

ology. In 2004 the college had 300 students doing accredited studies; this year it has 600. In two years time it plans to have 1000 students engaged in higher education studies.

The key to each of these situations appears to be a clearly focused education and training program. It is interesting that these particular denominations are not struggling with questions of identity or purpose. They know who they are and what their purpose is. They have identified their *essence*, and are unapologetically ensuring that their people know it and are committed to it.

It is not my intention to attempt to list what I think is the essence of The Salvation Army. It is more important at this point to describe the close connection of *essence and form* with education and training. It is my opinion that the two are so closely connected that the future of The Salvation Army is dependent upon understanding and responding to the connection. The challenges for the Army in the West speak to me of a failure of education and training. These will become international challenges at some point in time if the situation is not urgently addressed.

1. Before we can teach, we need to know what it is we want to teach.
2. Before we can know what we want to teach, we need to know who we are.
3. Before we can know who we are, we need to understand our essence, and how it relates to our form.

Essence, form, education and training

There is a clear link between essence and form, and educational philosophy. Educationalist John Dewey describes education as addressing what he calls the *psychological* and *social* elements of the individual. His descriptions of these elements have strong similarities to essence and form: "psychology is the basis ... without insight into the psychological structure and activities of the individual, the educative process will be ... haphazard and arbitrary."³³ The social element on the other hand is the translation of the individual into the world around his/her.

According to Dewey, if the foundational needs of the individual are taken

into account; the educational outcomes will be far more effective. In other words, understanding and addressing the *essence* of the individual will enable the individual to create forms that will be effective for their time and place. These principles are even more relevant when considering contemporary constructivist views of education, which emphasize the active role of the learner in building understanding.

When applied to the bigger picture of The Salvation Army these principles remain consistent – if education and training understands and addresses the essence of The Salvation Army, it will then prepare Salvationists to be able to create the forms needed to be effective in each contemporary age.

The Salvation Army, education and training

There is a bold assumption in this statement – that the key to resolving the debate regarding Salvationist ecclesiology is found in education and training.

Training has been important in the history of the Army. Training “garrisons” began early in our history to prepare officers for “the fight.” Soldiership and junior soldiership classes prepared recruits for the life of commitment that lay ahead. Our songs were impregnated with our doctrines so that learning became a subliminal part of worship. But involvement in higher education and the achievement of educational qualifications were not part of this culture. “We have invested significant resources to ‘train’ our officers, but we have been reticent about ‘educating’ them.”³⁴

Although the separation of education and training is somewhat artificial, there is a sense in which the Army has viewed education differently than training. Education is seen to be about underpinning knowledge while training is about developing skills and achieving tasks. The problem with this thinking in an activist movement such as The Salvation Army is that it tends to diminish the importance of education and promote the training as the “sleeves rolled up” part of who The Salvation Army is. Like essence and form, education and training should be inextricably joined so that the activity of the Army is founded on solid principles of knowledge and understanding. Emphasizing one over the other will lead to imbalance.

Don Burke³⁵ argues that The Salvation Army has neglected the education of its people for much of its history. There has even been a culture of resistance and

suspicion against those who attempt to carry out advanced academic studies. The result is that we have tended as an organization to “rely on the hard intellectual work of others, adopting and adapting it as necessary.”³⁶ Burke concludes that this lack of attention to education has led to a “perilous decline in the biblical literacy and Christian understanding of Salvationists. It has led to a growing ignorance of our own history as Salvationists. Finally, it has set us adrift in many of our ministries, subject to the whims and fads of others without a clearly articulated foundation from which to evaluate their compatibility with our ethos and identity.”³⁷

There have been glimmers of light throughout our history. William Booth had a vision for a “World University For the Cultivation of the Science of Humanity in Connection with The Salvation Army.”³⁸ The great holiness teacher of the early Army, Samuel Logan Brengle, wrote, “... we need the teacher, the thinker, the philosopher, the scientist, the artist, the poet who can delve into the mystery of life and nature and impart to us knowledge and make us think ... we need those who serve our vast intellectual needs and hungers.”³⁹

In spite of these (and others), a culture developed within The Salvation Army that regarded educational endeavor as self-serving and a waste of resources. I can still remember in my own territory a time when officers attending university were viewed with suspicion.

There has been in recent years a growing awareness of this weakness within The Salvation Army. In 2005 Jonathan Raymond⁴⁰ surveyed education and training throughout The Salvation Army and concluded that there is at last increased interest and acceptance of the need to engage in more rigorous forms of education ... “regardless of its historical shortcomings, failures to see or commit to a larger vision of higher education, and struggle to put away its anti-intellectual basis, nevertheless the Army is moving and progressing in a more positive direction.”⁴¹

The holding of two international education symposiums/conferences in the past seven years indicates attempts to address this weakness in Army culture.

The purpose of the International Education Symposium held in London in March 1999 was:

to consider the crucial challenges in the education and training

of Salvationists for the 21st century warfare and witness. To propose strategic priorities for education and the equipping of Salvationists at every level. To develop guidelines and suggest models for basic curricula development. ⁴²

The symposium produced ten statements entitled, "A Salvationist Call to Faith Education" followed by thirteen proposals complete with action steps for The Salvation Army to implement. The material from this symposium was excellent. For example:

Call #1 - We call upon all Salvationists to embrace faith education so as to be transformed into authentic disciples whose lives are shaped by the God whom they love with all their heart, soul, mind and strength.

Call #2 - We call all Salvationists to be lifelong learners, eager and resourceful in the pursuit of truth and able to give the reason for the hope they have (1 Peter 3:15). ⁴³

Wonderful insights - all of the calls contain an understanding of the need for serious education and training based on the "essence" (although not articulated this way).

The International Conference for Training Principals, which took place in March 2001, produced a comprehensive report of all papers given, and thirteen recommendations were made to the wider Salvation Army. Again, excellent recommendations.

Unfortunately, there appear to have been few practical results from these seminal events. One of the problems we face as an organization is that we have often had "calls to the Salvation Army" or "call to Salvationists." There appears, however, to be very little follow-up and no "how to" associated with these calls. In other words, the ideals are stated, but the application appears to be missing.

The decision to be intentional and determined

In coming to terms with the topic "foundational discipleship, education and training," I found great difficulty in trying to determine the "foundational disci-

planship” part of the statement, especially when placed against the background of “Salvationist ecclesiology.” Use of the theoretical construct of essence and form provided a framework of thinking against which to assess the issues of the topic.

The focus of The Salvation Army’s ecclesiology debate on the form, or on the gap between essence and form, caused me to consider the place of education and training. This has led to the belief that the future of The Salvation Army, under the guidance of the Holy Spirit, is dependent on education and training. Education must enable people to think and wrestle with the issues at hand. Education needs to help Salvationists grapple with the essence in such a way as to be able to shape and construct Salvation Army forms that will be relevant and effective.

This struggle will lead to a clear understanding of “who we are” as The Salvation Army, and to a re-discovery of the foundational discipleship that unifies all Salvationists. For this to happen there are five decisions that I believe The Salvation Army needs to make:

Decision #1

That The Salvation Army decides to use new frameworks of thinking about itself. This paper has used essence and form. There are others that can be found and applied.

Without such frameworks, discussion about Salvationist ecclesiology will be circular and unproductive, constantly blown around by experiential theology. Without such frameworks, understanding of our “foundational discipleship” becomes another victim of “the whims and fads of others.” Frameworks of understanding will provide the foundations upon which education and training can be developed.

Decision #2

To accept the reality that the future of The Salvation Army depends on how well it educates and trains its people.

This means placing education and training at the strategic heart of all that The Salvation Army does. It is not something that is simply helpful in assisting converts and soldiers to grow in their faith; it is not an optional activity that can fit into the program if there is time. It must form the center of the strategic plan that leads to saving the world for Jesus.

Education and training is all about understanding the essence in such a vital and dynamic way that it can be translated into forms that will bring the gospel of Jesus effectively to the contemporary world.

Decision #3

To decide to develop an international strategic plan that will enable and ensure every Salvationist engages with the “essence” and learns the “common message” that the Army has been called to proclaim.

This will involve a strong determination from leadership to ensure cooperation. It will also require resources and personnel, including the dedication of officers to long-term appointments in the field of education.

Decision #4

That for The Salvation Army, the activity of education and training must be transformational in nature. David Clark declares that, “I teach theology for the purpose of developing character and wisdom. Information without transformation is pointless.”⁴⁴

The implications of this attitude are that education and training will be carefully developed and focused. We do not have the time or resources to be “all things to all people.” The future of the Army depends on education that focuses on the essence, transforms character, and develops forms that will “win the world for Jesus.”

Decision #5

That for The Salvation Army, education will always retain the objective of “capturing the heart” and leading people to the “first love” of the church.

The heart of this recommendation is spiritual renewal, because without the Holy Spirit we can do nothing that will endure. Philosophy and theoretical constructs may help us to understand important things more clearly. But unless these understandings bring us to our first love – Jesus, the cross, and holy living through the power of the Holy Spirit – our efforts will all be in vain.

Conclusion

Revelation 2:2-5

I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found

.. them false. You have persevered and have endured hardships for my name, and have not grown weary. Yet I hold this against you: You have forsaken your first love.

In this warning against the church at Ephesus, the writer of the Revelation compares the outward appearance and the inner heart of the Ephesians. The outer appearance was evidenced by their hard work, endurance and religious correctness. The inner heart in which their "first love" should have resided was missing. Without their "first love" – their passionate love for God and a caring love for each other – the outer form was of little consequence.

Leon Morris reminds us that the Ephesians "had yielded to the temptation, ever present to Christians, to put their emphasis on sound teaching. In the process they lost love, without which all else is nothing."⁴⁵ Sound teaching – education and training – is important, but unless it continuously points us towards the "first love" then it will fail to sustain The Salvation Army as the church of Jesus Christ.

Samuel Logan Brengle:

The better informed, the wiser and more cultured we are, provided we're dedicated wholly to God and set on fire with spiritual passion, the more effectually can we glorify God and serve our fellow man.⁴⁶

Notes

1. Walter Bruggemann, *The Creative Word: Canon as a Model for Biblical Education* (Philadelphia: Fortress Press, 1982), p.1, quoted by Charles Foster in Jack E Seymour and Donald E Miller (Eds.) *Theological Approaches to Christian Education* (Nashville, Abingdon Press 2004) p. 83

2. Charles Foster in Jack E. Seymour and Donald E. Miller, p. 83

3. Hans Küng, *The Church*, (Tunbridge Wells, Burns and Oats, 1995) p. 4

4. Ibid

5. Ibid

6. Ibid, p.12

7. *Salvation Army Song Book, Song 20*

8. The Salvation Army, *Salvation Story* (Bodmin, MPG Books Ltd 1998) pp.100-110.

9. There is a consistent presumption throughout Salvation Army literature that Salvationists are among the People of God. For example, the term and the idea threads together the content of the Salvation Army International Doctrine Council's publication *Servants Together*; Shaw Clifton in *Who are these Salvationists* declares that The Salvation Army is a "free-standing and independent people of God" (p.8). And so on.

10. See Hans Küng, pp. 7-12

11. Hans Küng, p. 13

12. Hans Küng, p.-15

13. Robert E. Webber, *The Younger Evangelicals* (Grand Rapids, Baker Books 2003) p.165

14. Roger Green and Jonathan Raymond, "The Salvation Army and the Body of Christ," *Word & Deed* Vol. 2, No.1, (1999) p. 2

15. William Booth quoted in Earl Robinson, "The Salvation Army – Ecclesia?" *Word & Deed* Vol. 2, No. 1, (1999) p.10

16. William Booth writing the *Introduction to O&R's for Staff Officers* (St Albans, the Campfield Press 1904) p. 15

17. *Salvation Story*, p. 100

18. Roger Green and Jonathan Raymond (Eds.), *Word & Deed* Vol. 2, No. 1, (1999)

19. For example, Earl Robinson's paper "The Salvation Army – Ecclesia?" is about the essence; Bruce Power's paper "Towards a Sociology of Salvationism" proposes a new denominational model, which strongly reflects form.

20. Shaw Clifton, *Who Are These Salvationists?* (Alexandria, Crest Books 1999) pp.7-17

21. The writer refers to a judgment handed down in the USA from the Judge advocate in 1919 in which the ruling contained the following "...In common with other churches, it (The Salvation Army) has literature of its own; established places of religious worship; regular congregations; regular religious services; and schools for the preparation of its ministers ...[who] perform marriage ceremonies, bury the dead, dedicate children, console the bereaved and advise and instruct the members of their congregations." The writer concludes "...Let this be the last word on whether or not the Army is a church!" (p.17)

22. Geoff Ryan, *The Siren Call of a Dangerous God* (Canada, Credo Press 2004) pp.41-43
23. Hans Küng, p. 4
24. Ibid, p. 5
25. Ibid, p. 4
26. Frost Michàel, and Hirsch, Alan. *The Shaping of Things to Come* (Peabody, Hendrickson Publishers 2004)
27. David Watson, *Discipleship* (London, Hodder and Stoughton 1984) p.16
28. Relativism, rationalism, secularism, materialism, intellectualism, individualism and postmodernism are just some of the 'isms' that can be blamed.
29. Henri Nouwen, *In the Name of Jesus* (New York, The Crossroad Publishing Company 2002) p.
30. Roger Green, "The Intellectual Appeal of The Salvation Army," published in *The Officer*, September/October 2005 edition, p. 33
31. Ibid
32. Information gathered from Muriel Potter, *The New Puritans* (Melbourne, University Press 2006)
33. John Dewey published in *The School Journal*, Volume LIV, Number 3 (January 16, 1897), pages 77-80, and used on the infed website <http://www.infed.org/archives/e-texts/e-dew-pc.htm> p.2
34. Donald E. Burke, "The Scandal of the Salvationist Mind," *Word & Deed* Vol. 7 No. 2 (May 2005) p. 42
35. Donald E. Burke - Vice President and Dean of The Salvation Army's William and Catherine Booth College, Canada
36. Donald E Burke, p. 42
37. Ibid p. 43
38. William Booth, taken from a memorandum of the same name dated 1903, and quoted by Jonathan Raymond, "The Salvation Army and Higher Education," *Word & Deed*, Vol.7, No. 2 (May 2005) p. 29
39. Samuel Logan Brengle, quoted by R. David Rightmire, "Brengle on the Future of The Salvation Army: Organizational Assessment and Conditions for Success" in *Word & Deed*, Vol.7, No. 2 (May 2005) p. 61
40. Jonathan Raymond - written while president of The Salvation Army's William and Catherine Booth College, Canada

41. Jonathan Raymond. pp. 33-34

42. The International Education Symposium "Learning for Life: Faith Education for the 21st Century" report document (London, March 1999) p.4

43. Ibid, p. 7

44. David Clark. quoted in Robert E Webber, p.163

45. Leon Morris Revelation, *Tyndale*, New Testament Commentaries (Inter-Varsity Press, Leicester 1984) p. 60

46. Samuel Logan Brengle, *Ancient Prophets 1929*, quoted in Allen Satterlee, *Notable Quotables* (Atlanta, The Salvation Army 1985) p. 58

Life is Worship – Worship is Life

(A Theological Perspective)

David Noakes

Introduction

This paper will seek to achieve three things. Firstly, it will lay a broad theological basis to the necessary interconnectedness between Christian life and worship. This will begin from an Old Testament understanding leading on to the worship-life union as understood by Jesus and further propounded by key New Testament writers, including Paul. This theological foundation is also explored in a brief excursion into Christian thinking over the last two millennium including its re-expression during the Reformation period.

The second objective of this paper will be to restate The Salvation Army's position with respect to life-worship interconnectedness and the theological tenets undermining this understanding. These tenets will include (amongst others) the Army's unique sacramental position, the centrality of its holiness emphasis to the subject and the fundamental concepts of the priesthood of all believers, vocation, social action, and mission.

Having established the Salvationist position, an ethical debate is introduced which discusses a wide range of challenges and issues arising from the current context, which constitutes the third dimension to this paper. Solutions are not necessarily offered. Instead, areas for debate are surfaced for the movement to wrestle with for further dialogue and discussion.

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Regretfully, the author can write from only a western world perspective and even to assume that is presumptuous. Having made that qualification, however, there will be some commonalities which will be recognizable in most contexts, and I beg forgiveness for any generalization which causes bewilderment or puzzlement where that connection is missing. I also apologize for any criticism leveled at Salvationists. Maintaining Christian commitment in today's environment is fraught with difficulties and the struggles alluded to in this paper I recognize as also being my own.

Part One: Life Is Worship, Worship Is Life In The Old Testament

It is immediately apparent that the key concepts of life and worship are inseparably linked in the Old Testament. For the Hebrew, there was no difference between worship and life because the two things were one and the same thing. It was later Greek thought which tended to introduce a dualism between the two.

Graham Kendrick hints at this for us: "Here again we see the influence of Greek thought, namely the very idea that 'belief' can be detached from daily life and practice. In Hebrew understanding the word 'belief' itself suggests not an abstract set of ideas about the way one should or might live, but rather a code of life in practice. Hence, for example, the popular statement 'I believe in God' must be critically examined in the light of the believer's manner of life and further questions regarding the kind of God he or she claims to believe in." ¹

A few Old Testament examples will need to suffice to further illustrate the point. In Isaiah 1:11-17 the prophet voices God's disdain at worshippers who undertake worship which is "meaningless" and "detestable," because it is completely divorced in lives which are content to ignore justice and the needs of the socially disadvantaged.

This theme is often repeated elsewhere in the Old Testament. Micah's judgment continues to reverberate through all time on those who regard worship as being about impressive offerings of "calves, sheep, and oil" when what God requires are lives lived justly, with mercy and walked "humbly with your God." Jeremiah, Zechariah and Amos (amongst others) all pick up this theme. Judeo faith is a behavioral one ... how one worships impacts how one lives in ordinary life (and vice versa). That this should flow into Judeo-Christian faith is to be

totally expected. Marva Dawn perceptively states that "Christians need to recover that Jewish unity (i.e., no difference between worship and life), for all that happens in life is our worshipful response to God and God's revelation, and the specific response of our worship practices influences both directly and indirectly who we are as we worship in the rest of life." ²

Life is Worship, Worship is Life in the New Testament

If worship and life are to be regarded as an integrated whole in the Old Testament, then a driving concern in the Gospels is Jesus' condemnation of religious leaders who allow worship to be divorced from daily life. Time and time again the Gospel writers pick up on this theme. Matthew, in writing from a Jewish perspective, is particularly focused on this dynamic. One is not to worship at the altar if he/she has anything against someone (5:23); prayer is not to be used as a public spectacle (6:5), and not everyone who calls Jesus "Lord, Lord" will enter his kingdom (7:21). Instead, mercy is to be sought rather than sacrifice (12:7), and in Matthew 23 we are left in no doubt with regard to Jesus' judgment on the Pharisees regarding a disjoint between worship on the one hand and the living of their lives on the other. Clearly the primacy of worship-life integration was not lost on our Lord, although it would appear that for the Pharisees the problem was perhaps more about balance: the demands of worship did impact daily living, but these demands were enslaving to the extent of making people "twice as much a son of hell" as they already were.

The parables sometimes touch on the issue. The story of a Samaritan's behavior versus the worshipful preoccupations of a Jewish priest and Levite are related with a particular poignancy and irony. Jesus' interactions also at times indicate the centrality of worship and life wholeness in his thinking. One example occurs when he encounters the rich young ruler. Clearly this likable young man has his worship priorities sorted out, but it takes Jesus' incisive discernment to expose the divorce of formal worship from the man's priorities in daily life.

It is hardly surprising, therefore, to find the theme being echoed and reiterated by other New Testament authors. This is perhaps epitomized in Paul's thinking in the words of Romans 12:1-2: "Therefore, I urge you brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God, which is your spiritual worship." Jack Anderson's comments are sufficient to

make two points. Paul's words in Anderson's opinion are "the practical down to earth meaning indicated so perceptively by the Old Testament prophets and illustrated so beautifully in the life of our Lord." ³ Anderson's second point is that "Biblical worship was never the narrow truncated thing we sometimes make it. It embraces life in all its totality." ⁴

The idea of worship and life working together as an integrated whole is, therefore, clearly a central premise to Old and New Testament thinking. We now briefly explore how the western Christian Church over two millennium grappled with it.

Life is Worship, Worship is Life in the History of the Western Christian Church

The idea of daily life serving as a reflection of Christian worship and vice versa was taken seriously for several hundred years in the early Christian church. Keith Peckler's comments that by the fourth century "prior to admittance into the (catechumenate) program, catechists would visit neighbours and friends of the applicant to inquire about the individual's lifestyle." ⁵ In other words, membership of the church was taken very seriously indeed, and it could take years before a person satisfied the requirements needed so baptism could take place. Contrary to what is commonly believed, the peace of Constantine did not lead immediately to a decline in personal living matching the demands of worship. However, St. Augustine's writings were particularly caustic with respect to those whose daily lives were lived as a marked division from their public worship. "For Augustine, the living of such a double life was considered a blasphemy." ⁶

Clearly, from Augustine's comments some problems were emerging. By the Medieval period it is possible to begin talking about a gradual "distancing of God" in which the ordinary people were increasingly removed from the act of worship in the mass. A few examples of this process will need to suffice here. They include the adoring of the eucharist rather than sharing in it, the sanctuary becoming a holy of holies occupied only by the clergy, the use of roodcreens separating the laity from the mass and the use of choirs rather than the people in the singing of the mass. This disjunction in formal worship was to have its natural consequences in terms of daily living as evidenced by the popular growth of Corpus Christi processions, Marian devotions (rosary) and prayers to the saints.

It was hardly surprising that "as the Church and its worship became less and less counter-cultural in the Middle Ages, the passion for justice and ethical worship waned." ⁷ The worship-life integration had begun to unravel and was perhaps most obvious amongst the Church's leaders and often the papacy itself.

The Reformation reintroduced the old biblical imperative with respect to life and worship. It is not entirely surprising that a monk steeped in the Augustinian tradition should renew the call to integrated life-worship. Martin Luther played a pivotal role in the resurrection of worship's demands in the sphere of social responsibility and the living of one's daily life. Integrated life-worship was a theme picked up by other reformers and repeated in the advent of new Christian movements and expressions in ensuing centuries. It was also a clarion call adopted by one of the few Protestant movements to emerge out of the 19th century – The Salvation Army, and it is the Army's theology on the subject to which we must now turn as we enter into the second major segment of this paper. Having laid a brief foundation of theology on the worship-life integration from the Old and New Testaments and from Church history, we now seek to grapple not only with The Salvation Army's thinking but also with some of the implications it presents in the post-modern era.

Part Two: Life is Worship – Worship is Life in the Context of Salvationist Understanding

The Salvation Army has consistently maintained the Reformation hermeneutic that worship and life need to be inextricably linked with each other. The International Spiritual Life Commission implies this connection in much of its report with reference to a number of other key points but finally comes closest to the matter where it states at the end of its "Twelve Calls to Salvationists" that the "vitality of our spiritual life as a movement will be seen and tested in our turning to the world in evangelism and service, but the springs of our spiritual life are to be found in our turning to God in worship, in the disciplines of life in the Spirit, and in the study of God's word."

Throughout Salvation Army literature, this implied theology consistently reappears but it is not always clearly delineated or expressed per se. Rather, it tends to be accepted as a given and expressed more indirectly through other contexts such as in our holiness imperative. We will take three key commentators'

statements over the last 50 years to illustrate the Salvationist understanding of the life-worship unity.

The first commentator is General Frederick Coutts from the 1960's in his book *Essentials of Christian Experience*. Coutts wrote that "... divine service is not limited to a particular hour on a Sunday morning or Sunday evening but covers all that takes place both in my forty hour week as well as in my hours of leisure. The purpose of the Christian faith is needlessly curtailed if its application is limited to special times and special areas of life."⁸ Coutts went on to argue that it was a mistake to consider God's interest, and concern lay in places of worship and consecration and not in the places of industry and work.

The second commentator on the subject is Fred Brown. In the 1960's in his landmark little book *The Salvationist at Worship*, Brown was uncompromising on the subject. For him, "Worship and work belong to each other. To give disproportionate attention to either is to make God unreal and victorious living impossible."⁹ He expanded on this later where "the first step is to see that God belongs to every aspect and detail of life, and not only to those parts which are normally described as religious."¹⁰ Brown argues strongly that imbalances can result where work can become an escape from God, and conversely, self-centered worship can exclude us from the rest of life.

Brown's weakness lies in an emphasis on the worship and work connection with only more fleeting references to other broader aspects of life, but the movement owes him a considerable debt. He urged his readers to find Christ's companionship during the ordinary day and not to regard worship and life as separate entities. "To imagine that worship must be offered only before life's stern challenge is faced and only after another bleak day in a pagan society is endured is seriously to misunderstand the meaning and possibilities of worship."¹¹

The International Doctrine Council's book, *Servants Together*, is our third commentary. It picks up on the theme in stating "our whole life is an act of worship, a continuing encounter with God" which "rejects the division of life into different compartments – one for work, one for pleasure, one for family and friends, one for religious activities and so on."¹² Whilst the tenure of this paper emphasizes the worship-life connection, *Servants Together* also highlights the "disconnection" or compartmentalization such as that just outlined. It argues that because worship is the cornerstone of our life with God upon which all else rests,

then elements of sight, hearing, silence, prayer, discipleship and parousia are all critical to the life-worship entity and require our special attention.

These three commentators will need to suffice in stating The Salvation Army's teaching on the unity between worship and life. We now need to identify the theological foundations to this outlook. In the writer's opinion, there are six underpinnings in Salvationist theology to the worship-life connection.

1. The Sacramental Position in Relation to Worship is Life – Life is Worship

Whilst the Salvationist is non-sacramental (not anti-sacramental) with respect to specific church ritual, the Salvationist is totally sacramental in the sense that the Christian life is to be lived sacramentally. This forms a critical and unique part of the worship-life continuum, and it is Phil Needham who best authenticates it in his book, *Community in Mission*. He writes: "Perhaps the most insidious division, which at times have reached the proportions of a gaping canyon, is between that in life which is considered sacred and that which is not, between that which is defined as holy by nature and that which is irrevocably consigned to the realm of the profane." He goes on to state that "the sacramental life is lived on the premise that all such 'dividing walls' have been broken down in the cross, that all of life is now sacred."¹³

Needham articulates a theological position which is in danger of being lost through misunderstanding or often of never being grasped in the first place by Salvationists. Yet it is critical: The sacramental life is one which "looks for the sacredness of every moment, the presence of God in every encounter, the divine possibility in every human soul, the sacrament in every experience. They shun the compromise and accommodation of sacred here and sacred there: they look for God everywhere."¹⁴

2. The Holiness Emphasis in Relation to Worship is Life – Life is Worship

A second Salvationist underpinning lies naturally in the Army's holiness tradition. Based on the principle that Christianity is a behavioral religion, the Army's holiness stance advocates that what one believes should of necessity impact how one behaves. Implied is that the role of worship, i.e., one's worship of a holy and ethically demanding God, will correspondingly result in holy and ethical living and behavior from the worshipper. Holiness is, therefore, a key

underpinning in Salvationist thinking and outlook to the integration of life and worship. It is an inseparable and focal dimension to this paper.

Holiness also speaks to the counter-cultural nature of Salvationism. Because worship is reserved for the king of a spiritual kingdom, Salvationists will adopt positions, values and responses often contrary to the values held by society at large. In this very real sense, worship and life are quite inseparable in that Christians belong to a kingdom within other "kingdoms." Who we worship will ensure our lives operate differently from the lives of others around us. True worship will often be a challenge and counter-cultural in real life.

3. The Priesthood of all Believers in Relation to Worship is Life – Life is Worship

The third underpinning to the Salvationist understanding of life-worship integration lies in the Reformation idea first introduced by Luther. The priesthood of all believers states that "there is no sacred world in which priests minister and no secular world in which laypersons minister. All of God's creation is sacred and all Christians work as priests in that creation."¹⁵

This understanding is important in countering the idea that worship is a priestly activity and prerogative of a higher order and nature to the rest of life in which the bulk of people are involved. Instead, "We are a chosen people, a royal priesthood. We are all in ministry. We are all God's chosen people to be in mission."¹⁶

Central to an effective theology on the priesthood of all believers lies the need for a good understanding of the role played by the gifts of the Spirit. The gifts of the Spirit take worship out of the sole domain of formal worship and ensure that worship impacts all areas of life. "...ministry is exercised as individuals receive and use their natural abilities and spiritual gifts for the benefit of all ... every gift glorifies God and can be used in his service."¹⁷

4. Salvationist Understanding of Vocation in Relation to Worship is Life – Life is Worship

The fourth main underpinning to our thesis has already been hinted at by Brown and Coutts, as well as in point (3) above and again we owe a large debt to the Reformation fathers in restoring the truth of the matter. Lyn Buttar in his paper *God's High Call* identifies the issue at stake here. Amongst other elements,

Buttar notes: in The Salvation Army a worrying trend in which insufficient emphasis is placed on a divine call to vocational mission, and that overriding this has been an escalating program orientation within Salvation Army corps. He notes "a Sunday-Monday dualism. That is, the world of industry and commerce is seen as secular and/or depraved and the world of the church is seen as spiritual and sacred. The picture is that of two unconnected worlds." 18

Buttar sounds a warning here of a Salvationist dynamic which must never be lost sight of. This dynamic is grounded in Luther's view that the works of monks and priests "do not differ one whit in the sight of God from the works of the rustic labourer in the field or the woman going about her household tasks." 19 It is important, therefore, to raise the vocations of ordinary people to the level of worship.

5. Salvationist Understanding of Social Care and Action in Relation to Worship is Life – Life is Worship

Salvationists have always believed that the worship of God entails a corresponding expression and practical concern for the needs of the poor, oppressed and the needy. This belief is, of course, not unique to the Salvationist. Marva Dawn observes, "worship of such a God immerses us in such a way of life, empowered by a Spirit who does not equip us with the means of power or control, accomplishment or success; but with the ability and humility to waste time in love of the neighbour." 20 However, this imperative to the worship-life dynamic rings especially true and clear for the Salvationist in light of the sacramental understanding delineated in Section 1 earlier. Care of the struggling and disadvantaged, along with advocacy and speaking out on their behalf, is worship in itself even to the extent that it is the focus of a number of songs in The Salvation Army Songbook.

6. Mission in Relation to Worship is Life – Life is Worship

Finally but definitely not least, worship involves mission in the everyday. The worship of God which does not result in a corresponding sending of God's people into the world is both singular and self-centered. *Servants Together* speaks about our being living icons of Christ and refers to the Johannine metaphors of bread, light, door, shepherd, resurrection and life, the way and the

truth as vehicles for achieving this mission in the world. Mission is variously defined as including discipleship, practical deeds, preaching, dialogue and boundary crossing. Mission in the everyday is both pre-empted by worship as well as bringing glory to Himself as acts of worship by their very nature and action.

These then are six major underpinnings or foundations to the Salvationists' understanding of the worship-life union which we have propounded from Coutts, Brown and the International Doctrine Council: We now turn to emerging challenges to the worship-life position and discuss the issues which emerge from these challenges. In the author's opinion, there are no less than 10 challenges worthy of consideration and response.

Part Three: Ten Challenges To The Salvationist Understanding Of Life – Worship Connection

1. The Loss of Personal Devotions

Although the writer has no direct evidence to the contrary, his strong suspicion is that the habit and discipline of a personal devotional life is slowly losing ground as a priority in Salvationist living. There may be several factors contributing to this, not the least being the increased hectic pace of life.

A weakening in personal daily prayer life as an act of intentional worship may well inadvertently accentuate the sacred/secular divide: Acknowledging God in the everyday is more difficult when there has been a failure to sustain one's relationship with the Father in an act of daily worship. As a result, the challenge of faith-life or worship-life connection is left increasingly to what happens on Sunday. Anderson notes that "many Christians have not taken in this whole picture because they have lost the habit of daily Bible reading and meditation."²¹ In the context of the worship-life continuum as a Salvationist principle, it may well be timely for attention to be given to the matter of a personal devotional life as the necessary springboard into the everyday.

2. Using Formal Worship as a Means of Evangelization

What is proposed in this section will undoubtedly be controversial, but it is an issue to be wrestled with regardless. The Salvation Army has always used its worship services as an important vehicle for evangelization, especially the

Salvation Meeting. To achieve this it adopted many of the idioms and cultural facets of the period. In today's environment, it is debatable whether we can sustain this overall: the cultural idioms and entertainment vehicles of our current age are too sophisticated and expensive to try and maintain on any long-term basis except in the most affluent of settings. How do we maintain the call to salvation in light of these factors?

Dawn points out another dimension to evangelization which we know but may have lost ground over recent times. She notes: "the early Christians did not try to figure out how to attract their neighbours. They did not try to control the process. Instead, they simply practised church being, so that the Lord could do his work of adding new believers."²² Dawn argues that evangelism is also something that happens as we are going about our daily lives in our everyday contexts. It is something which is incarnated.

This is a critical point to the worship-life union. Furthermore, in many settings three Sunday worship services are now condensed into one, which makes it harder to encompass the demands of holiness teaching, praise, testimony and finally, the call to salvation into one weekly service.

Dawn, therefore, advocates the missional role of the *ekklesia* – those who are called out by Christ into His world. She presents the question: "How do we best reach the world? (I) counteract the claim that we should make our worship services as much like the culture as possible to attract people to Christianity. My thesis is that the world needs us instead to waste our time loyally in worship and, consequently to be church, a people different from the world and therefore prodigally offering the gifts of the extravagant splendour of God."²³

Is it timely, therefore, to re-establish a balance in viewing mission and evangelism not only as something which is achieved in our services *per sé*, but also by dedicated Christian disciples who impact others in their daily lives? Is it possible we have allowed the attractiveness/ non-attractiveness of worship services to become an excuse or a substitute for personal action when the primary importance of personal relationship and friendship in conversion is well documented?

3. The Loss of the Priesthood of all Believers

The third challenge to the worship is life – life is worship union entails the erosion of the Reformation principle of the priesthood of all believers. This is a sub-

the trend which is evidenced in many ways. Typically, Salvationist worship has always featured a strong element of the involvement of the laity in worship. Now this may be being gradually replaced with the same problem which emerged in the Medieval period – the removal of the laity from worship: The prime culprit in this regard has been the trend towards the spectator.

The reader may recognize just one or two of the many symptoms of the spectator role increasingly being played by the laity. They include an inability and reluctance to join in congregational singing (especially amongst the young), a propensity for various acts of worship or presentation and a willingness to allow worship backing groups to carry the greater weight of vocal contribution.

Naturally, there is a balance involved here, and cultural idioms should be used where appropriate in worship, but this should not be done without thought and consideration to some of the dangers they can present. Worship will struggle to connect with life if the laity are increasingly distanced from the act of worship itself. The looming specter of spectator based worship is a serious one.

A key influence to the spectator model has been a culture dominated by modern entertainment and Hollywood influenced world views which have been impacting the church and Salvation Army worship services for some while. Again this is not to say it is necessarily inappropriate, but the danger lies in the transformation of people involved actively in worship with God as the audience, to a people who are the audience responding to a presentation to God unfolding in front of them. The priesthood of all believers is foundational to the worship-life continuum, but the removal of the laity from involvement in worship to a spectator mode carries with it serious possible risk factors.

4. The Weakening of Sacramental Understanding

The Salvation Army's sacramental understanding is critical to the worship is life – life is worship dynamic and, as hinted earlier, it is an understanding which is under question. Needham is correct to observe: "Perhaps it is not quite accurate to say that the Army 'discontinued' the Lord's Supper... it was taken out of the sanctuary and placed back into society." ²⁴

We need not dwell solely on Salvation Army theology to make this point. The Jesuit theologian Karl Rahner in introducing a "Liturgy of the World" called for a theology of worship which spoke of an inherent sacramentality of daily life ...

the call of worship to be in dialogue with the world.

The validity of Salvationist sacramental theology is under threat in some sections of The Salvation Army world. It may be that we do not fully comprehend how theological positions evolve to become foundation pillars within the life of a Christian community. For our sacramental stance to be rejected or ignored without a complete appreciation of its centrality to an understanding of holiness, worship-life connection, social action and concern calls for careful attention.

5. The Dangers in Cultural Captivity

Cultural captivity has already been alluded to especially in Challenges two and three to the Salvationist understanding of life-worship connection. In a sense, it has always been an ongoing issue for the Christian church and it probably always will be. Although there is no answer to this ongoing dynamic, danger exists in a lack of awareness of the consequences of an unquestioning adoption of any one particular approach.

There has only been a comparatively recent realization of the worship-culture dynamic in the church. Worship and culture, however, speak directly into the worship is life – life is worship continuum. Pecklers is helpful in this regard, identifying three broad ways in which worship and culture have interacted:

- a. Enculturation occurs where there is widespread reciprocity and dialogue between the Gospel and cultural context so that worship is heavily influenced by the surrounding culture.
- b. Adaptation is not as far reaching and radical as inculturation. It is more superficial and features a more external adaptation to the culture.
- c. Inter-culturation is a term introduced by no less a person than a certain Joseph Ratzinger before his enthronement. Interculturation argues that the Church is a culture in its own right with its own cultural customs and traditions which encounter and at times will challenge the surrounding culture(s).

Each of the above three models comes with its own implications for the worship-life connection, either of a positive or negative nature, and elements of the adaptation and inter-culturation models operate in the Salvationist context. Using the culture in worship is to help attain worship-life connection. We are less likely to encounter enculturation, but this should not be to the exclusion of con-

textualization as we shall see in the next point.

6. Issues of Contextualization

Salvationist worship traditionally has been heavily influenced throughout the world by an imported mode of operation. In the past this has been heavily focused on the Songbook and other features of earlier British based worship, but over recent years this has changed significantly. Often, however, the older imported model has been simply replaced with other imported models (America and Australia in New Zealand's case). For the purposes of the worship-life connection, a more contextualized approach to worship will be helpful to various people groups within Dawn's guidelines to "make use of cultural forms, new and old, but we dare never let up in the struggle to make sure they are consistent with the ultimate eternal world to which we belong."²⁵ Clearly, contextual theology must always be balanced by systematic theology if a pathway forward is to be found, but the worship-life union is usually enhanced greatly when worship includes cultural symbols, expressions and connections from a people's life, history and story.

7. The Loss of Salvationist Distinctives

A number of long-standing aspects of Salvationist worship have always been integral to the worship-life connection which are perhaps worthy of rejuvenation as they have fallen into various degrees of disuse. The post-modern environment actually encourages such a return if we are to take advantage from the culture. Space permits only a brief discussion of two examples.

The first example is story. Story has traditionally held a focal position in Salvationist worship as the soldiery of the corps brought the events and stories of their week into the worship service in what we know as the testimony period. It may be true that soldiers need guidance with the testimony period in terms of understanding its purposes, breadth and importance in faith (worship)-life linkage, but "story" is one of the great themes of the age.

A less obvious example involves the specter of death and a Salvationist approach to it. Apart from funerals, death (as a critical dimension to life), pilgrimage and eternity are seldom if ever referred to in worship and preaching. The term promotion to glory is, therefore, relegated to funerals but there can be no

other life event more common and personal to every person. The question needs to be asked as to whether there is a loss occurring here in the worship-life entity.

8. The Weakening of Holiness Connection

This could be included under seven above as a Salvationist distinctive, but it is too important not to receive individual attention. True worship implies obedience, and unless obedience is exhibited in holy living in a daily context, it runs the risk of the same judgments the Old Testament prophets and Jesus himself made. Worship is the central fulcrum in shaping ethical behavior. Dawn astutely observes that "some churches scramble to find a better worship 'method' to increase their membership or stewardship or educational effectiveness. We must constantly remember as we seek to be God's church that most of all God wants holy people ... people are God's method. The church is looking for better methods; God is looking for better people." ²⁶

The holiness imperative may well be suffering from the condensing of two or three worship services each Sunday into just one service in many Salvationist settings. It is, however, an imperative critical to the worship is life – life is worship dynamic.

9. The Vocation – Worship Connection

In addition to death as a life dynamic increasingly being divorced from Salvationist worship, the same applies to work and vocation. The inclusion of work in worship serves to acknowledge and strengthen the role of the laity as they serve God in their daily contexts. Obviously this relates to what has already been stated about the priesthood of all believers. In his interesting book, *Worship and Where We Work*, Bernard Braley states:

however imperfectly, we are required to offer our work as living worship and living prayer and at work it is especially a celebration of the incarnate Christ, the suffering servant, who stands alongside us in the messy compromises of the commercial and political worlds, as we are faced with sometimes agonizing choices, but also as we enhance God's creativity through

the gifts we have as mortal stewards. ²⁷

Here there is room in worship for commissioning soldiers to their everyday roles and the encompassing of people's vocations in testimony and intercessory prayer. Such an approach requires deliberate and intentional inclusion. It also points to the development of appropriate connection in worship songs. Ian Fraser provides us with a good example:

1. Not just to prayer and worship we're committed
But, for the struggle for a new world titled,
'gainst principalities and powers we're pitted:
We're to be church.

2. Not just in buildings by consecration
In bank and business, coping with inflation,
And at the office, school and railway station:
We're to be church.

3. Not just on Sundays, festivals observing,
But in the weekdays at a check-out serving,
God looks to us for faithfulness unswerving:
We're to be church. ²⁸

10. Linking Worship with Institutional Survival

Once again, it is easy for formal worship to be focused on the survival of the institution rather than the worship of God. This will undoubtedly be a controversial matter, but it speaks strongly to underlying motivations. Worship is surely focused on God, but it is Buttar who warns in this context, "if you listen and read Salvation Army literature carefully you may have picked up on the heavy emphasis that is consistently placed on the future of The Salvation Army." ²⁹

Frankforter expands further on this: "When worship reforms are driven by a desire to grow a congregation rather than to improve it (through strengthening its awareness of the reality of God) a church begins to turn itself into a theatre."³⁰ He warns that in coming to receive the Father's bread we may in fact give peo-

ple the world's stones and that any scheme for reviving worship must be accompanied by sacrificial discipleship to the world to avoid the traps of pleasure and manipulation. Instead, Frankforter argues that:

a worshipping community has a strong sense of purpose. It knows why it exists, and it has a mission beyond its own self-perpetuation. It does some work in the world that gives it something to celebrate and to offer to God. It pulls off the difficult assignment of being in but not of the world. It serves without submitting. It conforms to some degree to the culture that defines the identities of its people, or else they would find its message incomprehensible. But by faithfully tending its biblical roots, it is able to help its people transcend the limits of their social conditioning. It speaks their language, but scripture and tradition help it to extend their horizons and grasp visions of exalted possibilities for their lives.³¹

Conclusion

In this paper I have briefly laid the foundations to The Salvation Army's theology on worship is, life – life is worship principle from a scriptural and historical perspective. We have explored six theological underpinnings in Salvationist understanding and then discussed some ten threats or challenges to this understanding from an ethical viewpoint. These threats can be broadly categorized in terms of several interlinking phenomenon. They include the risk of loss of some practices already used by the movement, the pressures created from a changing surrounding cultural milieu and the potential loss of key theological understandings.

The matters raised are neither simple nor easily resolved. One suspects this is not an either/or debate but they do point to the need for discerning eyes which can identify the issues and begin the struggle to find a way safely forward. In preparing this paper I have found myself reflecting often on the wide-ranging nature of the subject area and its complexity which only proves the all-encompassing nature of worship to all of life, including my own. So help me Lord!

Notes

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2. Marva Dawn, *Reaching Out Without Dumbing Down* (Grand Rapids: Eerdmans, 1995), p. 106
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5. Keith F Pecklers, *Worship, A Primer in Christian Ritual* (Collegeville, MN: Liturgical Press, 2003). p. 49.
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7. *Ibid.*, p. 168.
8. Frederick Coutts, *Essentials of Christian Experience* (London: Salvationist Publishing and Supplies, 1969). p. 27.
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10. *Ibid.*, p. 23.
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11. International Doctrine Council, *Servants Together, Salvationist Perspectives on Ministry*. (London: The Salvation Army, 2002). p. 13.
12. Phil Needham, *Community in Mission* (Atlanta: Salvation Army Supplies, 1987). p. 19.
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14. International Doctrine Council, *Servants Together*, p. 48.
15. *Ibid.*, p. 49.
16. *Ibid.*, p. 50.
17. Lyn Buttar, *God's High Call. A Challenge to Realise Vocational Mission in The Salvation Army*. [Wellington, 2004].
18. International Doctrine Council, *Servants Together*, p. 41.
19. Marva Dawn, *A Royal Waste of Time. The Splendour of Worshipping God and Being Church for the World*. (Grand Rapids, Eerdmans: 1999), p. 2.
20. Anderson, *Worship the Lord*, p. 20.
21. Dawn, *A Royal Waste of Time*, p. 131.
22. *Ibid.*, p. 323.
23. Needham, *Community in Mission*, p. 27.

25. Dawn, *Reaching Out*, p. 10.

26. *Ibid.*, p. 107

27. Barnard Braley, *Touching the Pulse, Worship and Where We Work* (London: Steiner, Bell, 1996).p.3

28. Braley, *Touching the Pulse*, p. 47.

29. Buttar, *God's High Call*, p. 2.

30. Daniel A. Frankforter, *Stones for Bread. A Critique of Contemporary Worship.* (Louieville, Westminster/John Knox Press, 2001), p. 12.

31. *Ibid.*, p. 74.

An Ambivalent Embrace: The Implications of Financial Support on Church Identity

Glen Shepherd

Summary

The duality of the mission of The Salvation Army – social reform and evangelism – presents the Army with a profound challenge in terms of how it defines itself and how it uses monies received from external funding agencies in supporting its various missions. This challenge to transparency and honesty in defining ourselves and using resources offers us an opportunity to model the very highest of Christian values and to use the very complexity of our mission as a witness to the world.

This paper seeks to explore the challenges that the Army's particular mission poses and to suggest some guidelines that would permit us to ensure the highest standards of mission integrity, transparency, and financial accountability.

Introduction

The evening we marched into Massey Hall in Toronto for our commissioning as Salvation Army officers in 1981 we looked at a huge banner spread across the back of the platform with these words from Revelation 22:4 emblazoned on them:

For the healing of the nations

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The biblical image is that of the water of life, flowing from the throne of God through the city watering trees on the banks of the river. The leaves of the tree are for the healing of the nations.

In the intervening 25 years of service as an officer I have developed a growing appreciation of the significance of this total mission mandate for The Salvation Army – the healing of the nations – and its implications on everything we do and how we do it.

At its origins The Salvation Army was primarily a revivalist movement with its focus on the preaching of the gospel to sinners. That mission evolved, so that in writing of the history of The Salvation Army in The United States in his doctoral dissertation Norman Murdoch referred to The Salvation Army as “an Anglo-American revivalist social mission” in the title of the thesis.¹

The total mission of The Salvation Army today fully expresses this duality of mission, even if our thinking on this duality is not always comfortable. An article featuring The Salvation Army in The Australian reiterated this dual perception of The Salvation Army.² Survey data of public attitudes towards The Salvation Army prepared in France and Canada in recent years all indicate a general public perception of The Salvation Army as a Christian social service movement (in the case of France the identity was specific enough to see the Army as a Protestant movement in a country where only 1.5% of the population is Protestant).³ The role of the Army as a church is recognized although that is the secondary impression that the public has of the Army.

For 141 years The Salvation Army has lived with and attempted to manage its dual mission and the theological, organizational, financial and moral implications that flow out of this reality. Of particular importance to this symposium are the issues arising from the participation of the public through individual and corporate donations, and the consequences of government funding and standards on the work of the Army.

The paper seeks to explore five issues, which the author sees as constituting the essence of this question:

1. What is The Salvation Army? – a look at the theological and practical roots of its mission;
2. The World of Alliances – an exploration of the context in which The Salvation Army exercises its mission and the inherent need to work with funding

agencies, government, other agencies and public donors to achieve that mission;

3. The story of the Armée du Salut – the drama of The Salvation Army in France, perhaps the extreme case of dealing with this ambivalent embrace. This section will draw on my experiences in leadership in France from 1999-2003;

4. The intersection of theology, finance, ethics and mission with specific reference to two questions:

(i) the funding of congregational life and evangelical work;

(ii) the good and the bad of the funding of social work;

5. The way forward - some tentative guidelines that would allow The Salvation Army to exercise its full mission, be true to itself and protect its integrity under the most rigorous scrutiny.

I wish to acknowledge the assistance of Sharon Jones-Ryan of the staff of The Salvation Army Ethics Center in Winnipeg, Manitoba for her help in researching and working through these issues. I also wish to recognize the help of the staff of the Ethics Center and the staff of the library at William and Catherine Booth College in Winnipeg where I spent time during the summer and autumn of 2005 researching this paper.

I. What is The Salvation Army?

Rita Bright, a member of the Community of Hope, a church in one of the worst neighbourhoods of Washington, DC spoke of the impact of her congregation with the following words:

The church should look like ministry. The church should be a place where people can come and feel love no matter what, under any circumstances. People who feel broken, people who feel helpless, who feel they will not be accepted anywhere else, by society or by the world will be accepted by the church. Like I always tell people who tell me they can't come to church because they still do drugs, or they still smoke or they still drink – I just tell them, 'I don't see you sitting in the doctor's office when you're well. I see you in the doctor's office when you have a problem. And the church is a place that you should be there to help you get well. Should be a place where

we will minister to you, along with the Lord, to help you get to the place where you need to be and God will do the rest.’⁴

Our first appointment took us to Lethbridge, Alberta, an agricultural service city in western Canada. I was struck one day in talking to the minister at a Presbyterian church to discover that their congregation helped a significant number of transients and homeless with hotel rooms, meals and travel vouchers. This work, done quietly and with no fanfare, was fully financed by the giving of the members of the congregation.

The fact is that 57% of churches in North America support some sort of social action. At the same time only 6% have one staff person who spends at least 25% of his or her time in social action. In effect, the social work is often voluntary and ancillary to the core life of the church.⁵

In my 25 years as an officer I have come to appreciate how The Salvation Army is an expression of the Christian church in its fullest sense. But our social work is unique in its scale and complexity. Charles Glenn’s book *The Ambiguous Embrace: Government and Faith-Based Schools and Social Agencies* contains a section dealing with The Salvation Army in which the author argues that few in American society see The Salvation Army as an evangelical church.⁶ As Glenn argues, surely no other Christian denomination has half as many employees as it has members, referring to The Salvation Army in the United States.⁷ (In my home territory the statistics would be similar). He sees the social work of The Salvation Army as having evolved from a personal, grassroots ministry (the early brigades) to a large, institutionalized operation, increasingly detached from the lives of its members.⁸

Beth Lewis, writing in *Administration in Social Work*, contends that the public views the Army primarily as a social service organization, the reverse of how The Salvation Army views itself.⁹

If this issue is not clearly understood within The Salvation Army, it will be hard for us to be sufficiently sensitive to its consequences. In fact, a significant part of the question I have been asked to address turns on the matter of how we see ourselves, or, in other words, “what is the real Army?”

The informal mission statement articulated by General John Gowans – *save souls, grow saints, serve suffering humanity* – and our formal mission statement

– preach the gospel of Jesus Christ and meet human needs in His name without discrimination – both recognize the full duality of our mission. And, yet, a nagging question remains, as our social work expands and becomes better known, if the Army has, somehow, abandoned its primary calling.

To answer this, let's look at the origins of our social work (i) our Wesleyan roots, (ii) the response to our context and (iii) our theological tradition.

(i) *Our Wesleyan Roots*

Part of The Salvation Army's focus on social justice stems from its Wesleyan roots. In 2003 I was invited to participate at a symposium held at Emmanuel College in Toronto to mark the 300th anniversary of the birth of John Wesley. Emmanuel is the theological school of the United Church of Canada (UCC) – a union of the Congregational, Presbyterian and Methodist churches in Canada. The Moderator of the United Church was there along with the Archbishop of the Anglican Church, myself and the General Superintendent of the Free Methodist Church of Canada. In turn, each of us spoke of our connection with John Wesley. The Moderator of the UCC, a liberal mainline denomination, spoke of their continuity with the Wesleyan tradition of relating the gospel to a social context. The position the United Church took in the debate about same sex marriage in Canada, he argued, was faithful to the Wesleyan tradition of trying to relate the truth of Scripture to where society is.

I found his contention that in the same-sex marriage debate the UCC incarnated the gospel in society in the Wesleyan tradition to be a stretch, but his comment did set me thinking about how the preoccupation of The Salvation Army with the disadvantaged – “our people,” as a French officer colleague once reminded me – keeps us true to the social justice dimension of Wesley's revival. In his recently published book *The Life and Ministry of William Booth, Founder of The Salvation Army*, Roger Green points out how the evangelical tradition from which Methodism sprang had a sensitivity to our Lord's command to love the Lord our God and to love our neighbour. Methodist societies sprang up to do good works for the poor and needy.¹⁰

(ii) *Responding to Our Social Context*

Perhaps a more compelling factor in the Army's embrace of social reform lay in the social realities of the people it served from the outset. The processes of industrialization, urbanization, the harshness of working conditions in the facto-

ries and mines of Britain before the Taff Vale decision legalized trade union activity created a brutal life for the working class – the backbone of The Salvation Army's "parish."

Rubbing up against these evils as it did every day, The Salvation Army was forced to respond. By the late 1860's the Christian Mission had established a Food-for-Millions program.¹¹ At first the response was tentative, even secondary to the core mission. When William Booth addressed a Wesleyan Conference in 1880 he made no reference to social action and social activism. Yet, during the next decade, the Army in England, Australia and Canada began taking its first steps to involvement in social action.¹² Through the 1880's this work continued to expand, fuelled particularly by the Maiden Tribute affair (more about this in section II), so that by 1890 an Office of Social Reform Work of The Salvation Army was established at headquarters.

(iii) *Our Theological Tradition*

Perhaps the greatest impetus to the Army's embrace of social work came from William Booth's evolving theology of the Kingdom of God as God's final answer to evil and William Booth's conviction that The Salvation Army had a role to play in the establishment of this kingdom.¹³ Significantly Booth's embrace of the theology of the kingdom never entailed an abandonment of his foundational theology of personal salvation. To Booth the Kingdom of God was a spiritual kingdom that could never be sustained by human effort apart from God.¹⁴ Booth had no time for efforts to make a heaven on earth without a Savior.

In effect, Booth's doctrine of personal salvation took on social dimensions so that salvation was not only individual, personal and spiritual; it was also physical and social.¹⁵ It would appear that the acceptance of its social mission by the Army was not easy at that time. In fact, some might argue that it is still an ambivalent acceptance.¹⁶ Slowly there dawned on The Salvation Army a comprehension of a mission greater than personal salvation. It was a recognition that, as Darrell Guder contends, "the mighty work of God is purposeful; its intention is to draw people to the point where they can participate in the work of realizing God's purpose for the whole creation."¹⁷

William Booth's declaration "I'll fight" became a cornerstone of Salvation Army tradition and identity and indicated how social reform had become an integral part of the Army's mission. Notably, in this discourse, the individual

deprived of the light of God was part of a litany of social and personal evils that The Salvation Army set out to combat.

The modern Salvation Army was launched. The issues of management, professional standards in social work, funding, accountability, partnerships and mission faithfulness awaited.

II. The World of Alliances

Perhaps the greatest consequence of the Army's move into social work was not financial or organizational. Rather, it was the move from a movement acting on its own to one involved in a growing network of alliances to achieve its mission. With this came the loss of absolute independence in many areas of mission design, program standards, funding and control. Donors, funders, governments and partners now owned a piece of the action.

The first significant experience of partnerships came with the Maiden Tribute affair in England in 1885.¹⁸ The maiden Tribute affair began when a young daughter of a country pauper came to the Army's headquarters desperate for help. Her coming catapulted the Army into an opposition to the "white slave trade" and its attendant evils. Working with journalist William Stead of the influential *Pall Mall Gazette*, the Army set out to expose the weakness of British law and to shift public opinion. This heroic project of changing public opinion to oppose a social evil was similar to what was done by Albin Peyron, the leader of The Salvation Army in France in the 1920's, when The Salvation Army played a key role in the crusade against imprisonment of French prisoners on Devil's Island. As the Maiden Tribute crusade gathered momentum, the Army found itself involved in a crusade that involved the Archbishop of Canterbury, Cardinal Manning, members of the House of Lords and members of Parliament.

The Maiden Tribute affair was a pivotal moment in the history of The Salvation Army, establishing the Army as a champion of social reform and an advocate for the marginalized. As Murdoch puts it, The Salvation Army became, "to the moral majority," an appropriate influence on public policy.²⁰

But this moment was another landmark in the development of The Salvation Army, argues Canadian historian R.G. Moyles, in that the Army was forced to learn to compromise in order to achieve its goal. This alliance, which led to the decision of Parliament, involved give and take by the members of that alliance.

For the Army, in its era, the exposés in *The Pall Mall Gazette* forced the Army to give its tacit approval to language and detail that no Salvationist would have ordinarily read. For a puritan movement like The Salvation Army, such tactics created significant discomfort, a discomfort that was to repeat itself again in World War II when the Army distributed cigarettes to servicemen even though they were prohibited in Salvationist culture. Moyles argues that this compromise created great unease for William Booth.²¹ Although his focus may be more missional than moral, Roger Green argues that the Founder was conflicted about how the Maiden Tribute crusade fit with the primary mission of the Army.

As the social work of the Army expanded, alliances became increasingly inevitable. Outside partners became involved in such diverse areas as professional standards, staff competency, program output and efficiency. Over time persons with professional – and not necessarily religious – credentials filled positions.²³

As government becomes involved in the delivery and funding of social services there is a natural tendency for government oversight to become increasingly comprehensive, intrusive and detailed.²⁴ Government impositions of norms concerning licensing or accreditation can easily lead to conflict with some of the core values of the denomination.²⁵

The tension of alliances – between the Army, government, social services agencies and donors – can reach intense proportions. The experience of The Salvation Army in France brought these issues into sharp focus at the turn of the 21st century.

III. The Salvation Army – Congregation and Foundation

The drama of l'Armée du Salut

Perhaps nowhere in the world does the cry "I'll fight!" attributed to William Booth, resonate, as it does with The Salvation Army in France. Its French translation, "je me battraï" is a slogan for the Army and has been put to music and song by The Salvation Army in that country. France, a post-modern, secular society of 60,000,000 people, has a tiny Protestant minority comprising less than 1.5% of the population.

The work of the Army in France was launched in 1881 by Catherine Booth (the daughter of William and Catherine Booth), Florence Soper (later to be the

wife of Bramwell Booth) and Adelaide Cox. From the outset progress was painful and the work called for heroes. In 1901 the Army established itself legally as l'Association Armée du Salut. This association had a legal status similar to a local choral society. The first defining moment of formal acceptance for the Army came during the First World War when the French government asked the Army to run soldiers' residences. Upon becoming Territorial Commander in 1917, Commissioner Albin Peyron began a major expansion of social services.

A second defining moment for the Army came during the 1920's when, following the publication in 1923 of an expose by journalist Albert Londres on the penal colonies on Devil's Island in French Guyana, The Salvation Army played a key role in changing public attitudes that resulted in the closure of that abhorrent penal system. The Army was present on Devil's Island from 1928 until the prison was finally closed in 1953.

In 1931 The Salvation Army took an historic step with the establishment of l'Association des Oeuvres de Bienfaisance de l'Armée du Salut (AOFBAS) or the Association of Salvation Army Benevolence Activities. The establishment allowed The Salvation to receive legacies under French law. The AOFBAS was constituted to undertake social rehabilitation work, "without proselytizing." Proselytizing is a central notion to this discussion. It relates not so much to specific religious or spiritual activity as it does to the spirit within which it is carried out.²⁶ The notion is that social work will be carried out on the merits of its own activity, and not as a means of evangelism.

In 1989, l'Inspection Generale de l'Action Sociale (the IGAS), a government agency charged with auditing the program and financial performance of social action funded by the French government, undertook an audit of certain programs of the AOFBAS. The report cited a number of shortcomings in the work of the AOFBAS, most notably, confusion of the roles and mission of The Salvation Army church and AOFBAS, a systemic cross-subsidization of religious activity by the AOFBAS and a failure to respect the principle of *laïcité*.²⁷

The discussion of *laïcité* revolved around the application of the Law of 1905 which established France as a formally secular state where the church was forbidden to become involved in domains reserved to the state and the state was obligated to respect and support freedom of religion.²⁸ At its roots the law of 1905 had been brought in to curb the ambitions and powers of the Roman

Catholic Church and had actually been championed by the tiny Protestant minority.

In its report, the IGAS called for the Army to (i) embark on a restructuring to clearly define the rôles of its evangelical and social work, (ii) to eliminate cross-subsidization of its religious work by its social work and (iii) to professionalize its social work.

In 1994 l'Association de l'Armée du Salut was dissolved and La Congrégation de l'Armée du Salut (the Congregation) was established. As a member of the Protestant Federation of France, the Congregation had formal status as a denomination and was exempt from any French law regarding the activities of cults. In 2001 the AOFBAS was dissolved and La Fondation Armée du Salut was established.

The restructuring mandated by the IGAS had been completed. The Salvation Army had two separate organizations – the Congregation, charged with all spiritual and evangelistic work (including spiritual accompaniment in institutions run by the Foundation), and the Foundation, charged with the social work of the Army. The two entities had separate incorporation, separate leadership teams (as Territorial Commander I was Superior of the Congregation and President of the Foundation), separate missions and separate budgets with strict control of any transfer of funds between the two entities.

The separation of the two was a painful experience for Salvationists and the loss of subsidies from the social work provoked a financial crisis that imperilled the very survival of the Congregation for some time.

The French solution is an extreme solution tied to the requirements of the Law of 1905, which had its roots in the past power of the church in French society. Extreme as it may be, it is not unique as witnessed by the comments contained in the article in *The Australian*, cited above or in the implementation of community services diaries by The Salvation Army in Canada to ensure that publicly donated funds are used for community services and not to subsidize the life of the Salvation Army's corps community churches.

IV. The Theology and Ethics of Financing

(i) A Theology of Congregational Funding

The essential genius of The Salvation Army has been its story where an evan-

gelical revival movement gave birth to a social reform agency driven by its Christian values. It was one and the same Army, which preached the personal salvation and holiness of the individual through the new birth in Christ and worked and campaigned for the establishment of the Kingdom of God on earth. As Bo Brekke would argue, at its heart "there is no division into 'social' and 'spiritual!' There is only an indissoluble unity of the Spirit. That is the mysticism of The Salvation Army."²⁹ It is this duality of mission that has created a special place for The Salvation Army.³⁰

But with this same duality of the Army's identity has come confusion about the funding of The Salvation Army's congregational life. At its roots The Salvation Army is a church. Its basic standards, its central mission and its leadership come from the church and are driven by the values of the church. This is clearly recognized in the legislation establishing The Salvation Army Foundation in France. Our discussion of the theology and ethics of financing mission would be incomplete without stopping to consider a theology of financing the mission of The Salvation Army Church.

The Old Testament standard for God's people was the tithe. The Israelites were expected to tithe³¹ on the assumption that the first tenth of all produce and earnings belonged to the Lord. The intent was that the priests and Levites would live off this tithe of resources.³² To withhold the tithe was seen as robbing God³³ and to practice the tithe by giving God the first fruits was perceived as an act of faith, in the Lord who invited His people to test Him and see His goodness.³⁴ Tithing was central to the relationship of spiritual health, spiritual worship, prosperity and blessing.

Other Old Testament teaching would indicate that the tithe covered not only the life of the worshipping community (the priests and Levites) but was intended to reach out to help the needy and to help the stranger.³⁵ One might argue that the intent was for the community of God's people to cover its own costs and to provide basic social services for the disadvantaged.³⁶ The logic was that by its concern for the poor the people community of God's people would act as a light to the world.³⁷

In his declaration of mission in Luke 4, Jesus affirmed the broad notion of God's redemptive work outlined by Isaiah.³⁸ God's interest extended to the poor and those outside the immediate community of faith. Subsequent New Testament

teachings assert that the labourer – the preacher – is worth his pay.³⁹ Having a church has its costs and it is expected that the members and beneficiaries of that worshipping community would bear the costs of that community.⁴⁰

In the New Testament model, the church covered its costs and ministered to the outside world, caring for the sick, caring for the poor and caring for the prisoners and the captive. This mission was driven by the revolutionary notion of agape love.⁴¹ This approach is present in some Salvation Army corps that finance significant community social ministries out of the cartridge-giving of their own members. The case of North Toronto corps in Canada over several years is one such example.

Although my experience is limited, it is my clear impression that The Salvation Army has not succeeded in developing a strong base of disciplined tithing by its members to create a self-sustaining church. Funds (particularly from legacies) donated from the general public are sometimes applied to the cost of basic operations, such as construction of (corps) buildings, officer pension and health-care costs in such a way that the line between the community of faith and service to the outside community is not always clear. A series of subsidies and cross-subsidization often allows Salvation Army corps to function on a financial footing that would be found in no other church denomination without necessarily providing service to the larger community outside the corps.

The root issue for The Salvation Army, I would suggest, is a failure to mature as a church and assume the full responsibility of life as a church. If the Army were able to deal with the issue of full internal financing of congregational and congregation administration the issue of accountability for public funds given to support the community and social work of the Army would resolve itself.

(b) The Ethics of Social Action and Financing

We turn, then, to the Army's social work to examine the issues surrounding the public funding of that ministry, the very flashpoint of the ambiguous embrace.

This discussion will lead us to the following issues:

- (i) the identity of The Salvation Army – the “real Army”;
- (ii) transparency;
- (iii) respect for clients;
- (iv) professional competency;

(v) Christian values.

The starting point of our coming to terms with this issue is the need to see the social work of The Salvation Army as a legitimate, even essential, part of what the Army is and does. It is "the real Army."

The social ministry of The Salvation Army is connected with the Old Testament concerns with the widow and alien and the desire for social justice. It flows from the early church's pre-occupation with the disadvantaged. It keeps faith with William Booth's understanding of the theology of the Kingdom of God. It looks forward to the vision of Revelation of a world free of suffering and injustice, when Christ shall reign.

The social work of The Salvation Army roots us in the real world and positions us as the presence of Jesus in the midst of suffering. Issues of mission faithfulness and financial accountability are disciplines and complications which flow from our involvement in this but they do not obviate the benefits of this ministry for society, the Army or the Kingdom.

This argument is implicit in the prior material dealing with the evolution of the theology of William Booth and the material dealing with the theology of church funding in the Old Testament community of Israel and the New Testament church.

That having been said, we must be conscious of the consequences of remaining in this field. In an article relating the experience of 207 Christian organizations in Canada involved in government-funded social services, the large majority characterize the effects of government funding on their organizations as positive. Significantly, only 11.9% felt that government funding had a positive impact on the "religious character" of their organization.⁴² It seems to rub up against the "real" church.

Any "downside" is related to the corollary issues which must be dealt with in order to preserve mission faithfulness and to ensure a fully ethical management of ministries and resources.

(ii) *Transparency*

The first issue to be dealt with in our handling of public funds – from donors or from government – is the need for absolute transparency in the handling and disbursement of those funds. This was the issue that the IGAS had with The Salvation Army in France. This was the issue raised by donors in Australia as

reported in *The Australian*.

In her study of The Salvation Army in Philadelphia, Beth Lewis asserted that "in their publicly funded programs The Salvation Army characteristically maintains clear separation between religious and social services. In the privately funded programs that we studied, religious services were closely joined with social services."⁴³ Based on this, for Miller, the Army passed the integrity test in its use of funds from government.

Work by Dionne and Chen cites the need for the prohibition of the use of government grant or contract funds for religious activities with failure to comply with this being grounds for an audit of all funds of the organization. This provision is part of an *Agreement Concerning Government Funding of Religious Organizations to Provide Social Services*, an agreement to which The Salvation Army in the USA is cited as a signatory.⁴⁴

The case of government funds is relatively straightforward. More subtle is the issue of public funds. What is a transparent use of legacy funds, given to The Salvation Army for work which is often perceived as "helping the disadvantaged?" Does it include subsidies to corps building projects? Does it include officer health and pension benefits? Does it include support of mission (as distinct from development) work in the third world? On this latter point, the Government of Canada is imposing more and more restraint on the transfer of public funds from Canada to IHQ to assist in IHQ administration or mission work. The exception, of course, is self-denial funding from corps members, given specifically to advance our evangelistic mission.

In an age of public cynicism, mistrust of organizations and an emphasis on donor rights, the old assumption that "the Army is the Army" is giving way. The linkage of the church with issues of abuse – in the Catholic Church in the United States and Protestant denominations involved in residential schooling of aboriginal peoples in Canada – leads to closer supervision of all aspects of church operation.

In the area of finance, the worst possible scenario would be for a secular state to force a Christian mission like The Salvation Army to come up to its (the state's) standards of transparency and accountability.

Our financial witness, as much as our social conscience, our holy living and our spoken gospel is an integral part of letting our light shine. 1

(iii) Respect for Clients

In its follow-up studies of The Salvation Army in France, the IGAS paid particular attention to the nature of chaplaincy in the Army's government-funded social services with particular attention on the respect showed to clients.

As has already been pointed out, at the heart of Booth's social ministry was the conviction that social reform, or the realization of the new social order was impossible without the presence of God.⁴⁵ The issue of respect for clients in a movement built on the gospel of Jesus Christ takes us to the heart of issues of mission faithfulness. The belief of The Salvation Army, and it is my personal conviction, is that the only true solution to the human predicament is found in a relationship with God through faith in Christ. To deny that is to strip us of our foundational charter. As John Samaan of the Boston Rescue Mission warns, "if you're a Christian organization that doesn't have a Christian outreach, you're not a Christian organization anymore."⁴⁶

Charles Glenn argues that The Salvation Army has clearly understood the implications of public funding on direct evangelism. The Army, he points out, makes Bible studies, prayer meetings and church services available to clients of publicly funded programs, but contracting requirements prohibit it from infusing the program itself with religious beliefs.⁴⁷

The question of respect turns around the issue of why people come to The Salvation Army. A person coming to a church service or a corps meeting comes looking for spiritual answers and teaching. A person coming to a social service center comes looking for a solution to his or her personal or social situation. The transformation that is sought is tied to the presenting social problem. Ron Sider and Heidi Unruh, writing from a Christian perspective, argue that confusion of religious and social issues can actually make the social problem worse for those without faith.⁴⁸

From an ethical point of view, the use of social action as a "front" to advance our evangelistic mission is dishonest and manipulative. Upon hearing the argument advanced on occasion in France that the Foundation existed primarily to help the work of the Congregation, as distinct from dealing with the social ills of those who came to us, it seemed to the writer to contradict our Christian values of honesty, integrity and relational transparency.

It is possible, argue Ron Sider and Heidi Unruh, to exhibit a spirit of gen-

tleness and kindness; honor clients' freedom of conscience; model the faith that is verbally expressed and respect other religions, although this does not mean agreeing that all religions are equally true. ⁴⁹

(iv) Competency

Accountability in publicly funded programs goes beyond financial accountability to touch consideration of program standards and staff competency. Measures of efficiency and effectiveness and accreditation criteria are part and parcel of programs funded by the public purse. Even apart from government, external donors are increasingly demanding a level of competence to validate their gift. Outsiders insist that we be transparent in the allocation of financial resources; that we work with tolerance, respect and openness in dealing with the religious conviction of clients; that our programs satisfy external assessment of program competence; and that our staff satisfy external standards of training and competence.

This can be a bitter pill for Christian groups that blazed the trail in social work. We did what we could in answer to our calling and convictions when no one else was there, and we now find ourselves subject to scrutiny by those who arrived on the scene long after our first initiatives.

We find ourselves increasingly drawn to use professional staff in the same way as secular agencies. Research shows that our staffing complements do not show much difference from secular agencies, particularly in the use of professional staff. ⁵⁰

Officers who pioneered social work in France, who rose early in the morning to go to Rungis market to get vegetables for the kitchen at low cost, feel the pain of rejection from a generation of professionally trained social workers who have come behind them. Around the world requirements have changed. Candidates for employment are assessed as much, if not more, for their professional rather than their religious credentials, claims Charles Glenn writing of The Salvation Army in the United States. ⁵¹

The public sees a legitimate government role in the name of protecting those unable to help themselves. Our credibility in the social services marketplace and in the fund-raising marketplace demand competence.

(v) Christian Values

Greater than the question of hiring staff because the person is competent or

Christian, or how we use our money, or how we assess program accreditation is the question “what makes Christian social work Christian?” As government and the public exert their demands and criteria, we are forced to seek to define the value-added difference that marks Christian social work apart from other social work.

In its assessment of the work of the Salvation Army Foundation done in 2001, the IGAS cited “the spiritual accompaniment offered by Salvation Army officer chaplains, with full respect for the religious convictions of clients, as giving Salvation Army social work a value-added plus to be found in no other social work in France” – a remarkable recognition of spiritual work by the secular French state.⁵² The difference was the presence of Christian values offered in full respect of the beliefs of the client.

Thomas Nees describes the difference as a spiritual help which supplements the temporal. To him it is a transformation view of the client in the Christian social service centre as a potential helper or leader. The line between those with needs and resources is removed. This is in stark contrast with government structures where the line between practitioner and recipient becomes a wall.⁵³

The Christian difference, then, is the presence of values that permeate all that is done and determine how it is done. What are these values?

- the dignity of the individual, created in the image of God (Genesis 1:27). Our starting point with those who come to our social services is rooted in our conviction that the person is created in the image of God and has the potential to fully reflect that image;

- a welcome that makes the person who comes to The Salvation Army feel at home with us. This follows in the steps of Jesus and His invitation to “come to me”(Matthew 11:27-30). Those who come for help should feel that they have come to a place where they are wanted;

- a belief in transformation. The person who comes to us is not doomed to be the prisoner of past circumstances or past mistakes (I Corinthians 5:17). A person can be made new! Transformation can touch all aspects of life – spiritual, social, psychological and material.

The values of Christian social work are rooted in the transformational truth of the gospel. The cachet of Christian social work must be the testimony of good deeds done in a way that reflects the ideals and values of our Christian faith.⁵⁴

Dionne and Chen argue that the prophetic challenge of people of faith pushes society to reach for higher standards. Excellence and Christian values are not antithetical – the values of the Kingdom of God push us to do better.⁵⁵

Values and mission faithfulness make our social work Christian. Those values and that mission separate social work done by Christian organizations from the mission of the church.

V. Charting a Way Forward

Our reflections on the history and experience of The Salvation Army, the principles of the Bible, the expectations of society for accountability and performance and the lessons we have learned from mistakes we have made permit us to postulate six guidelines as we move forward to fulfill our mission and fully satisfy the ethical and theological requirements of good Christian social work.

(i) *Embrace our Duality*

The first marker along the way is the need to fully embrace our duality. The mission of The Salvation Army reflects the role of the people of God to declare personal salvation, to advance the Kingdom of God and, in the time between the times, to care for the disadvantaged. In one of his memorable speeches, American sociologist and Baptist preacher Tony Campolo stated that a Christian is a person whose heart is broken by the things that break the heart of God.

If the heart of God is broken by the suffering of victims of social ills as much as it is broken by the sinful rebellion of the individual, the response of the Army will be to treat each of these maladies as our God-given mandate. The success of our social ministry will be a success of The Salvation Army as much as results in our evangelistic work. One will not be perceived as subservient to the other. There will be no hidden priorities or desires to see social work as a means to advance our evangelistic work – it will be a legitimate mission on its own. When we settle that question, the issue of transparency and resource allocation will become much easier to handle.

(ii) *Commit to self-financing spiritual work*

After 140 years The Salvation Army still struggles with the financing of our evangelistic and church work – 120 years after our establishment in most territories of the world. Subsidies from our well-respected social work to our evangelistic work, and the justification of such subsidies on the grounds of a total

Army availability, compromise the capacity of the Army to fully mature as a congregation. Arguments about the size and the socio-economic make-up of our corps may be advanced to justify cross-subsidization, but they are not compelling.

If The Salvation Army can fully embrace the principle of congregational self-sufficiency, it will be able to fully mature as a church. This choice will entail risk: risks that some ministries will not be able to sustain themselves. This risk is, in effect, the risk of faith, trusting God to provide the resources for our evangelistic work. When this issue is confronted with The Salvation Army, the question of accountability and transparency will resolve itself.

(iii) Embrace Accountability

The theology of church financing drives our congregational work to self-financing. The ethics of financing drives the Army to absolute transparency and accountability. This accountability touches several areas – accountability to the public for use of donated funds; accountability to government for use of program funding; and accountability to governments and accreditation agencies for program standards.

The burden of accountability can seem to be threatening and confining. In fact, it is a self-discipline which pushes us to excellence and testifies to our Christian values. Accountability is something to welcome and embrace.

(iv) Live With Alliances and Necessary Compromise

The presence of The Salvation Army in the social services field in western society will inevitably place us in situations which require us to compromise. Demands of government funding agencies, expectations of donors, government accreditation and program standards and the give and take of working in alliances mean that we cannot expect to live in a monastic world where only our standards govern.

For a movement established on a clear evangelistic mission – to win the world for Christ – and driven by ethical values shaped by our evangelical puritan roots and interpretation of the Bible this sort of compromise can be extremely unsettling. Are we forsaking our foundational values and abandoning biblical truth?

The danger of a rapid black-and-white answer to this question is the fact that a withdrawal from the social services field because we cannot live with com-

promise means that the presence of Christian workers, driven by Christian values, will be withdrawn from the social drama. The incarnational presence of Christ in society will be lost if we, as a people, opt too quickly for a puritan solution. We, as the body of Christ, cannot afford to be absent from the debates.

(v) Define and Defend Christian Values

If we choose to stay and work in a world marked by compromise, the safeguard of our Christian specificity and witness will be the values that mark the work we do. Social work done at a high quality, marked by values of the dignity of the person, a genuine welcome to God's children who come to us in their need and the belief in transformation will set a special identity for our work. The presence of a spiritual accompaniment, which is not aggressive evangelism or proselytism, will be the hallmark of an unenforced, natural spiritual journey which is part of all we do.⁵⁶

If we can ensure the presence of these values and a quality spiritual accompaniment, that "value added plus", as the IGAS called it in France, will testify to the difference Christian social services make. We will be accountable to government and the public for program excellence and financial transparency and accountable to God for the values that mark our work as Christian.

(vi) Close Programs That No Longer Fit Mission and Values

At critical times in the past, The Salvation Army has been able to walk away from programs that no longer fit our redemptive mission or conform to our values. The match factories closed when the crusade for safe working conditions had succeeded. In some cases hospitals in the United States and Canada were closed and turned over to other operators when pressure was applied for us to abandon our spiritual accompaniment or to perform medical procedures which violated our standards.

If an action cannot be identified as a Christian enterprise, criteria of mission dictate that closure or handover be considered, even if the program is well funded. As Thomas Jeavons says we choose programs because they fit with our mission in ways that express the values we want to express.⁵⁸

Conclusion

The presence of The Salvation Army in social work and ministry creates a tension that will be with us forever. It is a challenge that will call for the best,

most rigorous, most courageous leadership. But it is a richness that makes The Salvation Army what it is.

Notes

1. Norman Howard Murdoch, *The Salvation Army, an Anglo-American Revivalist Social Mission*, Ph.D. dissertation to the University of Cincinnati, Cincinnati, OH, 1985

2. Cited in *The Australian*, Sydney, June 23-24, 2001

3. There are a variety of terms, each with its specific nuance, which relate to the involvement of the church in social action – “social work”, “social action”, “social reform”, “social justice”, “social services”. In this paper, I refer to the totality of this activity of The Salvation Army as part of its total mission to bring in the Kingdom of God through its evangelism and its social work.

4. Thomas G. Nees, *Compassion Evangelism: Meeting Human Needs*, Beacon Hill Press, Kansas City, MO, 1996, p. 48

5. E.J. Dionne Jr. and Ming Hsu Chen, eds., *Sacred Place, Civic Service: Should Government Help Faith-Based Charity?* Brookings Institution, Washington, D.C., 2001, pp. 10, 11

6. Charles L. Glenn, *The Ambiguous Embrace: Government and Faith-Based Schools and Social Agencies*, Princeton, NJ, 2000, p. 214

7. Glenn, op. cit., p. 226

8. Glenn, op. cit, p. 213

9. Beth Lewis, “Issues and Dilemmas in Faith-Based Social Services Delivery: The Case of The Salvation Army in Greater Philadelphia”, in *Administration in Social Work*, 2003, p. 94

10. Roger J. Green, *The Life and Ministry of William Booth, Founder of The Salvation Army*, Nashville, TN, 2005, p.31

11. Green, *William Booth*, p. 113

12. Although I had a good awareness of this material from earlier reading, I am indebted to Roger Green for crystallizing this through his research and writing. See Roger J. Green, *War on Two Fronts: The Redemptive Theology of William Booth, The Salvation Army*, Atlanta, GA, 1989

13. Roger Green, *War*, pp. 60-62

14. Roger Green, *War*, pp. 64, 65

15. Roger Green, *War*, p. 86
16. John W. Hazzard, "Marching on the Margins: An Analysis of The Salvation Army in the United States", in *Review of Religious Research*, December, 1998, p. 124
- 17. Darrell I. Guder, "Locating a Reformed Theology of Evangelism in a Pluralistic World", in *How Shall We Witness?* Milton J. Coulter and Virgil Cruz, ed. Westminster, John Knox Press, Louisville, KY, 1995, p. 181
18. Roy Hattersley, *Blood and Fire*, London, 1999, pp 310-324
19. Murdoch, op. cit., p. 452
20. Murdoch, op. cit., p. 459
- 21. R.G. Moyles, *The Salvation Army and the Public*, AGM Publications, Edmonton, AB, 2000, p. 68
22. Green, *William Booth*, p. 156
23. Joe Loconte, "The 7 Deadly Sins of Government Funding for Private Charities" in *Public Policy Review*, March-April, 1997, p. 34
24. Glenn, op. cit.. p. 43
25. Glenn, op. cit., p. 51
26. Ronald J. Sider and Heidi Rolland Unruh, "Evangelism and Church-State Partnerships" in *Journal of Church and State*, 2001, p. 274
27. The word *laïcité* does not easily translate into English and is a difficult concept for Anglo-Saxons to grasp. The closest word is "secularism." The concept is rooted in the French notion of the total separation of church and state.
28. A full discussion of this notion and the experience of The Salvation Army is contained in Philippe Rey, *La Laïcité est une Chance – l'Expérience de l'Armée du Salut*, Paris, 2004, see especially p.13
29. Bo Brekke and Knut Bry, *Sally Ann: Poverty to Hope*, The Salvation Army, London, England, 2005
30. Hazzard, op. cit., p. 127
31. Leviticus 27:30
32. Deuteronomy 18:21
33. Malachi 3:8
34. Malachi 3:10
35. Deuteronomy 26:12
36. The term "people of God" refers to Israel in the Old Testament. The New Testament would refer to the church as God's people. In this paper, the terms "people of

God," "the church" and "the worshipping community" are used interchangeably.

37. Isaiah 58:10,11

38. See Isaiah 61:1,2 and Luke 4:18, 9

39. 1 Timothy 5:18

40. 1 Corinthians 16:2, II Corinthians 8:8-15

41. E. Glenn Hinson, "The Historical Involvement of the Church in Social Ministries and Social Action" in *Review and Expositor*, Louisville, KY, 1988, pp 233-235

42. John L. Heimstra, "Government Relations With Faith-Based Non-Profit Agencies in Alberta" in *Journal of Church and State*, 1999, p. 34

43. Beth Lewis, op. cit., p. 103

44. Dionne and Chen, op. cit., pp 311, 312

45. Green, *War*, pp. 64, 65

46. cited in Joe Loconte, op. cit., p. 86

47. Glenn, op. cit., p. 228

48. Sider and Unruh, op. cit., p. 275

49. *Ibid.*, pp. 285, 286

50. Helen Rose Ebaugh, Paula F. Pipes, Jane Choetz, Janet Saltzman and Martha Daniels, "Where's the Religion? Distinguishing Faith-Based From Secular Social Services Agencies" in *Journal for the Scientific Study of Religion*, 2003, p. 417

51. Glenn, op. cit., p. 229

52. L' Inspection Générale de l' Action Sociale, *Evaluation de l' Armée du Salut*, Paris, 2002

53. Nees, op. cit., p. 61

- 54. Thomas H. Jeavons, *When the Bottom Line is Faithfulness: Management of Christian Social Services Organizations*, Indiana University Press, Bloomington, IN, 1994, p. 48

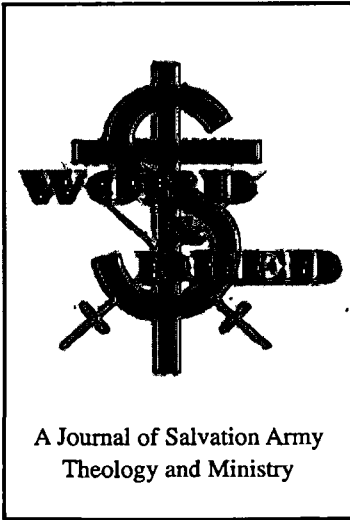
55. Dionne and Chen, op. cit. , p. 15

56. Sider, op. cit., p. 273

57. Glenn, op. cit. p. 223

58. Jeavons, op. cit., p. 143-

Doctrine of Ecclesiology: Part One of Two



In the ninth year of the journal we focus on the need to understand the relationship of the Salvation Army to the broader church, the Body of Christ. These papers were presented at an international symposium in South Africa called "People of God: Salvationist Ecclesiology." We hope that the issues raised herein will help the Salvation Army discern who it is called to be as a people of God. The May 2007 issue will continue with more papers from this symposium. If you would like to subscribe to *Word and Deed*, please fill out and mail in the form below.

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