism within ultra-orthodoxy. Have we not seen a similar form of rigidity within our own movement? I am firmly confident in the fact that this opinion of mine is held by many of the people in my generation and younger. We are crying out, saying we do not have to be so confined to one way. If things are not effective, we should not be so scared to stray away from tradition or historic ways!

Caitlyn Gillingham is a student in Winnipeg's Booth University College, Canada and Bermuda Territory.

## **Infused With His Holy Spirit**

*Rebekah McNeilly*

My generation yearns for more. If I may be so bold as to suggest that unlike any of its predecessors, my generation has been offered an abundance of counterfeit, buyable, aesthetically pleasing 'happiness' that has never been seen before. Today we live in a culture where Christianity is relegated to Instagram, and Netflix has replaced books and edifying conversation. Within my generation, I believe, exists an unrest; a confusion, a sense that there is more, but where and how?

Because of the nature of the world, especially in the West, I believe the call to bold faith is increasingly important. I have never been more convinced that the Salvation Army has a position of great influence that must be tended with the utmost care. There are two perspectives that are especially important here: My generation has fewer geographical boundaries, meaning The Salvation Army is anything but a local movement, positioned in the 21st century to circle the globe; and second, because of this "global movement" we must be increasingly vigilant to protect the integrity of our Holy Spirit inspired origins. Theological and doctrinal views can vary greatly from Harare to Toronto to Paris. God's anointing was firmly established on the Army under the Booths leadership. Are we being careful to nurture this calling in an increasingly complex global community? Perhaps too much time is spent on peripheral subjects such as communion or uniform wearing, when we need to understand our place in a politically correct, morally relative world which is suspicious of the Name of Jesus.

If I were the General of The Salvation Army I would get to know my international leaders on a spiritual level. Are they more "professional" than Godly? Are they taking their territories closer to the heart of God, or are they instead listening more to the secular voices insisting on shaping our movement according to society's standards?

Young on-fire Christ followers want to believe in the Army. We are sensitive to anything organizationally which seems more "correct" than Holy Spirit led. We need to refocus on a fire for souls, a passion for real intimacy with Christ, a thirst for an understanding for His words.

### **Works And Faith**

We need to distinguish between 'works and faith'. We are a movement - rightfully - concerned with social justice, with actions. But, that social conscience must never be without Holy Spirit

conviction. Too often our ministries/programs become obsessed with service and works at the cost of intimate relationship with Jesus.

There is an odd conviction among some young salvationists today: “We’re never to become so spiritually minded that we’re of no earthly good.” In other words, too much talk of intimacy with Christ will make us lazy and neglectful of the real work to be done. But I say, we will not reach people if we are ‘do gooders’ without the infusion of the Holy Spirit!

We are not a non-profit organization passionate about serving the poor, we are a body of believers with the primary mission of preaching the gospel and we must be distinguishable as such. I would argue that the more time allotted to pursuing Christ, the more effective and consistent our service will be. Brengle, in his book *The Soul Winners Secret*, says this: (In referencing Psalm 51)

(The Psalmist) saw that before he could be a soul-winner, before he could teach transgressors the way of the Lord and before he could convert sinners, he must have his own sins blotted out; he must have a clean heart and a right spirit; he must be a partaker of the Holy Ghost and of God's joy. In short, he must himself have a definite, constant, joyful experience of God's salvation in order to save others.... It was no 'hope-I-am-saved' experience that he wanted... nor an experience based upon a strict performance of a set round of duties... but a mighty transformation and cleansing of his whole spiritual nature and a glorious new creation wrought within him by the Holy Ghost.

We must shift our emphasis from works to faith, in order to be most effective in our works. Again from Brengle:

Peter had repented under the preaching of John the Baptist, had forsaken all to follow Jesus, and had waited with prayer and unquenchable desire until he had received the baptism of the Holy Ghost and of fire, and had been anointed with power from on high, before he became the fearless, mighty preacher who won *3,000 converts in a day*. [Emphasis mine]

Where does this arrogant belief stem from that we are sufficient in our own abilities to go and ‘do’ his works without being infused with His Holy Spirit? Without him our works are just human endeavours, and they pale in comparison to what God can accomplish through us if we discipline our time, our thoughts, and our actions to be slaves to Him first and foremost.

James 1:27 can be the Army’s motto: “Pure and genuine religion in the sight of God the Father means caring for orphans and widows in their distress and refusing to let the world corrupt

you.” Social gospel plus personal holiness. That is the Salvation Army. We must not sacrifice either.

### Winning Souls

The Army needs to regain our emphasis on winning souls. We must never be nervous of sharing the Gospel with people. Perhaps our leaders (corps, division and territory) can “motivate” us to win souls by themselves testifying to how many people they are weekly witnessing to? And, should we evaluate every single institution we have (let’s include our Thrift Stores) on the basis of souls saved?

### Philosophy Of Leadership

I wonder if because the Army is now so large, we have become “slaves to the concerns of the world.” We must remember that we are accountable to our God above all. I fear that our increasing partnership with our governments, along with our “professional” public resources departments, could potentially compromise our spiritual integrity? In order to preserve the authenticity of our movement, we must be willing to make sacrifices. 1 Peter tells us we will be given honour on the day we see Christ. Is our attitude heaven bound? Are we living for earthly status and accolades both by fellow Christians, and by the society we are in? Decisions made ‘at the top’ especially must reflect a desire to ‘test’ and ‘approve’ God’s perfect will through steadfast faith during trials.

We face many of these potential trials within the body of Christ, especially a movement such as ours. If our decisions reflect logic, HR and worldly guidance more than they reflect God’s good, pleasing, and perfect will (they are not always mutually exclusive, of course) then we have gotten away from what sets us apart from every other humanitarian organization. We are followers of the most high God, and it is a result of His calling that William and Catherine Booth started this movement. It is only by His will that we will carry it on to that day when we see Jesus face to face.

### God’s Shocking Love

Because The Salvation Army is out of the Holiness Movement, we can unfortunately fall into the trap of having a rather long list of “do’s and don’ts.” This can lead us to mistake a set of rules for holiness. To assign endless rules to Christian life I fear is to come dangerously close to living

as it's written in Matthew 15:8-9 "These people honour me with their lips but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men."

What we need is a renewed sense of awe as we contemplate God's shocking love! As we encounter Him, coming face to face with His justice and His mercy, we are released from the bondage of impossible expectations into a life filled with excitement at what is possible for those who surrender every area of their lives to God. He is so perfect and good, and without sin.

Practically speaking, the Army needs to get back to our roots of passionate worship and prayer. Perhaps across our territory we can have a kind of "holy competition" as we look for ways to inspire each other. What might our prayer meetings look like? Have we seriously considered a 24/7 prayer movement in this territory? Do we have a forum whereby our people (especially us Millennials) can report in and spur each other on toward our goal of becoming more like Jesus? It seems to me that we can throw an awful lot of money around on many things... what about putting some of it to use to mobilize our soldiers in creative ways to connect and inspire each other?

As we emphasize God's radical, holy love, we become more aware of our own sinfulness. This is completely different from a guilt inducing and legalistic way of living. As we come to know who He is, it will break our heart when we live in ways that hurt our closeness to Him. In the proper order of things, we are moved deeply at our own tendency to be shaped by the world around us. In 1 Corinthians Paul says "everything is permissible, but not everything is beneficial". We cannot be in Christ and also be of the world. We must recognize the ploy of the enemy to use 'harmless' distractions to corrupt our intimacy with Christ and ruin our effectiveness in ministry (think: Netflix). This is not a call to crush us, but to inspire us, to reach higher, to run faster, to give more because of the urgency and life changing nature of the gospel.

We must challenge, motivate and inspire each other to experience God's love more fully, and to live a more radical, counter-cultural life style. There is no greater thing.

Dumbed Down?

I think there are a whole lot of us who are tired of the bar being set too low. Why not have a more radical call to soldiership? As said in my earlier responses, if we create an atmosphere in our corps whereby the Holy Spirit is sought, we will begin to feel a deep wrestling to be holy people. Rather than "dumb down" soldiership, let's make sure our people understand how high the calling really is.

How are we as followers of Jesus marked? Yes, our uniform is perhaps one way. But I'm thinking more of a life of love that gets us as soldiers out in the streets feeding the hungry and looking for the lost. And what about our money? Soldiers shouldn't merely tithe; we should be the most generous of all. Yet, in many places tithing is rarely even talked about.

In brief – if we are to get back to being covenant people, our soldiers need to have our bar set high again, no more of this slack-now I can sing in the Songsters-kind of thing. Soldiers are people who are disciplined, focused, and obedient. I think young adults might just be ready to get back to this holy kind of living.

Maybe then more of us will hear God calling us to become officers.

It is critical that we use covenant to call people to a higher standard. If freedom without commitment and covenant is defined as a lower standard it is not freedom at all. Freedom through covenant must be about putting it all on the altar.

Rebekah McNeilly, a Salvationist in the Canada and Bermuda Territory is a recent graduate of McMaster University with a degree in Sociology.

## **(Cross) MILLENNIALS**

1980-94, also labeled as Generation We, Global Generation, Generation Next, and Echo Boomers (Pew Research).

## **A Millennial Founder**

*Olivia Munn-Shirsath*

If I were founding The Salvation Army today, my vision would be millennial, egalitarian, and ecumenical. I'm a 30 year old Captain and this is my counsel.

### **Millennial**

My generational point of view of the movement would be vastly different from any General so far. If my understanding is correct, we have never had a General in their 30s since William Booth. He was 36 when he co-founded The Salvation Army, but since then the typical age is 60 and up. And although William Booth was young, he wasn't a millennial. My generation values a few key priorities which give us a unique opportunity for missional advancement.

My generation values purpose over possessions. We would rather have meaning and fulfillment than anything else. As General, I would encourage my fellow millennials to live towards a sense of purpose, acknowledging that they need to feel like more than a cog in a machine. They need to know that their life will impact the Army, and not just take their energy away from them. No one wants to be a slave. I would not allow the structure of the Army to be so rigid that millennials must adapt or leave – but rather allow them to actually create and change who we are as a movement.

My generation values the ideal of a global community. We want to be “woke” (aware of social justice issues), we want to protect the environment, and we want to learn about other cultures and experiences. As General, I would engage millennials from around the globe in conversations with each other, so that they can develop their own plan for justice initiatives and new fundraisers. The freshest ideas will come from young people talking.

My generation values authentic conversation. We want to be able to openly discuss complicated subjects without being either brainwashed or rejected. I believe that this is already happening in pockets around the Army, but I would be more intentional in setting up platforms for real dialogue to take place. Consistent forums that include Territorial Commanders, cabinet members, and college students. The students need to be permitted to disagree and then have reasonable debate. The Biblical answers will need to be thoroughly defended and explained. We millennials will keep you sharp in your theology.

### **Egalitarian**



My philosophy on leadership succession is different from the current model, but I'm certainly not the first to suggest it. We need to intentionally and consistently pull ourselves out of the temptation towards worldly hierarchy and classism. The world sways us towards a belief that power will satisfy, and that striving for personal success is the goal. Meanwhile, Christ teaches us the opposite.

For me, as General, this would be a shift towards team leadership at every level: from IHQ to Sunday school classrooms. The model of the Trinity shows us that it shouldn't be lonely at the top. When we have to make decisions together, with people who think differently than us, it takes much longer but the result is much sweeter. A team cannot be hand selected by the individual in charge, or else we would be tempted to surround ourselves with only people whose opinions align with our own.

This would also look like appointing a Divisional Leader to become a Corps Officer after a few years. There is no ladder – all appointments are honored and important. Visionary Captains can be given command appointments, and pastoral Colonels can be given corps appointments.

This also means one absolute necessity: non-white and non-male people must be trained and given leadership opportunities at every level. In order for me and my husband to be the International Leaders this change would have already happened, since I am a married woman and my husband is Indian. Egalitarian leadership won't inevitably happened – it needs to be enforced and accounted for.

#### Ecumenical

For me, ecumenism is more than meeting with other denominational heads and agreeing on the basics of dogma while never discussing the rest of our doctrines. Can't one denomination learn from the other? Or should all believers be Salvationists? Could we change in response to another movement sharpening us?

The Body of Christ is the entire Church. Within the Body we have everything we need – every gift, every skill, every unique and God-given function. However, we do not have every function active in every local corps. I've heard it suggested that we are the fist of the Body of Christ. I like that image. But I also want to be nourished by the stomach and give a massage to the back. Rather than highlighting our "Army distinctives," why don't we just do our part well, and then celebrate the distinctives of another part of the Body?

Sunday mornings are one of our weakest points as a movement. Perhaps it is time to operate in our strengths, and allow the rest of the Body to bless and benefit from us. Perhaps we tell our soldiers and officers to attend a local church on Sunday mornings. Then we serve lunch to the community, head out and do a creative and engaging open air meeting, and bring our new

friends back with us for an evening of social work and/or discipleship. We don't have to do it all by ourselves. I wouldn't go and shut down every Holiness Meeting around the world, but I would allow Corps Officers and Divisional Leaders to try this option if it worked for their context. Very few programmatic elements need to be mandated internationally.

#### The solution

Ultimately, holiness is the solution to every problem. My strategies and visions only go so far. They might help for a few years. What matters most is who we are, because we replicate ourselves in our disciples. As General, seeing that every Salvationist is walking in full salvation would be my number one priority. Every opportunity I have as a General (and in reality, as a Corps Officer), I will use it to call believers to a life of total sanctification: perfect love.

Captain Olivia Munn-Shirsath is a Corps Officer in New York City, USA Eastern Territory.

**A movement of holy women, men and children that are disciplined and empowered to use their gifts and skills as they serve God in their everyday lives.**

*Stephanie Chagas-Bili*

**My disciple making and its role in the movement would be to challenge/encourage every Salvation Army member to be part of a small group.**

Discipleship can be expressed in many forms. However in small groups the emphasis on the same people meeting periodically to understand the Bible, practice spiritual disciplines together and explore how these elements impact their life, and the lives of those around them, can be transformational.

Having run a small group spontaneously in my home for the past two and a half years, it has been beautiful to see the spiritual growth of those four people who have taken part and their desire to live out their weekly 'God-given discoveries'. This has been a sacred space, with time to explore the Bible, ask questions, share personal thoughts, laugh, cry, pray, drink a lot of tea and coffee and know the presence of Jesus for ourselves in the situations we have been faced with on a daily basis.

Attending sporadic Sunday morning meetings wasn't enough to feed our souls. This aspect of discipleship can provide the depth and fellowship that an hour on Sunday can't.

No one better than Jesus models the concept of gathering a 'small group' of disciples, demonstrating how life-transforming it can be for those involved. Time spent eating with the disciples (Matthew 9:10), teaching them and showing them the values of his Kingdom in action (Matthew 5), equipped them in ways they possibly didn't even understand at the time.

It was after Jesus returned to the Father (Acts 1:1-10) and they were filled with the Holy Spirit (Acts 2:4) that perhaps they began to realise everything they had learnt from the time they were all together with their Teacher. It's perhaps no coincidence that they were gathered (v 1) and continued to meet as a group to pray, worship, eat and serve (vv 42-47). It's what they were familiar with, it's how they were strengthened and energized to be able to fulfil their mission. In this process we see them transitioning from students to teachers.

The outcome of every disciple being involved in a small group is that after a period of time, they too will be equipped to disciple others in their day to day frontline at home, at the school gate, in the office, on the bus and within the church.

Small groups need to intentionally happen at every level of our movement. Not just with new converts, not just with the 'youth', but soldiers of all ages and officers – whatever the appointment.

**My philosophy on leadership and its success and succession in the movement would mean investing in a younger generation of leaders, promoting competency based appointments and ensuring a transparent officer review process.**

#### *Younger generation of leaders*

When looking at the average age of leaders across the world we see a 'trend' taking shape. Only last year, Emanuel Macron from France (40), Jacinda Arden from New Zealand (37), Leo Varadkar from Ireland (38) and Sebastian Kurz from Austria (31), became some of the world's youngest national leaders.

In The Salvation Army, apart from General William Booth, no General was younger than 50 when they took up their appointment. While it is fair to acknowledge that younger people will not have the vast life experience of an older generation, it is likely that the next generation of senior Army leaders - if they are to follow the global trend and appoint those that are below the age of 50 (40 even!)- have energy, are more inclined to take risks and are possibly more in tune with what is happening in the year 2018, hence desiring to make the Army as relevant as possible for this generation.

When Joshua succeeded Moses in leading the people into the Promised Land (Joshua 1:1-6), he had never led a nation before! He'd had opportunities to show himself worthy, like when he gained the victory over the Amalekites (Exodus 17:8-15) or along with Caleb brought back a good report of all the twelve spies whom Moses had sent to spy out Cannan (Numbers 14:6-9). Overall he had a faith and a heart that was willing and available to learn. Sometimes, this is all that is needed.

#### *Competency based appointments*

When a local officer is chosen in a corps context, quite often it is based on the qualities and gifts they have demonstrated over a period of time. A role is designated to them so that they can fulfil that to their potential.

While perhaps in some territories officer's giftings and skills are taken more into account than others when choosing appointments, there is still a way to go. It is vital that officer profiles include more than merely previous appointments or degrees, but that records also contain

their gifts, skills and passions. This will ensure that realistic insight be given as to where people will be better used to fulfil their calling.

Relinquishing default appointments just because one officer has been chosen and the other has to 'accompany' them, especially at THQ leadership level, is also key to the success of leadership. Too many officers (women especially) have been deprived of the opportunity to truly flourish in ministry and give all that they can because of this.

It is obvious that God can bless any officer in any appointment, despite the failings of people and of the system, however, there is scope to use our officer personnel in a better and more efficient way to grow God's Kingdom wherever they serve.

#### *Transparent officer review process*

Finally, I would implement effective and consistent reviews for officers at every level. Not just an appraisal filled in by whoever manages them, but a review that also includes the input from those that they are leading. Too much damage and hurt have been caused throughout the decades due to the lack of adequate revision of officer performance, taking into account their own personal spiritual life, their (in)adequacy with regards to the role they're fulfilling and examining how, overall, they are being good stewards of the time, resources and personnel that are entrusted to them.

A movement of transparency and accountability starts with allowing more people to voice their praises, and concerns, with regards to their leadership.

#### **My emphasis on holiness in the movement would be a call to a restoration of holiness.**

One of the many things I enjoy about being on holiday in my home country of Brazil is being able to attend the Sunday morning holiness meeting! During the sermons I am compelled to repent, to reflect, to intercede, to be challenged, to commit and to be changed by God's Spirit, once again. It's like a breath of fresh air.

This doesn't mean that Salvationists there have got holiness sorted, but it's still taught as a way of life. Perhaps it's also the mindset that people are dependent on God's provision, on him 'coming through' for them in times of need. There is still a sense of humility and reverence before the creator of the Universe and the deep desire to be more like Christ.

In my every day European context, holiness is a word I haven't heard for a very long time. Quite ironic, considering I'm part of a holiness movement with Doctrine 10 of our articles of faith to prove it. Is it out of fashion? If so, what has it been replaced with?

Perhaps some may say that while the actual word may not be mentioned as much, it's meaning, '...to be like God, as he is revealed in Jesus'<sup>1</sup>, is still at the forefront of everything that is taught and lived out.

To that I would argue, however, that holiness is visible. If it's not modelled in the way we think, speak and act, it's not a reality. Holiness isn't cynicism, it isn't spiritual apathy, it isn't about the concept that 'anything goes', it isn't conformity, it isn't dependence on material possessions, it isn't selfishness, it isn't greed, it isn't self-sufficiency.

Catherine Booth wrote that those who are pure of heart '...improve the moral atmosphere wherever they go. Their very presence reproves and holds in check the unfruitful words of darkness...they set on fire the hearts of other saints...the Spirit is not given by measure unto them...'<sup>2</sup>.

I do still believe that holiness can permeate cultural challenges and halt the thief in its tracks. It can silence the venomous tongue, disperse the nocturnal profane thoughts and challenge hands and feet to move for change.

None of this sounds out of fashion. It is still very much needed within our movement, which still has so many moral and spiritual challenges to overcome. It still needs to be preached, people still need to be stirred to not only know but experience that '...his nature can become part of us' (2 Peter 1:4 *CEV*), a promise which is still true for this day and age. The world is crying out for it.

My emphasis on holiness in the movement would be a call to restore holiness – starting with and in me.

**My generational point of view of the movement would focus on intergenerational integration across every area of ministry.**

An article published in 2017 by Forbes<sup>3</sup> emphasised how it is possible that the generations of baby boomers and millennials, for example, can complement each other and make differences work. While the context was in the workplace, the same principles can be applied to shared ministry.

Interviews were held with CFO's who had to answer the question: 'In which one of the following areas do you see the greatest differences among your company's employees who are from different generations?'

The differences in communication skills were the biggest issue, followed by the different ways generations adapt to change, the diversity in technical skills and cross-departmental collaboration, with a minority responding that no differences were noted.

It would probably be safe to say that within The Salvation Army, these same issues resonate. I would like to see represented across the board, from local Bible studies, to corps council meetings, from local officer roles right up to divisional, territorial and why not international board rooms, a generational symphony of voices.

Intergenerational integration needs to be a reality at every level of corps, centre, and headquarters ministry. The generations need and depend on each other. This can only come to pass if there is humility to exchange ideas and complement skills and perspectives; willingness to listen to one another's opinions and the creation of 'Timothy-Paul' based relationships that can help each other to thrive.

It's the need to actually see potential in the other and be able to let go and empower; it's the creation of a culture of generational inclusion, whether this be in Sunday morning worship or characteristic of the relationships between officers and employees in the office. It's the courage to ask for a wider representation of ages to be part of strategic territorial/international decision-making.

I became a Sunday school teacher at the age of 13. An older adult saw in me potential I didn't know I had and gave me the opportunity to give my first 'baby steps' alongside them in teaching and equipping others in their walk with Jesus. I will be forever grateful for that opportunity. We desperately need the generations to praise God's works to the other (Psalm 145:4) as the unified body of Christ, to the glory of God.

## References

1. FARTHING, Peter. (2009). *Samuel Logan Brengle: Heart for God*, p. 3
2. BOOTH, Catherine. (1986). *Papers on Practical Religion*, p.174
3. <https://www.forbes.com/sites/victorlipman/2017/01/25/how-to-manage-generational-differences-in-the-workplace/#75d2dad24cc4>

(All Bible references are NIV unless stated otherwise)

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## Out Of Kifutumgulu

*Nana Dougnon Togo*

- If you are asking for General Counsel, here it is: preaching the gospel to all nations and meeting the need of suffering humanity... seeing a Holy Spirit-filled movement mobilized to save souls from hell... serving out of deep love and compassion.
- My generational point of view of the movement would be an army raised by God for a divine purpose... a beautiful and smart church and organization. But also, sometimes I may wonder are we still on a divine mission? Because of some styles of leadership, example when a leader start making use of his power to intimidate subordinates... In this Army we have seen many officers being parked in a garage because they did not please a leader, or being sent to remote area like (Kifutumgulu) (this word stands for a remote place as appointment) in DRC because of a wrong perception of a leader.

I'm sure every territory or command or even region's got its own KIFUTUMKULU.

Even the process leading someone to that area may be ungodly but at the end all thing works for the good of those who love GOD whose who are called according to His purpose, in this Army I have heard several times a leader saying "I will make you a leader", "I will recommend you", "I will send you to KIFUTUMGULU". At the end, a spirit of fear ends up paralyzing some of the officers and they compromise and miss God's purpose in their lives.

May the Lord grant us boldness to see and speak out the evil among us.

- My ecumenism (partnership in the Gospel) and its movement would be openness towards others mission with whom we share the same beliefs, promoting partnership than competition. Living in real unity.
- My administration and its international standards in the movement would be accountability, not only on one direction but in two ways, also that all appointed to DHQ THQ IHQ should be accessible with no barriers; despite our appointments we remain God's servants. My administration would also be sealed with love and care for others.
- My strategy and it adherence in the movement will focus on expanding the Army to presence in more French speaking countries with no Salvation Army through strategic partnerships in mission. Discipleship training for spiritual growth.
- My disciple making and its role in the movement would be practicing spiritual disciples as prayer, Bible study, fellowship, worship and stewardship... we may bring heaven on earth



through prayers. Having spiritual retreats time to time up lifting their spirit to God through meditation and prayer... all that for us to know more our God and to be that He intended us to be.

- My perspective on Salvation Army cultural uniqueness would be celebrating diversity and cultivating unity.....The whole gospel for all cultures... they all have the same value before God; promoting sisterhood and brotherhood in the Lord and worshipping in spirit and truth.
- My philosophy on leadership and its success and succession in the movement would be Christ-centered leadership; for its success we have to incarnate Christ, the perfect model of leadership.... Dying in my personal temptations daily, being sanctified body, spirit, and soul; we are born leaders, but we learn leadership skills. In another words I will just identify the one God has chosen already I will just help to develop his leadership skills.
- My emphasis on covenant in the movement would be passion for the lost...That soldiers will realize that they are also called and sent to the world... they will allow the Spirit to use them for God's kingdom... that they are partners with officers in the mission; for officers we need Spirit-filled officers with burning fire who mean their calling their consecration and commitment will be beyond duty filling... officers moved by love and compassion... world changers-to-Christ officers.
- My theology and its prominence in the movement would be "holiness". Holiness will not be something inaccessible but a daily life style to be an ultimatum model to the world, salvationists would be changed and transformed living for Christ.
- My evangelism and its practice would be the gospel for everyone to be a mobile and street church, through homeless human trafficking activities we may bring people to Christ knowledge, that love and compassion may be our shield.
- My forecast of the future of The Salvation Army would be discipleship Investing in people spiritually financially Identifying and developing young leaders for tomorrow, creating means of sustainability of the mission.
- My placement in the lead decision -making position of the Army would be mission focus to intensify on the oneness of the Army (being in French speaking countries in Africa I can see most of the time we are neglected comparing to English ones). To stand for social justice, fight against materialism, promoting things of the kingdom, mobilizing resources for the mission, identifying and developing leaders.

Captain Nana Togo is a pioneer officer in Burkina Faso.

## On The Move

*Debora Galeuchet*

“The Salvation Army is an international MOVEMENT, is an evangelical part of the universal Christian Church. Its MESSAGE is based on the Bible. Its MINISTRY is motivated by the love of God. Its MISSION is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.”

Based on this mission statement – this is my forecast:

MOVEMENT: I imagine The Salvation Army to being on the move and having all the characteristics of an Army; an Army that does not retreat to the barracks but presses in to the frontline, the place where a winning Army needs to be. That means the Army has to be dynamic, courageous, intelligent/wise and determined. The Army needs to dare to go new ways when it comes to forms and structures that have become inefficient, even under the risk to fail at times. The Salvation Army should never be satisfied with the fact that we - at least in the Western part of the world- enjoy a quite good reputation. Every Salvationist and officer has to be moved constantly by the spiritual poverty and the huge social needs that are presented to us in every area of our society and react to it.

I have a picture in mind; how the Salvation Army has evolved from the agile lifeboat to a big steamer which has lost much of its flexibility and which - at least here in the Western Hemisphere - has often set course for calm waters. Figuratively speaking, we spend a lot of time and resources scrubbing the deck, refurbishing the canteen and celebrating our valued and familiar traditions. The uniforms remain clean, the daily routine is hardly disturbed. Yet again and again I feel this call back to the lifeboats, where the uniforms get dirty, where sometimes it goes back and forth loud and chaotic, but where souls come in contact with the gospel and people are drawn from the floods. I pray that The Salvation Army is called back to its service in these lifeboats and never forgets its calling as a movement.

MESSAGE: The gospel is and will remain the best message of all time and is highly relevant in view of the current developments in our world. The preaching of the gospel must clearly remain the central concern of The Salvation Army; it is, so to speak, the DNA of The Salvation Army. If the Salvation Army evolves into a huge social service in which the spiritual well-being of the people becomes secondary, The Salvation Army loses its raison d'être (authorization?). In my view evangelization and social work are clearly one MISSION, not two. They must never be separated! William Booth described The Salvation Army as a bird with two wings. With one wing he preaches the gospel. With the other wing he meets human needs in the name of Jesus

without discrimination of the person. If the two wings of The Salvation Army no longer work together, the "bird" Salvation Army will sooner or later crash. In concrete terms this means that the corps mustn't focus exclusively on the needs of the corps members but always must be oriented externally. Each corps must ask constantly the question: How can we be salt and light in our local context? Are we missional? How can we communicate the gospel in the language of the people we get in touch with and express it in an authentic way by words and actions?

SERVICE: The song "To be like Jesus" by John Larsson and John Gowans is a profound summary of discipleship and the perfect description of sanctification. Service needs to be a natural effect or consequence of the inner attitude that wants to be like Jesus. As John Wesley said: "There is no holiness apart from social holiness." My vision for The Salvation Army is that every Salvationist strives to be sanctified, to think, to act and to be like Jesus. I pray that through spiritual revival, new corps will be opened and that social activities will develop organically - that means - depending from local needs and in cooperation with the corps. Service always needs to be an expression of our intimate relationship with Jesus!

My role in The Salvation Army is that I live my first calling which is that I am a child of God and a determined disciple of Jesus. My first task at hand is to cultivate my relationship with Jesus, to take time for prayer, to study the Bible and make sure that I am sensitive for the voice of the Holy Spirit in my life. I am convinced that our whole service flows naturally from this vertical relationship: how I use my time, my resources and my gifts as well as my stand on ethical questions in my everyday life and ministry.

I am excited to be part of God's kingdom and to be in His Service and I am very curious to see what God has in mind with the Salvation Army and with us all!

God bless The Salvation Army!

Debora Gaeuchet is an officer candidate in Switzerland (Switzerland, Austria, Hungary Territory).

## **Micah 6:8**

*Melissa Jones*

If I were founding The Salvation Army...

I am very grateful for the opportunity to share with you my visions, thoughts, and the revelations God has shown me. I have prayed over this chapter, and its readers, and I pray that God is glorified. The Salvation Army was not simply founded, it was raised up by God. So as I look toward the future, I cannot discount our past. God saw that there was a void in His Kingdom here on earth, and He raised up the Booths to fill it. When God chose them, there was no mistake; it was not a coincidence. They were specifically chosen to preach an egalitarian gospel, that was not simply a good word on Sunday, but a transformational force designed to push back injustice and darkness. God placed a call in their hearts to live the gospel, and demonstrate to the world the dynamics of faith in action. Their eyes were opened to the dark corners of society, so that they could breathe life into people who had been pushed to the margins and left there to die. Most importantly they were given the voices necessary to raise up an Army of individuals, prepared not to fight against flesh and blood, “but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms,” (Eph. 6:12), who deceive us each day into thinking that they do not exist.

They were called at a specific time, with specific purpose, and for a specific mission. As The Army moves forward, it is important that we continue to ask – “Why us?” - “Why now?” - and - “What for?” What do our unique ranks, from the cradle roll up to our General, tell us about God’s designs and plans for the Army? What does the growth, and decline of Christianity and The Army in varying places around the world inform us about our mission? Does our purpose remain as it was in light of the needs of the world and The Kingdom. The answers to these questions are complicated, however, we need to prayerfully consider them. My vision for The Salvation Army, is an Army on its knees, prayerfully working in concert with the Lord to bring about His Kingdom here on earth as it is in Heaven. Let us prayerfully consider those questions, and the following list, that God has placed on my heart. These are the things I pray for, and I am asking you to do the same.

1. Is the leading of the Holy Spirit truly our guide in all we do both individually and corporately?
2. Are there practices, or traditions in The Salvation Army that prevent the movement of the Holy Spirit?

3. How do we continue to adapt to social change without giving up our biblical ideals and mandates?
4. Who are the prophets, and voices God is raising up to breathe life into this Army? Are we listening to them? Are we helping them be heard?
5. How do we become leaders of social change rooted in Kingdom principles, instead of adapters to secular ideals?
6. What are the most pressing issues facing the people of the world? How do we bring light into those spaces?
7. As an Army, are we in danger of being disjointed? Have cultural, societal, and economic differences created two separate realities for Salvationists around the globe?
8. How do we make the gospel relevant and restorative to people; how do we address the dark vacuum they need the gospel to fill in their lives?
9. What has God specifically tasked me to do for the Kingdom of God?
10. What are the forces of darkness standing in opposition to the Kingdom of God? How do we recognize them, and how do we counter them?
11. Who are the warriors God is raising up in this Army?
12. How is the enemy specifically targeting The Salvation Army?
13. Where, and why is The Salvation Army needed at this specific moment in time?
14. Why is God still using us, and how does He want us to be used by Him?
15. Are we still a movement as well as a church?

#### Missional Strategy for moving forward

Since its inception, the Army has wonderfully restored individuals, and assisted in reconciling them back to God. However, in the coming decade, I desire to see the Army place greater emphasis upon reconciling broken systems and communities back to God. We have individually been reconciled back to God, but our duty in building the Kingdom of God on earth extends beyond individuals, and to the marred systems and communities sin created. Christ modeled this strategy to us when He both healed the vulnerable, and rebuked the political and religious powers that ignored or created the vulnerable. Rebuking our political powers, and unjust

systems may not be the specific role of the Army, but we have the power to be influencers amongst political powerhouses and systems. We must continue to build a stronger voice in changing the broken systems and communities that create broken people.

The vision God has given me to accomplish this task, is encapsulated in Micah 6:8. In this verse, God specifically rebukes the Israelites for using their power to abuse the vulnerable. When they ungratefully ask God what He requires of them, He replies “But what the Lord require of you, but to act justly, to love mercy, and to walk humbly with your God.” God was not interested in insincere sacrifices. God wanted them to turn their hearts towards Him, and to care for their fellow brothers and sisters. I believe that if we view our present issues through this lens, we bring about the holistic individual and corporate restoration that our world desperately needs.

The first element in this verse is justice. The Hebrew word used in this verse is mishpat, which is the traditional form of justice in the world today. It is a restorative justice. It helps to restore what was lost, or provide a deserved or fair punishment. There is a second word for justice in the Bible. The Hebrew word is tzaddiq, which means righteousness and righteous relationship. It is a preventative justice, that when employed, reduces the need for restorative justice. Including greater measures of preventative justice in our development models, has the power to shift the pendulum towards wholeness, instead of brokenness. When we tackle a system, we can pull back the reigns, and change the outcomes of future generations.

The second element in Micah 6:8, is mercy, or kindness. It is most often used in the Old Testament to refer to the loving kindness of God, and the mercies He shows to His people. In a New Testament context, it is exemplified as the grace, and mercy God shows to us through Christ. I think of it as the undeserved grace and mercy of God. Justice required that we receive death, but mercy freed us from sin and death. In the same way, when we employ justice, it must be accompanied by the undeserved grace and mercy of God. We show individuals grace every day. We need to ask our political and social leaders to do more than correct injustice, we need ask them to invite mercy into the process. Mercy is needed to restore peace, and balance, and to effect true restoration. Nelson Mandela did not have to show his captors kindness, or mercy, but in doing so he brought about peace and balance to his country. Giving disenfranchised groups the rights they have always deserved is justice. However, in order to restore balance, and show mercy, we should seek to give them more resources, time, and attention. Mercy also requires that we do not give up on broken people, and systems. God did not give up on us. He never forsook His people, and we cannot forsake ours. Mercy must be a part of the equation, as we restore and reconcile our world back to God.

Each step must be completed in humble accord with the will of God. All that we do is for His glory, and for His purposes. We are mere vessels, and we must remember that only He has the power to reconcile the world back to Him. He gives us the wisdom, the guidance and the

strength to do His work, but we have to remember that it is His work. Every step we make towards restoration must be in accord with Scripture, bathed in prayer, and in obedience to the voice of God. This is how we win the world for Christ. This is how we bring His Kingdom here on earth as it is in heaven.

Cadet Melissa Jones is a passionate follower of Jesus Christ and a warrior for justice in USA Western Territory.

## **(Cross) GEN X**

1965-80 (Approximately), also labeled as MTV Generation, sometimes called the Latchkey Generation (Pew Research)



## Keeping Unique Alive

*Kari Rudd*

As counsel to the General of The Salvation Army, I would encourage him or her to seek to recruit, develop, and ultimately place leaders, according to their gifting and qualifications. Allow me to be pointed. This includes married women Officers.

I remember working at Bank of America. It became a pursuit for me. I wanted to see how high I could go. I wanted to experience a variety of positions with the bank. And I knew it was possible. My drive and competence were fueled by my ambition to try new and better positions. The fact that I was a married woman, was of no consequence.

The Salvation Army has never had a married woman TC, or General. Why not? There is an entire population of resource that the Army is at worst overlooking; at best underutilizing.

It's time for female representation in leadership to be more than that, a meager representation. Married women Officers bring with them a deep understanding of leading others. Married women are the mothers of each generation. They teach, invest, care for, inspire, and lead everyone around them. It only makes sense that we as a progressive movement, would tap into this untouched resource.

Leaders are to be servants. Married women serve their families with sacrificial hearts. Only a mother knows this love. Leaders are to inspire through a sincere investment in their people. To be a married woman is to give of yourself to your partner and family.

What frightens us about this concept? Who's ego is at risk? Let's speak plainly for a bit. There are female Officers in the ranks that are being underutilized and wasted in talent and skill set. At best, a married female Officer can practice her God given leadership skills on a Corps level. At worst, she will be devalued and relegated to buttons and bows.

Buttons and bows. Women's ministries. Ironically, my very favorite. Why? Women's ministries is about empowerment! Let us inspire one another onto greater things. WE can do all things in Christ. This includes making TC or even General as a married woman.

Why is it that in the secular world, my skill set and gifting held more worth? In The Salvation Army I am left to make my husband look better. My husband was not a part of the equation when I was a banker. In The Salvation Army, my husband directly affects my appointments and thereby job. When did my contribution mean so little? When did this happen?

As counsel to the General of the Army, I would make it a top priority to recruit, develop, and ultimately place leaders according to their gifting and qualifications. This will include tapping into the married female Officers.

### Renewing Our Vows

Let us renew our vows so to speak. Let's get back to the basics. What is our covenant? Love God. Win souls. Care for the poor. Love the unlovable. Befriend the friendless. Uphold the doctrines of The Salvation Army.

Why are some of our corps acting like country clubs? Why are people in our congregations excluding some? Why are we an insular social club? How is this fulfilling our covenant?

If we are to be for the poor. For the needy. For those that are hungry. Then we need to be serving these folks. Not just out of our family service windows. We need to be friends with them. Inviting them and encouraging them to come to service and join the church family.

If our covenant as an officer is to fulfill service to the least, that is precisely what it should be. Service to the least. Not the middle class. Not the suburbs. They are not the least.

Who is without a friend? The street friend with no food or place to stay. That is who has no friends. Why is it that many of our corps have an aversion to someone like this? Why is it that some say ARC brothers and sisters bring down their Corp's reputation? We are missing the mark.

If we want to soldier up in this war, we must be willing to work. If we want to be an officer in this war, we must be willing to sacrifice. What happened to the days where Officers visited the opium dens in San Francisco? We were bleeding edge. We are in parts of the world. Why not right here? Where you are? You can make change.

Sweet Prayers, an outreach to women being trafficked in massage parlors. We bring homemade sweets, prayers, and hope. Every week. This is love to the least.

Getting back to the basics of our covenant. Loving the least. Really loving the least. It's time for us to get back to our roots.

Go for the worst! Who are the worst? Who are the least? That's where we should be. The places where the average person doesn't dare go. Where there are addicts and criminals. Brazen sinners. This is our calling.

We've gotten comfortable. We like having all of our assets. Some of us pretend to be something we are not. Playing recital time under the guise of evangelism. Some say the house was full. The Corps was packed full. Sure. When leadership mandates their Corps Officers to attend and bring Corps members, yes the house will be full. When all else fails, fill the seats with ARC beneficiaries. Then we can justify putting on larger than life events.

We are not what is referred to as high church. Neither was Jesus. We are about reaching into the depths of the stormy seas of sin, and offering up Jesus as an alternative. How is it that we've turned inward to spend all of our energies on insular club activities? Are we fulfilling our mission?

I only pose the questions for thought and rumination. If it hurts, maybe look at that? Does The Salvation Army have its sacred cows? Have we allowed tradition to take precedence over mission?

Food for thought.

Pruning.

We must prune back. There are countless underperforming Officers. They need to be cut from the team. Employees alike. In our effort to be filled with grace, we enable laziness and irresponsible behavior. We condone the sin itself, rather than holding our brother or sister in Christ accountable in love. For those on the team that do not want to contribute, it's time to adult. Otherwise, those that refuse to work will be let off the bus.

Yes, it's hard to discharge someone. It's even more lengthy to retire an active Officer. So we allow the laziness to go on. We allow people to get away with doing nothing for literally years; sometimes decades.

This is about soldiering up. Want to be a part of this team? Then fight alongside us! Being an Officer means that you are willing to sacrificially lead others in this battle between Satan and God.

We are in a raging war people! We don't have time to waste with lazy Officers and reluctant soldiers. The fight is too costly!

When persons approach life from a client centered mentality, they place themselves on the recipient side of the table. Once placed on this side, one forfeits the privilege of opinion. It is in the contribution that one earns the place to voice their heart's desires.

Prune back the dying branches. Keep only those that are remaining in the vine. You will know by their fruit. Nothing about Jesus' call was easy. Perhaps we've made it too easy in the developed countries, to be an Officer. We need the Western Territory. And all of its riches. But to demand a cultural standard; really?

How many of us Western Officers would be okay with living in the neighborhoods we serve in? What if the places we served were not the suburbs? What are we doing in the burbs?

Let's get back to our Salvationist roots. We are for the down and out. We are messy ministry. Why do more and more of Corps buildings look like modern churches and community centers? Are we still serving the least? Just asking.

### Cultural uniqueness

My introduction to the world of The Salvation Army? A Commissioning. Sunday morning. Full tunics and French braids. Polyester as far as the eye could see. Flags waving to and fro. Doctrines being recited in a conformist, eerily Nuremberg like manner. Peculiar? Sorry folks. It was scary. Weird. Cultish. All those things that we hate to say and hear. Eric and I were dating, for now. His palms were sweaty. He kept whispering to me, making sure I wasn't going to stand up and flee the scene. The thought had crossed my mind. What did I walk away with that day? The Salvation Army was more than a thrift store.

I say I married into the gig. First few family dinners were confusing as ever. Talk about loving your acronyms. DHQ, THQ, IHQ. Whole different language. What was behind all these flag waving, polyester wearing, do gooders? Why did they constantly do for others? Ahhh, Jesus. Game changer.

I am a first-generation Salvationist. I have conformed to the expectations of the movement I am called to serve in. We are peculiar. It is in this uniqueness that we must strive toward doing the most good, in Christ's name.

Could we be more effective? Yes. Are we antiquated? Yes, we are. Are we still being used for the glory of His kingdom? Yes, I believe we are. Whereas we used to be a progressive, ice breaking movement. We are now accused of being old fashioned and traditional.

As I understand it, the brass bands were started because they were the popular music of the time. Salvationists took the bar tunes and changed the lyrics. When was the last time brass music came up as a best seller in a popular music forum? Is it brass that our young people are listening to?

On the other hand, it can be argued that brass is part of our history. Our tradition. Our uniqueness in this secularized world. This is who we are. This is our culture, as unique as it may be.

Arguments for wearing the uniform, playing brass instruments, properly defining creative arts, can be made several different ways. There is a difference between performing arts and applied arts. Truly creative art involves both kinds of art. Making art that is not for public consumption is honest. Vulnerable.

The Salvation Army is unique. To some that is interpreted as weird. To others, it's something to celebrate. May we rejoice in our unique traits and flourish in God's provision.

Grew up in a large rather formal Lutheran congregation. It was liturgical, traditional, empty, and non-activist. What do I mean by that last one? Growing up, nothing was done for the less fortunate. There was no food pantry. Or homeless shelter. We never practiced evangelistic outreach. Our faith was dead.

The Salvation Army actively loves the unlovable. To the least of these, you've done unto me.. The Army is unique in its diligent work with the least. We love the marginalized in a way that other churches learn from. It's basic. Be willing to meet your sheep where they are at. It may get messy. And that's something the Army does well. We get messy ministry.

I am proud to be a Salvationist. I gladly wear my uniform. Is it the most comfortable get up? Most conducive to doing The Lord's work? Up for debate by many. But it does make us unique. We stand out.

There are arguments on both sides to every issue. This too, makes us the unique movement that we are. There are no others like us. That's something to rejoice in.

We need to dare to be that same ice breaking progressive movement we once were. That means tradition cannot hold a place in our agenda. When was the last time tradition saved souls? We need to find new avenues to the lost. We are about preaching the saving grace of Jesus Christ. We are about Salvation of the lost. The redemption of souls. May we never forget our true place in this sin infested world.

Captain Kari Rudd is Divisional Youth Secretary in the Pacific Northwest, USA Western Territory.

# Be The Whole World Redeeming

*Barry Gittins*

## The Movement

Pay due heed to Jesus Christ's parable about the incompatibility of new wine and old wineskins. 'No one tears a patch from a new garment to patch an old garment. Otherwise, the new garment would be ruined, and the new patch wouldn't match the old garment. Nobody pours new wine into old wineskins. If they did, the new wine would burst the wineskins, the wine would spill, and the wineskins would be ruined. Instead, new wine must be put into new wineskins. No-one who drinks a well-aged wine wants new wine, but says, "The well-aged wine is better."' (CEB)

Whereas, for example, The Salvation Army used to expect, demand and receive a lifetime of service from officers (with former officers being viewed as having failed God), Generations, X, Y, Z etc. are less inclined to see things in terms of lifetimes,. Rather, they see service and experiences in terms of seasons. In this, they are both more realistic and more biblical than the prevailing yet outdated wisdom of the movement.

We serve a God who declares, 'Behold, I make all things new' – a rebirthed Salvation Army would be flexible and humble enough to attempt to embrace that mystery.

## Cultural uniqueness

Require any and every sub-cultural quirk and practice to pass the tests of relevance (to the communities and society we live in); simplicity (is it a sensible, straight forward process?); and ethical conduct. (Can we justify our actions in prayer? In conversation with other human beings? In a court of law?)

Does the way we operate a service/centre or the way we conduct a meeting or the way we lobby government celebrate the love of the Saviour by celebrating God's image in the people with whom we engage? Is it easily understood and inclusive? Do we love and indulge ourselves, rather than opening out lives to others?

A powerful subculture, like scripture, is a two-edged sword.

## The lead decision-making position of The Army

Be less 'Command and control' than 'consult and inspire'. The power vested in the territorial commanders is conditional but real. To operate internationally is to pragmatically acknowledge that and work within the parameters it creates. The sad truth is that justice and Christlikeness in prophetic, servant leadership will likely lead to schism as it has throughout the history of the Body of Christ. As the apostle Paul observed, we are treasures enclosed in jars of clay (2 Corinthians 4:7); frail vessels of Christ. Our power and mission comes from God and is imperfectly understood and enacted. That is the joy and the pain of being human.

## The Future

Involve a continued pursuit of God's preferential option for the poor, as expressed in the meeting of human need holistically in Christ's name.

The Salvation Army was not founded to provide cosy Sunday health spas for Christians and debating clubs for metaphysical tourists.

Salvation, redemption, reconciliation; this takes place at the bedrock of human pain and sorrow and cruelty. Transcendence comes from the living of grace in the face of despoise.

## Theology

Be the whole world redeeming, denying no-one a seat at the table.

Our theology is hidebound and in some parts of the world tied to follies such as prosperity theology or apocalyptic triumphalism. The many and varied apologies The Salvation Army has extended over the years have come about when we forget we are children of God, seeking to save and serve fellow children of God.

Sexism, racism, ageism, homophobia, transphobia, classism, chauvinism, xenophobia: any example of prejudice lacks the eyes of Christ, who sees us as we are, His brothers and sisters.

## Strategy

Stress the role of a 'Salvo' to be that of a wounded healer, as intuited by the late Henri Nouwen and early Salvation Army pioneers and 20th century Salvo saints. Every member and every officer and every employee must put in time at the coalface, helping others practically.

Selflessness does not sit easily or well with we human beings, but the sharing of our lives – prompted by God’s love and the Spirit’s salvation joy – is what led to our 19th century spiritual and numerical / geographical growth.

### Evangelism

St Francis had it to rights: Preach Jesus and if necessary use words. Be best expressed through genuine and non-judgemental relationship and engagement. Forget the practice of talking to no-one on street corners, playing music to empty cul-de-sacs. Preach Christ crucified through your lives as lived with family members, friends, workmates, fellow students and retirees and sporting teammates and neighbours.

Live out Christ’s ‘new commandment by loving each other, that simplest and hardest of tasks: ‘By this shall all people know you are my disciples, if you have love one for another’ (John 13:35).

### Disciple making

Be that of befriending and mentoring, boy to boy, woman to woman, man to man, girl to girl, the better to share through every day of the week an understanding of the teachings and actions of Jesus.

Formal membership is a dry and dead thing without the love of Christ expressed in our laughter and tears. To be a Christ follower is more than a rite of passage, or avowed words on a page. It is a life lived for and with others.

### Administration

Insist on and receive financial accountability and transparency, and publicly available records of such. Christ’s instruction to ‘Love God and others’ is the standard we should hold to, concerning how we make things happen.

‘Judge not so you are not judged’ – balanced by ‘You shall know them by their fruits’ – is the means by which we best exercise power.

Criminality, venality, nepotism, graft, corruption, (should) have no place in The Salvation Army.



## Ecumenism

See us in dialogue and partnership with other Christian denominations and world religions to express the joy we find in God and the love we hold in trust from Jesus Christ, to the betterment of life on this world and in the hope of the life to come.

## Leadership

Be to harness the existing power bases of territorial commanders to unleash the best missional outcomes through the optimal pilot programs/ services as shown through quantifiably and measurable alleviation of human need and misery.

You cannot quantify spirituality, but you can measure the gradual growth and recovery of human beings from the hell on earth that many survive on a daily basis.

## Holiness

Seeing holiness as wholeness; integrity of a person who lives as God would have them live, reducing hypocrisy and the archaic language that no longer serves us when we try to talk to unchurched people. Christ gives life in all its fullness, we should go and do likewise through the Spirit's profligate generosity.

In my country of Australia, the church as a whole, including The Salvation Army, has been heavily damaged by the sexual and physical abuse of children. Perversity and punishment were often cloaked in pious decrees of 'holiness'. We need to re-think how we climb out of that deserved descent in the church's standing. We need to change the inadequate linguistic tools we use to try to describe our belief in and love of a God who suffers with us.

## Covenant

Exalt servant leadership and service expressed by all members, lay or officer, aged or young, rich or poor, male or female. 'There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus.' (Galatians 3:28.)

Barry Gittins is consultant for Territorial Social Programme and Policy, based in Melbourne, Australia.

## **Clothed In Love And Glory**

*Carole Voisey*

I have a vision of an Army that is full of passion, creativity, and diversity moving forward with a fire in their souls and love in their hearts. They are battle ready and clothed in love and glory.

There was a day when the battle was won by standing in straight lines and moving forward, shoulder to shoulder. The strategy of these soldiers was to be a wall, a force that moved together as one. This way of battle protected those who stood behind them, who commanded them. When this was the protocol for all wars, it served well. There was a time for this kind of strategy. Yet, even in those days this way of warfare took its toll on the front lines. They committed to this way because they were willing to die for what they believed in. The change to this type of warfare came when they went into battle against a people who showed no respect for the "rules of war". These warriors hid in trees, behind rocks and ambushed the army that walked in orderly formations. This new way of warfare changed everything. Soldiers scattered, they were not trained to fight as individuals, they were unprepared for one on one combat. So, the wild, undisciplined ones in the trees and behind the rocks won battle after battle. This went on until those who had been walking in straight lines changed their strategy. The longer it took them to accept the need for change and to make the changes necessary, the more lives were lost.

The time has come for us to change our strategy. The ways of war that worked in the past no longer works for the generations that we will face. We must ask God for His strategy, His battle plan for this day and age. We must train warriors for one on one combat, to love as Christ loved. We can no longer wait for communities to get in line, we must go out to them. I want an Army unhindered by conformity to past traditions yet filled with the same fire and love that marked our beginnings. Renewing our love for the unlovable that brings the glory of God to earth.

I want revival in my lifetime. A revival not just for The Salvation Army but one that breaks through denominational walls, spreading like the Holy Spirit in the book of Acts. Paul proclaimed that "in Christ there is no Jew nor Gentile, nor is there male or female, slave or free. We are all one in Christ Jesus." We can no longer be separating ourselves from other believers, focusing on our differences. The disciples wanted to stop those who were preaching the gospel but "were not one of them" and Jesus said " whoever is not against you is for you" ( Luke 9:50) I see an Army that is willing to find common ground with other denominations for the greater purpose of God. Not just ecumenical in theory and doctrine but in day to day practice.

If we are to experience revival, we must come to a place of corporate and personal repentance. An Army whose main agenda is the presence of God, willing to humble themselves to pray and fast as in scripture. The leaders of this army can not be standing behind the ranks and pushing the front line forward but must themselves go into the fields. I see leaders getting out from behind the desk, leading by prayer and example. This can happen with less officers on Divisional/Territorial staff and more ministry teams with experienced officers leading them. I see soldiers and officers working side by side with the same authority and Spirit in them. That regardless of age, gender, race or rank, the Spirit that is in each individual is given authority and dignity. It has been said that there is no Jr. Holy Spirit. Our young people have the same Spirit of God in them that has been given to us, therefore they must be more than mere statistics of our movement. In the first years, of the Army's return to Russia and Eastern Europe it was our Corps Cadets and Jr. Soldier who lead, taught and evangelized. They took on responsibilities for the spiritual development of their peers and we saw the increase in numbers as well as spiritual growth as they actively lived out their faith in positions of leadership. Also, women in our ranks (regardless of their culture's level of respect for women) have the same Spirit of God in them, which anoints and equips for all appointments. We must go against cultural norms and live by the culture of our citizenship in heaven. Our appointments must reflect this and not with token representations. God does not look at appearances, skin color, social status, or gender, He looks at the heart. No ego should be appointed or considered over the anointing of God. We must break the oppression of social norms that silence the voice and vision of God in the world and amongst us.

The Army I desire, seeks souls to love and not sins to condemn. Recently the trend is to pick a side and to hold the banner for that side. I have heard it said that we must "Protect the Name of God" or "Defend the Bible and its principles" Never has God needed us to protect or defend Him! He is our defender. The only banner we should have over us is the banner of love. The only side we should be on is the side of love. The Army I see lets the "kindness of God lead people to repentance". This Army is one that loves and leaves the conviction of sin to God. The wrath of God is not ours to distribute, He will sort. We must love our neighborhoods with the inclusiveness that the blood of Christ offers. "For while we were still sinners, Christ loved us."

I see this army as a living organism that grows organically, spreading like a fire that ignites everything it touches. We must let go of all that hinders the kingdoms advancement. We need to cast down fear of man, love of money, jealousy in the ranks, which so easily entangles us, to run into the future. We must make room for the prophetic and the visionaries! When we do this, will be closer to our past and truer to our God given identity than ever before. Where are the innovators, the mavericks? The risk takers, the creatives? Where are the prophets? The Army I see is one that does not restrict or punish those who challenge us, but encourages them to go where we have not gone before. I see an Army more concerned with the move of the

Spirit than our own reputation. One that prays for people more than programs. That loves and extends the same grace to those within our ranks as we do to the battered woman on the street or the man in the soup line. I see an Army whose love to the outside masses infiltrates even in the inner sanctuaries of our corps, board rooms and institutions. I see an Army where we have fewer restrictions and more commissionings of the priesthood of believers. I see an Army that backs up new strategy with the distribution of its funding. Redistributing funds that once were kept for the visions of Territorial Commanders, now given for the visions of local corps communities for outreach.

I want an Army that adapts and grows with the present age and knows that the longer we wait clinging to our old strategies of war the more lives it cost. The uniform is, in my belief a surface issue yet it is symbolic of a deeper concern; it is a manifestation, a sign of our resistance to change. Wearing uniforms makes us visible but because they are so dated, it becomes like the soldiers I mentioned earlier. They scattered trying to hide behind rocks and in the trees like those who once overwhelmed them, yet still dressed in colors with hats and artillery. They changed strategy but not their dress and this made them an easy target. Updating the uniform to a relaxed identity wear doesn't change our heart or mission. We fear losing "ourselves", if the uniform changes but I believe in this "losing our identity" we will find ourselves. We keep our uniqueness by the service that has marked us. Biblically, this is truth: "We must lay down our lives so that we may find it". We must be an Army that is first and foremost dressed in love. In my service in Russia if you asked a soldier where their uniform was they could say "I am in good form" which sounded just like saying I am in uniform. The play on words, in Russian, worked. It meant that inside I am suited up in my spirit even if the "uniform" is not my dress for the day. The Army, I see going forward is one that is "in full form" dressed in the Spirit of Christ which is never outdated.

In all our efforts to be culturally relevant, it is also not enough to be connected with social media and apps. This generation is looking for deeper connection, more inspiration and adventure. They long for justice and hunger for community. They need leaders who will provide safe places that are more fluid than rigid. They want to see how they can be involved and connected. They, more than any other generation want to "come as they are" and see if God will meet them as they are. We have in the past sung "Just as I am" but more and more the religious spirit is telling us that we cannot come as we are, we must clean up and live right before we enter into a "Christian" space. I want an Army that allows a place for the questions, doubts, and the messiness of life. We have taught our ranks to have compassion for those on the fringes of society and their heartbreaks and challenges. However, there are souls with lifestyles or politics contrary to our beliefs, who are not considered "down and out", these souls should also challenge us to love as Christ loved us. To all who we think "should know better" to even the least of these, we must be a safe space. We must be willing to look within itself to see

if we are in alignment with the heart of God for every lost soul. We also must be willing to change our position if we find that we fall short in love for all the perishing. I want an Army that is not easily offended, proud, nor self-seeking. An Army of love.

In prayer I heard these words: “no wood, no fire”. If anyone has ever collected wood to build a fire they will know that the drier the wood the faster the flame will catch. I left my place of prayer and drove to the office. On my way to the office on that day, all the oak trees in my neighborhood had been pruned. Laying by the side of the road on my right and left were stacks of wood. The trees looked bare and the wood was bound and again I heard the words in my heart, “no wood, no fire.” An Army of revival needs to be a people willing to gather. To gather those who have been cut off, those who have been cast aside, those who are so dry that they cannot remember the source of life from which they began. As gatherers we go out to bring them in, acknowledge that we are dry, cut back, cut off and in need of a fresh fire from heaven that will consume us but not destroy us. So in every nation or any season, we would be burning bushes to the next generation of leaders, completely on fire for God. We must gather the people, prepare the altar and God will send the fire.

What is battle plan for this generation? Let us find out by seeking God through corporate repentance. This can reset us as an Army on fire and in sync with the Holy Spirit. Let us, equip not just administrators and pastors, but also our prophets and visionaries. Let us be an Army, not easily offended, more fluid than rigid. Who is hungry for the word of God, fervently praying, actively seeking His presence. Let us celebrate diversity not just in theory but also in appointments. Let us be an Army who is wildly and unashamedly on fire for God! Embracing our wild heritage of those who ran before us onto the battle field to storm the forts of darkness! A Salvation Army as inclusive as the blood of Christ and as empowered, as the infilling fire of the Holy Spirit.

Lieutenant-Colonel Carole Voisey is a corps officer in New York, USA Eastern Territory.

## Here's some General Counsel...

*Stephen Court*

My generational point of view of the movement... (think generational distinctives and demands)

Let's embrace our distinctives of holiness and covenant. Jesus Christ's holy love will saturate the rest of this chapter. And then let's focus on multiplying multiplying disciples multiplying multiplying bases. Let's make all kinds of room for generational peculiarities as strategic on each local front.

My perspective on Salvation Army cultural uniqueness... (think sub-cultural peculiarities vis-a-vis mission)

Let's embrace primitive salvationism. It's defined as charismatic-flavoured, mission-focused heroism (see <https://www.definition-of.com/primitive+salvationism>). The adjective 'primitive' when applied to spiritual movements harkens back to an earlier, purer form. It connotes what some synonyms denote: simple, natural, unsophisticated, unaffected, undeveloped, unpretentious, unrefined, and even crude, rough, rough and ready, basic... (see Eight Myths Of Primitive Salvationism - <http://bit.ly/2ttf0yz> ).

Let's strip down sub-cultural accretions that detract from mission (these are not necessarily those that might come immediately to your mind). For The Salvation Army, prophetic trumps relevant. We are not the slaves of relevance (in the popular understanding of the term); we do not worship at its altar. We apply relevance when strategic to advance the salvation war. Otherwise we wear the prophetic yoke given by God (it is easy and its burden is light).

My placement in the lead decision-making position of The Army... (think direction you'd go as general)

Let's aim to complete the mission to win the world for Jesus. How? Let's feature holiness and covenant. Holiness makes appropriate space for Holy Spirit to lead and direct and empower our war-fighting. And covenant establishes unique opportunities with God. As Captain Rob Dolby says, concerning covenant, "You can't earn God's love, but you can earn His trust."

Let's focus on multiplying multiplying disciples multiplying multiplying bases. Robert Coleman says, "Discipling is the measure by which you know you're effective." So, we disciple people. But we want to multiply our disciples with disciples who are multiplying their disciples. And it doesn't stop there. We want our multiplying disciples multiplying multiplying bases. That is, they are starting and replicating Army bases (Base = cells + hubs) that themselves replicate multiplying bases (see Base Network Primer - <http://bit.ly/2FomVT7>). This is how we win the world for Jesus.

My forecast for the future of The Salvation Army... (think current trends or conditional potential)

Following the previous strategic initiatives, we'd be fulfilling the forecast for the future by, in holy love and covenantal reliability and power, discipling and replicating bases in micro-cultures and sub-cultures, across linguistic and socio-economic and religious divides (having spanned them already), like an indomitable, holy contagion. We can fulfill our foundational prophecy from Catherine Booth: "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 great final conquest of our Lord Jesus Christ." For more detail on how this might look, check out Hang On To Your Hats (<http://bit.ly/2oWqOV3>).

My theology and its prominence in the movement... (think doctrinal doubling-down or table trashing)

Part of the genius of The Army is the meat and potatoes simplicity of 11 doctrines, of requiring the basics and allowing freedom on secondary issues. Let's stay with it.

And let's practically embrace the heralded but practically forgotten strengths of such things as egalitarianism (by appointing heaps of successful, married women leaders), internationalism (by appointing heaps of successful, grant-aided territory leaders elsewhere), and proto-pentecostalism (with unlimited Holy Spirit power [think William Booth's orders and regulations on 'Faith Healing'], extraordinary prayer [think Bramwell Booth's famous 'All Nights of Prayer'], and spiritual freedom [think 'Glory Fits'], which is, really, what The Salvation Army is on its best war footing).

My strategy and its adherence in the movement... (think mission emphasis for the coming decade)

The next decade? Aim at the 'every country' (all nations) component of the great commission. We'll aim for the last four score or so countries using the Base Network. We'll also aim for Booth's as yet unfulfilled dream of a hundred thousand officers and millions and millions of soldiers (that's at least four million!).

How? Multiplying multiplying disciples multiplying multiplying bases.

My evangelism and its practice in the movement... (think promulgation and propagation)

Evangelism ideally takes place in the context of discipleship. But The Salvation Army, as the fist of the Body of Christ, steps out from relationship evangelism also into initiative evangelism of all sorts and kinds so that all possible means we might save some.

We train, resource, set goals, celebrate testimonies, emphasise evangelism (our cell is asking weekly how your evangelizing went!), expect it... But, really, this whole issue comes back to holiness...

My disciple making and its role in the movement... (think means and ends)

Right – as above. We're focused on multiplying multiplying disciples multiplying multiplying bases. It is so important that it becomes what The Salvation Army is known for and as to Christians, and ultimately, the as-yet-unsaved public.

My administration and its international standards in the movement... (think structure and system serving strategy)

Here are some specifics (to read more, see Commissioner Joe Noland's and my book REINVENTING THE MOVEMENT, here – <http://themorerevolution.wixsite.com/reinventthemovement> ):

-- set up a war council with international representation of successful, victorious Salvationists who can strategise to win the world for Jesus. It is a standing council like doctrine council that speaks into the General directly.



-- imitate this development at territorial and divisional levels as we magnify the importance of soldiers / local officers in the direction and leadership of the movement.

-- develop this and the conventional leadership structure along the lines of Ephesians 4 - apostles, prophets, evangelists, and shepherd\teachers (for the last couplet, read 'disciplers'). Mobilise the whole Body of Christ in The Salvation Army.

-- the General's parameters change, including duration of term (instead of five years with extension possibilities of one and two years, think ten years with extension possibilities of three and five years), and retirement age.

-- decadal continental commanders in Europe, Asia, Africa, and maybe South America (replacing the zonal IS with a commander for a decade [maybe the one decade will be enough to missionize things effectively]) to solve the problems of malaise, isolation, and corruption, respectively, and, from an optimistic perspective, unify mission objectives and strategic implementation.

-- simplify the officer rank system along the lines of General Gowans's proposals (maybe keep captain, commissioner, general).

-- bring back a version of Gowans's lieutenants (term-limit non-commissioned officership) along the lines of a 'compact' (see <http://bit.ly/2FqgtLC>).

--replace the conventional training system with international standards operationalized in an officer entry profile upon matching candidates are commissioned regardless of training experience. This will be implemented, ideally, with an Incarnational Apprenticeship Model (cadets train on location with leading-edge officers at leading-edge corps until they match the profile, taking courses as appropriate).

-- aligned with the prominence of primitive salvationism completely free up the uniform system such that uniforms are customized locally but all feature SHIELD, Ss (Saved To Save), and maybe a life-giving message like 'Jesus Loves You' and 'Everybody should follow Jesus'. These will be traded fairly and will be cost-efficient. When folk play in a big concert with a band or attend a high-powered donor meeting, the customized uniform they choose can be (something like?) the one they currently wear on Sundays.

-- etc.

My ecumenism (partnership in the Gospel) in the movement... (think missional networks)

Let's stop trying to do what we do (which, on our best days, is 'win the world for Jesus') by ourselves. That's not going to happen. Let's cultivate missionally strategic partnerships to accelerate the advance of the salvation war throughout the world and speed the return of our Lord Jesus Christ. There are lots of things that we can't do very well, aren't equipped to pull off alone, and aren't experienced doing. However, there are lots of things that we bring to the table – including experience, credibility, global infrastructure, and more – that we can and should leverage to complete the great commission as particularly skilled and trained comrades in parachurches and other movements and denominations team up with us to fight with love in Jesus' name.

My philosophy on leadership and its success and succession in the movement would... (think changes to status quo to optimise...)

We mentioned above extending the General's term. That will have a domino effect in that of the 100+ people in the High Council, very few of them will be active officers by the time (decade+ according to our proposal) the new General retires. That means we've got a hundred commissioners focused on their responsibilities without temptation to think about an election, gaining more experience and wisdom by the day. And all of the senior majors and colonels who might have replaced them in half a decade will still be where they are! And so on.

Also, we ideally work succession from within. We train up leaders within the corps to stay in the corps (and expand it as bases multiply). We keep the spiritual DNA.

That said, we employ the entry profiles we have for officership and immediately commission those who match the profiles.

We celebrate the team leadership based on Ephesians 4 5Q (apostle, prophet, evangelist, shepherd\teacher [read 'discipler' for the last combo]) exemplified in embryo form at the corps level with married couples and expand it there while extending it to other leadership roles.

My emphasis on holiness in the movement would... (think dynamics of theory and practice)

Just as we demystify the apostolic and prophetic in our administrative proposals for change by making it a normal, expected, regular feature of Salvationism, we demystify holiness in our Salvation Life by making it a normal, expected, regular feature of Salvationism (instead of avoiding it out of fear or ignorance, or pedestal-ing it to make it out of reach except for the exceptional).

My emphasis on covenant in the movement... (think role of soldiership and officership)

We don't recruit soldiers and officers 'cap in hand' as if in desperate need of a handout. We confidently offer these amazing opportunities to disciples who qualify or might aspire to qualify

one day soon (for more on this see our new book with William Booth called ARTICLES OF WAR: A revolutionary catechism).

Major Stephen Court is an evangelism consultant in Canada and Bermuda Territory.

## **(Cross) BOOMERS**

1946-64, Baby Boomers, also labeled as the Sandwich Generation (Pew Research)

## Think Differently

*Miriam Gluyas*

My generational point of view on the movement would...

see us thinking differently. It doesn't matter what generation we are from. There are grandparents and parents, aunties and uncles in our churches who grieve over generations who have left us, generations who are not interested in the church. The world has changed. In the West, we are now in 4th generation. Let me explain...

1st generation saw mum and dad and the kids going to church

2nd generation saw mum and dad staying home and sending the kids to church

3rd generation saw no-one going to church, but there was still an interest in Jesus

4th generation thinks Jesus is good, if he exists. Some don't even understand who He is.

We live in a secular/multicultural world. The world has changed.

Our methods must change, our message doesn't - as long as we present who Jesus really is. Too often the church has presented what we are against, but we have this magnificent Jesus. We present Him, and we represent Him.

In developing nations we also need to think about how things might be different into the future. Our young people are becoming more educated. There is access to the world, through mobile phones and social media. There is also access to alcohol and other harmful things. What will this mean in those beautiful nations?

We must think differently. We must be adaptable, while God dependent.

How will we best serve the present age, giving way to some of our preferences for the sake of Jesus and of others?

My perspective on Salvation Army cultural uniqueness would...

see us at our best when we are serving the poor and needy, whatever form that takes. We will be an Army on mission, serving the person in front of us, while engaging the rich and whole to help us in that mission. People who serve alongside us, those who are not yet Christians, can often discover Jesus as they serve alongside, and become involved in Kingdom mission,

partnered with someone who shares Jesus beautifully and lives like Him. But, we must be “on mission”. We once gathered, in order to be sent. We now tend to gather too much, and our “sentness” has diminished. This will change. Our cultural uniqueness must fit with serving the present age and being adaptable. We must also get back to the idea of “ministry of all believers”. Every Salvationist is on mission, not just the officer. We need everyone involved in this great ministry.

My placement in the lead decision making position of The Army would...

see us stripping back to Army at its best, where we believe that the whole world can be transformed by Jesus.

We will seek God first, in everything. Spiritual renewal will be key.

We will partner up. We are better together. How do we see whole areas won for Jesus?

We will have a culture where we live like Jesus and for Jesus.

We will focus on salvation and transformation, making disciples who make disciples, and serving the world.

In an ever changing world, that particularly in the West is becoming more secular and multicultural, we will find new ways of doing integrated mission, particularly in our corps. People are not lining up to go to church, but they are attracted to Jesus. We will be people on mission, doing whatever it takes to see people come to Jesus. We will gather to worship the Almighty and to encourage one another, and then we enter the mission field.

We will be an Army on our knees, rising up and moving forward, into a world that desperately needs Jesus.

My strategy and its adherence in the movement would...

see us planting and growing our different expressions of corps life and integrated mission.

We will see different expressions of corps life: Simple church (gathered around tables, sharing the gospels and the deep issues of life); Hybrid churches (going into a community, finding the need, meeting the need and sharing Jesus); Complex church (church/corps as we know it now, gathered and sent).

We will live with great hope as we experience spiritual renewal and focus on the right things. As we live simply, dependent, focused, bringing hope in the form of Jesus to those who lack hope and fear what is happening in our world. We will stand with people and give people a voice.

We cannot afford to be a “quaint little movement”. We will move forward, led by the Spirit, doing what He asks us to do ... being bold, humble and adaptive.

In the power of the Spirit, we will move into our communities with mission expressions that will meet the spiritual and physical needs of those in those communities.

My evangelism and its practice in the movement would...

see every Salvationist able to share their story, and doing that every day.

This is what my life was like before I met Jesus...

This is how I met Jesus...

This is my life now and what I am going to do with it....

Every Salvationist prepared to become a disciple maker.

Every Salvationist prepared to wrestle the issues of the day, without fear, and realizing that we don't have all of the answers, but we have Jesus with us.

We don't need more training. We now need to share our story. No-one can dispute “my” story.

My disciple making and its role in the movement would...

see this being an absolute priority. Jesus said, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age”.

Our people will be growing in their relationship with Jesus; they will live for Him and like Him, dependent on Him, reading the Word to discern what He did, what He asked, who he was, what He requires of us. They will do this in small groups, around tables, on mission ... as they are going. People will share honestly and openly about their relationship with Jesus. We will provide simple resources and pathways, so people keep on growing in Him.

My ecumenism (partnership in the Gospel) and its place in the movement would

see that we need each other, and that we are better together. We have different gifts to bring, but we are at our best when we bring those together.

What if we could see ourselves as the pastors of the city/town/villages, seeking Him for our cities, towns and villages? What if we did believe together, pray together, serve together, celebrate together, really know each other? What if we stopped all of our “busyness” and focused on seeing whole cities won for God?

I would encourage this.

My philosophy on leadership and its success and success on in the movement would...

see us determined to seek God and placing, wherever possible, a group that consists of apostles, prophets, evangelists, shepherds and teachers. We have lost too many of our apostles, prophets and evangelists. We must be sure that once again, we have all of these represented in leadership. We must innovate and say yes more than no. We can't continue to see this group of people go. Many now thrive in other denominations, but we need them. We need this mix in every main group, from IHQ to the corps leadership team/corps council. What a perspective we have when all contribute, having sought God.

We need leaders who are bold, humble, adaptable and dependent. We need leaders who seek God first. We will no longer rely in the West on strategy, resource, consultants. They are not bad, when we use them wisely, but our first step will always be to seek God. In the West, we have so much, but we have so little. In developing nations we have so little, but we have so much. We will learn from each other, and include one another.

My emphasis on covenant in the movement would...

see us focusing again on what a soldier really is. It has become something that it was not intended to be, and many will not sign up to it in the West. However, there are generations that will sign up for what it stands for and much more. Our covenant is with God. Are we prepared to give all? What does God require? Surely there is a challenge worth signing up for. We are people called to see the world won for Jesus. Big challenge. Let's give a big challenge, a big vision, and have people sign up “for the sake of ... God, and others”.

Officership has also changed in the West. Not everyone would choose to spend two years in College. Many have life experience, and have studied theology. More leaders will come from



the marketplace than from the seminary into the future. So, we must create pathways, to allow people to become officers. Why not? There are many pathways to be explored ... Cadets in appointment, specialist, tent-making, etc

In developing nations, we must also think this through. What will it mean to have more educated young people and young adults? How will we change to meet their needs?

We need soldiers and officers. We are a covenanted people.

Lieutenant-Colonel Miriam Gluyas is a divisional commander based in Sydney, Australia.

# Deep Challenges

*Campbell Roberts*

**The 21st century Salvation Army is uniquely placed to offer a way of redemption both personally and collectively in today's world. Our effectiveness in achieving this God-given mission, however, requires a more imaginative and theologically comprehensive mission approach from its General**

What situation does the Army face?

Present international crises and unresolved issues of evil, selfishness and desperate human need carry a destructive global power. Sinful threads weave themselves through modern human life like a poisonous snake.

Redeeming this situation is unlikely to be tackled by The Salvation Army modernising past mission practices, or by some re-emphasis, of historically successful evangelical methods or traditions. Effective redemption of sin in our world will come from a new style of mission practice that realistically and contextually engages Christian faith with the personal and collective problems and sinfulness of global society.

What type of General is needed?

Of course, an assumption can be made that any High Council is likely always to elect to the position of General people who are of deep spiritual integrity, prayer, holy living, well-developed leadership capacity, and evangelical zeal. Essential as these characteristics are in the selection of a General, these characteristics alone will not sufficiently provide a leader who can command the Army in the 21st century.

An effective General for today's world requires, in addition to the obvious spiritual qualities, the following crucial abilities: understanding of geo-politics and commerce, committed to consulting widely with people inside *and* outside the Army, an inclusive outlook, thinks and acts strategically outside the present paradigm to develop a global agenda, deep compassion for the

marginalised and excluded, committed to ensuring a fair and equal place for women within The Salvation Army, and a proven theological literacy integrated into their life and work to such a degree that this is the core of their decision-making and leadership.

Having been elected with these characteristics, the next key role of the General will be to ensure the same characteristics are mirrored in the territorial appointments they make. Having appointed these territorial leaders, the role of the General is then to clearly outline the global outcomes they will be required to achieve, against which they will be monitored and held accountable. The excellent work started in the accountability movement must be refined further and continued. The General will then set the broad framing principles under which the Army will operate. Having done this she/he will leave territories to meet these outcomes and principles by setting their own direction and strategy. All the time ensuring there is a minimum of interference but a maximum of resourcing and support from international bureaucracy.

What type of missional Army will the General inherit?

Without too much effort from international leadership it seems likely the Army will continue to grow in size, effectiveness and influence in the Africa and South Asia Zones. The real challenge for the General will be to advance the effectiveness and mission of the Europe zone, the South Pacific and East Asia Zone and the Americas Zone where, with a few exceptions, traditional mission approaches are failing to effectively re-imagine and redeem people and societies in an impacting empowering and transformative fashion.

From the Army's birth in the mid-19th century till the late 20th century, the challenge of the Army's mission was to evangelise, redeem and care for people and society. It has done this with an evangelical message of personal redemption and a social ministry of individual rehabilitation and care.

These traditional approaches of helping people find faith in God and acting with compassionate love to people in need continues to be relevant and necessary in the 21st century. *People still need God!* However, a traditional approach alone is becoming less effective, especially in the

developed world. It is likely that the effectiveness of these approaches will continue to rapidly decline.

Without a serious rethinking of traditional approaches the Army will ultimately fail as a Christian church and as a movement of human redemption. This failure will occur because the people of the present generation (especially the Millennials) will not connect these methods with the efficacy and redemptive hope offered in the crucifixion and resurrection of Jesus. In his crucifixion and resurrection, Jesus released the redemptive possibility to annihilate all sin and evil from the world, thereby creating the possibility of a new world order and hope. The Cross and the empty tomb inaugurates a new way of living, an extra mile going, turning the other cheek, even a loving the enemy way of living which is a foretaste of the Messianic age which starts right now in the Jesus community we call the church! Traditional approaches undersell this reality.

In the words of our doctrine: “we are all sinners justly exposed to the wrath of God”, but for an increasing number of people in our world, the sin that most devastates their lives can best be described as “sinned againstness”. This crucifies people’s hope and creates injustice in our communities and world. It stops people experiencing the abundant and redemptive life God offers through Christ.

Sin, in the modern world, is less the result of individual’s sinfulness; it is more the consequence of collective and institutional sinfulness. As an example, for the first time in human history, there is the possibility of massive destruction of the creation by collective human actions. The evidence of climate scientists, botanists, and eco-scientists is overwhelming. We are on a path to destroy the planet, human life and the natural habitat. Such sinful action needs a path of redemption.

Weapons of mass destruction are capable of destroying whole nations and killing large global populations. The way of redemption is a Gospel that enables communities, races, religions and genders to live together in peace and security. The Army must strengthen its involvement in the proclamation of this way of salvation.

The Army's traditional mission of offering personal salvation and encouraging holy living has been effective in dealing with individual frailties. A person who lived a life involving lying, gossip, the spreading of false information and hurtful conversation underwent a Christian conversion that changed these negative aspects of their life and relationships. Today, the challenge is greater. A comprehensive Gospel approach and conversion is needed that allows nations, corporations, ethnicities, and people of differing beliefs to find how to forgive and live together in harmony.

Today's context of human interaction is more collective than individual. Communication systems, media and social media are often without a human face and are not under the individual control of one person or indeed any identifiable person. Modern media forms have huge capability to transmit gossip, lies, false news and information, deliberately hiding the truth and spreading hurtful and damaging conversations and views instantly, and sometimes to millions of people. Such communications are often not initiated by individuals but by pre-set algorithms, learning robots or systems under collective corporate control. If in our armoury the Army only has a gospel that changes people one by one, our efforts will fail to deliver the redemption in areas of systemic evil and sin.

The developing societies of Africa and Asia continue to provide cultural and religious contexts where people are still attracted and impacted by individual ministries of Christian evangelism, health care, social care, education, and community building. We see the Army still growing and impacting these communities and nations. But in Western developed societies a similar mission theology and practice fails to impact these secular situations in the way it once did.

What will the General will be required to fight for?

These are deep challenges for The Salvation Army and its new leader. This is a time that requires the Army and its leadership to take the biblical teaching of social justice from the side-drawer of Salvationist theological imperatives. Our General needs to place biblical justice at the centre of what they say and do.

Micah tells us what God requires: *to walk humbly with God (a personal relationship with Jesus), to love tenderly (acts of social and humanitarian care), and to act justly (acting to make the world a just place for all).*

The call to act justly as individuals and a society has been a largely neglected dimension of Salvation Army mission. It must be recaptured! The justice of the Bible is about a redeeming work and mission that will overturn the unjust and evil structures, policies and practices in organisations and institutions of our world that create injustice and sinned againstness for God's human creation.

The Salvation Army must remind itself why Jesus said He had come: "The Spirit of the Lord is on Me, because He has anointed Me, to preach good news to the poor. He has sent Me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour."

When God created the world, He most certainly was not dreaming of prisons, and human trafficking, child abuse and murders, racism and discrimination, greed and poverty, pollution and exploitation. God's dream was for freedom and creativity, kindness and justice, generosity and peace, diversity and harmony, forgiveness and abundant life. *Our new General must fight for these same imperatives!*

The General must have the creation of that Kingdom on earth at the centre of their heart and ministry. This will not require a General who creates a raft of social justice programmes or makes political statements, but a General who sees biblical justice as an essential way of living and acting, for all Salvationists and the global Salvation Army. *Our new General must fight to integrate social justice into all the Army says and does, at all levels!*

At the centre of the General's vision will be a vision of a creation, a world and a community where faith, love and justice dominate everyday life as an outworking of what it means to be a holy people, set apart for God's purposes. This will see the creation (or re-creation) of an Army that lives justly and spends its time, energy and resources to articulate and advocate for social justice on a personal, national and global scale.

Pope Francis has given some clues as to how a General can contribute to a global vision of social justice, equity and environmental justice. Firstly, Pope Francis is a man of justice. He speaks courageously and bravely to Catholics, to the Church and to the world. The Pope's words are influential not only for Catholics but for all Christian people concerned to foster the birth of a more loving, justice and faithful world. Sometime the Pope's words are condemnatory of Catholic hypocrisy. For example: his rebuke of "those who proudly boast they are 'very Catholic' yet fail to pay their workers a fair wage." Adding, "How many times have we heard ... 'but to be Catholic like that, it's better to be an atheist.'"

Similarly, Salvationists need a strong lead and a global reforming agenda from their General. They must know what justice looks like in their everyday life, in business, in their politics, in their community, and in their treatment of creation. Salvationist global leaders have often been strong in articulating an organisational vision for the Army, but weak at giving a clear vision of what a contemporary godly world looks like. The Army needs a macro paradigm of how Christian life and teaching can be outworked in today's world. *Our new General must fight for the holiness of integrity and Gospel reform in the Army!*

The Bible reveals that justice is based in the character of God; therefore to *know God* requires *doing justice*. The Gospel reveals Jesus as the incarnation of the justice of God. From this understanding of justice, a General needs to do as Karl Barth suggested: sit in life with the Bible in one hand and the daily news commentaries in the other. Salvation Army mission increasingly needs to spring out of real-life settings, rather than created settings like corps buildings or social services settings. 'Mission in Place' ensures we will relate to the real demand and the actual context of sin and need in our world.

The General therefore needs a personal connection to human suffering and need. It is those personal encounters that keep fire and vision alive. Sometimes we may think it is sufficient to maintain our connection with need through the services we direct and those engaged in them. Nothing, however, will make up for a General who is personally seeing and experiencing the pain and suffering of people who are sinned against.

Such a General will be a person who has humbly and gratefully accepted God's forgiveness in their own lives, and through that learnt how to forgive others and to work for peace. Nelson Mandela is perhaps the best example in the 20th century of a man who has taught us this. After 27 years of political incarceration—the longest serving political prisoner in the world—he emerged unscathed and told his people to forgive their former White oppressors, and instead fix their attention on the future: on building a new united nation. The General must care about and work for people's human dignity. Ensuring all people enjoy basic economic, social and cultural rights. Encouraging, in every international visit, nation states to protect and promote such rights. *Our new General must fight to remain connected to human need and suffering, and to call others who have also experienced the blessings of God in their own lives to work as peacemakers and change makers this in the wider world!*

The General needs to encourage worship that not only sustains the fight for a better world but, consistently keeps it alive. Early Salvationists used passionate 'fight songs' about vanquishing the enemy and the triumph of Christ to rally the troops in their exuberant worship. They put to song the passion and purpose of The Salvation Army. Booth's "In Darkest England" scheme was even set to music to help people imagine the outworking of its content. Worship is the Christian tool for re-imagining. The General must fight for a culture of worship that is a statement of our belief that the world can change!

What heart will the General have?

The great social reformers were people who let belief in Jesus fire their imagination and spirit. They dreamt and worked for a better world. William Wilberforce, for example, faced an incredible task. Many would have said his was an impossible task, to dismantle the economic and societal norms of the slave trade of his day. He committed his life to end slavery because he could imagine a better world.

William Booth allowed his faith in Jesus to birth his plan of *Darkest England and the Way Out*. Booth came to understand that God had another plan for society and people—a plan that included justice, fairness and dignity for all people. He strove to live out a Gospel that not only imagined another world, but also acted to bring it about.



Similarly, the 21<sup>st</sup> century Army needs to have a General committed to the life of Jesus and able to show courage in the face of global injustice, whether its source is government policies, the actions of global or national corporations, uncompassionate tradition, populist and speculative media reporting, public racism, self-interested political lobbyists, secular ideologies and philosophies, or just plain apathy. This is a mandate requiring energy and engagement with ecumenical colleagues and other organisations who also work for justice and truth.

Our new General will inherit a Salvation Army that, in many parts of the world, the public loves. An Army with a reputation and influence that is a God-given asset. But this is not enough! As with all assets, the General needs to take risks by using this reputational capital on behalf of the Gospel and the most vulnerable, marginalised and persecuted people of our world.

Major Campbell Roberts, Order of the Founder, engages in mission through his local corps and the Social Policy and Parliamentary Unit in New Zealand, Fiji, and Tonga Territory.

## **(Cross) SILENT**

1928-45, the Silent Generation, also labeled as the Postwar Generation, Seekers, Lucky Few and Artist/Adaptive Generation (Strauss/Howe).

# **Hanging On For Dear Life!**

*Joe Noland*

Dear General and Appointed Leaders...

I write as a product of the Silent Generation, most probably the one preceding yours. Most of us were not interested in "changing the system," but rather finding ways of "working within the system." "Set in our ways," probably says it best.

The anomaly is that, in spite of this, some of us proved to be quite flexible, also labeled the "Artist/Adaptive Generation." As you can imagine, this created a bit of conflict, two contemporary cultures, opposites melded into one. Problem! Within TSA culture, we 'creatives' were in the minority. Examples of this are illustrated in my recent autobiography found here: [bit.ly/MOREbooks](http://bit.ly/MOREbooks)

Another problem! Leadership at its highest levels was now represented by this "working within the system" generation. The new emerging generation, yours, had to adapt in order to survive. I know because I witnessed it up close and personal. The message still being sent to those generations who now follow after you (Gen X, Millennials, Gen Z) is that, in order to survive you must "work within the established system (culture)."

As a result, innovation and creativity are being stymied. This frustration voices itself loud and clear through these pages. A few stay and fight, others, unfortunately, resort to flight. As one who chose to stay and fight, now looking back (some 20 years your senior), I humbly and respectfully offer you counsel from one seasoned perspective. Here it is...

**BACK TO THE FUTURE**

Keeping the Legacy Alive

## **Our Legacy**

Not an original title I know, but it captures exactly the message I want to communicate. As leaders, we must continuously go backward before we can go forward. In other words, the old must be replaced and enhanced by the new, relentlessly. Not only in spirit, but in substance. This is the essence of life, isn't it—the ongoing replication of new cells, replacing them with the old. What happens when this replication ceases? Exactly!

Here's the kicker. The DNA remains in those new cells. Our cultural legacy is one of pioneering, experimentation, risk taking, creativity and innovation. We must always look backwards, hanging onto this legacy for dear life. It's in our DNA. We must fight to keep the legacy alive!

**Continuous Innovation, Renewal and Rebirth**

On my bookshelf is a ragged, dog eared, marked up little book titled, "Self-Renewal: The Individual and the Innovative Society," by John Gardiner. As a young officer, it was recommended to me. This book literally shaped my leadership style, motivating me to stay and fight. So much so, that for years, I purchased copies and sent them to selected leaders. Here is one relevant excerpt:

*A society (organization, person) whose maturing consists simply of acquiring more firmly established ways of doing things is headed for the graveyard—even if it learns to do those things with greater and greater skill. In the ever-renewing society what matures is a system or framework within which continuous innovation, renewal and rebirth can occur.*

### **Leadership Lifestyle**

My first counsel, as part of this inaugural panel, would be to encourage you, and every leader to secure this book, read it from cover to cover and then begin absorbing its wisdom into an ongoing, metamorphosing leadership lifestyle. It's as relevant today as when first written (1963), and cross-generational in every respect. I'd loan you mine, but it's falling apart (-: Available here: [bit.ly/generalc](http://bit.ly/generalc)

It's one thing to read a book; it's quite another to translate its wisdom into the present tense, both culturally and relevantly. How does one keep the legacy alive when cultural forces are pulling incessantly in opposite directions?

### **This is Sick!**

This opposing reality raised its ugly head again several years ago, when posting a personal viewpoint on Facebook. "This is sick," was one of the responses I received. Another time it was, "That's dope." Huh? My grandkids had to school me in present-day cultural lingo, as I was, unhappily, interpreting this from a far flung generational con-text.

"Grandpa, 'Sick' means 'excellent,' 'Dope' means 'extremely cool.'" Me: "Cool, oh yeah, right, I get it." Huh? Question. Is it possible for aging leaders to capture and inculcate into mission the spirit, psyche and uniqueness of those generations succeeding them? By way of further counsel, here's my take (excerpted from my book, *No Limits Together*).

### **"Finding the Lieutenant Within"**

Some time ago, Phil Wall wrote an article in the Salvationist. It read, "Finding the Lieutenant Within." That title spoke volumes to me. I didn't need to read the article. The title itself was enough to set the imagination dancing.

I did read the article, however, and my approach to the title would have been a little different. He said that we need to 'recapture the glow.' Frankly, I don't think that is possible for me, personally. It is physically, mentally and emotionally impossible for me to ever recapture the youthful glow I once had as a lieutenant. Just as it is impossible for me to ever recapture the

hairline, waistline and absence of skin lines I had as a lieutenant. My official photographs will never again capture a narrow forehead. I will never again fit into the uniform that I wore as a lieutenant. I will never again, no matter how hard I try, have the “endless energy and limitless, all-consuming enthusiasm” that he speaks about in his article. I will never again find the lieutenant within. I am resigned to that reality.

### **As a New Beginning**

But, figuratively speaking, I can find the lieutenant within the Army as a movement. I can see the Army through the eyes of a new lieutenant who is just beginning. I can see the Army as a new beginning. I can encourage, empower and release that young person within the Army. I can play a pivotal role... I must play a pivotal role in shaping the future of the Army through that young person or young lieutenant.

For me the utopian glow has long gone, but I can still see it in the youthfulness of others. I can encourage the glow. I can light the glow. I can release the glow. I can fan the glow, even though it may feel foreign to me. Ah yes, and I can even bask in the glow.

*If a society (organization, person) hopes to achieve renewal, it will have to be a hospitable environment for creative men and women. It will also have to produce men and women with the capacity for self-renewal (Excerpt: Self Renewal).*

My final counsel, dear leaders, is that you can recapture the lieutenant within by providing a system or framework within which continuous innovation, renewal and rebirth can occur. How? By always setting your sights backwards toward a new beginning, spanning the generations. And by so doing, you will be...

Keeping the Legacy Alive!

Commissioner Joe Noland is a Retired Officer living in Southern California and “hanging on for dear life!”

## Conclusion

So, what to make of all this?

Literally, generations have weighed in with General Counsel for The Salvation Army in the pages of this collection. There is some excellent advice for each delegate of the High Council which will choose the next general.

This is not the first kick at the can of counselling this body. Seven decades ago, Major Allister Smith wrote and published an extended pamphlet for delegates called A MEMORANDUM TO THE 1946 HIGH COUNCIL. Many years later, Commissioner Joe Noland and I teamed up to create HIGH COUNSEL: Jesus and John on leadership (available at Amazon and discerning salvo book sellers). So, GENERAL COUNSEL is a sequel to ours and the newest in a line of voices from outside the Council aiming to impact the process and the results.

How might the process be influenced? Ruth Haley Barton's "Discerning God's Will Together: Discovering a Process of Leadership Discernment" (<http://bit.ly/2Fqhbsg>) can provide a refined blueprint for the High Council exercises. Already, it seems like prayer plays a critical role in the process. It could be that her primer can help delegates together optimize the opportunities (and then spread the process throughout the rest of the Army).

And how might the results be influenced?

i. Might God prompt each delegate to nominate someone? An official nominee has been tabbed by three High Council delegates. If there are over a hundred delegates (which we understand there will be), then it is plausible that there be dozens of nominees. Might some of those nominees bring fresh perspectives to a body that has only, throughout its long history...

. only nominated its own (two nominees in history who did not accept nomination were an active general and a retired commissioner – that is, two former delegates of the High Council),

. only nominated married men or single women?

In other words, might we see a number of non-delegates nominated, a number of single men and/or married women nominated, a number of significantly under-represented profiles (such as grant-aided territorial leaders, international secretaries, colonels, majors, captains, younger generations...)? Such representation among nominees is not an affirmative action. It is bringing into the discussion potential leaders who might think and see and operate differently (and their numbers, whether married women officers, or Indian officers, or African officers, or Generation X officers, or Millennial Generation officers, are huge in comparison with Baby Boomer officers, for example).

ii. Might the issues raised in GENERAL COUNSEL be discussed and considered seriously and included in action plans emerging from the High Council election? High Council speeches lean toward modest length (see General Larsson's INSIDE A HIGH COUNCIL for list of lengths!). Very few of these speeches see the light of day in terms of access for the general public. But from a couple of these published speeches (see the Raders' TO SEIZE THIS DAY OF SALVATION) we can see that then Commissioner Paul Rader offered a list of specific proposals, ranging from an International Youth Forum to the convening of a theological consultation on SA identity and mission (what became the Spiritual Life Commission). Might these issues raised in this collection become part of a platform to which some (all?) nominees commit should they be elected? While that might sound political to some, it might better be ascertained as clear – if you make this decision, these specific advances will be made.

iii. And might each delegate get an even better grasp of the global interest in their exercises, in the international commitment to the great salvation war being advanced by The Salvation Army? God grant it.

## **Final Word**

Commissioner Noland and I are grateful to our contributors from nine territories and five generations – Jonathan Doughty, Caitlyn Gillingham, Rebekah McNeilly, Captain Olivia Munn-Shirsath, Stephanie Chagas-Bilj, Debora Galeuchet, Captain Nana Dougnon Togo, Cadet Melissa Jones, Captain Kari Rudd, Barry Gittins, Lieut-Colonel Carole Voisey, Lieut-Colonel Miriam Gluyas, and Major Campbell Roberts OF, for considering some of the challenges and weighing in with generationally-specific perspectives that will enrich the understanding of High Council delegates including the next general. And, of course, we don't have to attend the High Council to benefit from this General Counsel. Let's pray through it and apply our gleanings strategically to accelerate the advance of the salvation war on our local fronts. Jesus is coming soon. God help us speed His return!