

JOE NOLAND and
STEPHEN COURT

Foreword by
PAUL A. RADER

Reinventing the movement



**WHAT
IF KNAGGS IS
RIGHT?**





REINVENTING THE MOVEMENT

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JOE NOLAND and STEPHEN COURT
Foreword by Paul A. Rader



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Joe Noland and Stephen Court

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DEDICATION

We are dedicating this project to Commissioners Carolyn and James Knaggs at their retirement celebration, culminating forty years (eighty combined!) of sterling and stellar active service as officers in The Salvation Army, committed to winning the world for Jesus.

*Bless the Lord, O my soul: and all that is
within me, bless his holy name!*

—Psalm 103:1 KJV

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Contents

| | |
|------|------------------------|
| xiii | Foreword |
| xv | Preface |
| 1 | Introduction |
| 7 | The Genius of the Army |

Knaggs' Six Questions:

13 THE MOTIVATING FORCE!

Question one: "WHY DO WE DO WHAT WE DO?"

The Introductory Challenge

The Awakenings of a Movement

The Luminosity of a Movement

Mission Profile

Transitional Targets

Viability?

31 THE MISSIONAL RESULT!

Question two: "HOW'S THAT WORKING OUT?"

Unmistakable Genius

Unmitigated Genesis

Capture, Train, Deploy

Reproduction

Impact through Contact

The Estimate

51 THE MEASURING ROD!

Question three: "HOW DOES GOD MEASURE US?"

The Measure of a Genesis Movement (Part 1)

The Measure of a Genesis Movement (Part 2)

Mission Analysis

59 THE MESSIANIC EXPECTATION!

Question four: "WHAT DOES HE THINK OF US?"

Great Expectations

Sitting in the Smoking Section

Explosive Creativity

Four Spokes

Reinventing the Wheel

79 THE MONUMENTAL DILEMMA!

Question five: "IS IT POSSIBLE THAT OUR FAITHFULNESS TO GOD LEANS MORE TOWARDS OUR FAITHFULNESS TO WHAT WE'VE ALWAYS DONE?"

Movement or Monument?

Cultural Cows! The Sacred Ones That Is!

Courses of Action

Reinvention?

91 THE MASTER TOUCH!

Question six: “WILL YOU JOIN ME IN REINVESTING IN THIS MOVEMENT UNTIL EVERY CORNER AND EVERY FIBER IS IN CONCERT WITH GOD’S PURPOSES FOR US?”

Mastering the Movement

No! Ten Thousand Times, No!

Yes! Ten Thousand Times, Yes!

Blazing New Paths

Cultural Restructuring

- 105 Kingdom Growth Reinvention Stratagem
- 109 What a Reinvented Movement Might Look Like
- 113 The Salvation Army 2.0
- 117 Knaggses Biography
- 121 Author Resources
- 125 Endnotes



Foreword

NO ONE DELIGHTS more in The Salvation Army as it is and as it is becoming, or as it may be, than Commissioner James Knaggs. It was his provocative questions—and more, his life and leadership with Commissioner Carolyn Knaggs—that evoked this book. We love and admire them for their winsome godliness and ardent Salvationism, their courage and bold vision. We are in a creatively generative moment for the Army as together we move toward greater accountability, not only, and perhaps never first to our publics, but accountability to God who raised us up and has ever sustained us in our mission. What does God think of us?

Caught up in the Accountability Movement, championed by our international leader, General André Cox, we are revisiting our mandate for mission in the contexts within which we are called to pursue it. This requires answering hard questions as to why we do what we do, how we do it, and the outcomes we intend to see. Whatever else The Salvation Army is—mission, church, agency—the Army is a vital spiritual movement, alive by the Spirit who gave it birth. If movements tend to rigidify and calcify over time, let it be said that the Army is still far from the “monument” stage. The 2015 Boundless celebration marking a century and a half of salvation warfare and witness was testimony to the burgeoning life of our movement. We are on the march. Fresh, creative initiatives are aborning everywhere, if we look for them. Still, the trends and troubling realities documented in these pages require our urgent attention. Is “reinvention” the answer?

With compelling appeal to the voices of our founders, William and Catherine Booth, and leaders throughout our history, the authors demonstrate that “settling down” has been a constant concern from the

beginning. Movements must move. Living things grow or die—or worse, cumber the ground. Weighed against so much that is of value in our traditional ways of doing what we do and the extent of our investment in the structures, people and “bricks and mortar” that support them, is reinvention beyond imagining? If it is, what should we anticipate that our ever-creative God of the impossible may intend for this vital, living thing—this diverse and dynamic Army of salvation he commands and we love—as we march on? Whatever our future, settling down in the status quo is surely not an option. Our mission is too vital. Our worlds too swiftly changing. Our restless and questioning soldier-saints, young and old, in all their diversity and creative capacity, too determined to go forward.

The team of Noland and Court is remarkable for their depth of experience, careful scholarship, prophetic vision and creative strategizing. Listen for the hearts beating in these pages with a passionate love for the Army and commitment to our God-given mission. We need to hear these voices, prayerfully consider the issues raised and the creative proposals proffered, embrace the promise they hold and rejoice in the hope they inspire.

General Paul A. Rader (Ret.)
Lexington, Kentucky



Preface

From one perspective, this whole thing started with a blog. On February 27, 2013, the popular TCspeak blog at jimknaggs.com featured this post:

Time for Reinventing the Movement?

By James Knaggs

Reinvention might be too strong, but realignment is too weak. There are a few deeply missional paradigms that need to be revisited.

Start with, “why do we do what we do?”

Then go to, “how’s that working out?”

How does God measure us?

What does He think about us?

Is it possible that our faithfulness to God leans more towards our faithfulness to what we’ve always done?

These questions are admittedly subject to generalization. Beyond the shadow of a doubt there is plenty of authentic SA mission happening at a level and pace that would make the founder grin and warm the heart of God. I am proud to be a Salvationist, especially in the USA Western Territory.

That’s not to say we don’t have work to do. Will you join me in reinvesting in this movement until every corner and every fiber is in concert with God’s purposes for us?

Let’s start with our own hearts, kneeling before God, sanctifying ourselves for His glory. Then let us come together with a freshly

inspired resolve to win the world for Jesus, rolling up our sleeves, loving our neighbors, determined to follow The Lord with all that we are. Hallelujah!

Dear children, let us not love with words or speech but with actions and in truth (1 John 3:18 NIV).

Another perspective has this starting back in 1976, when Carolyn and James Knaggs were commissioned as Salvation Army officers in the USA Eastern Territory, where they served a brief appointment at Eastern Pennsylvania and Delaware Divisional Headquarters before becoming corps officers for several years. Maybe 350,000+ conversions later,¹ after influential youth leadership roles (including corps cadets, junior soldiers, divisional youth secretary, territorial youth secretary); evangelism, corps growth, and stewardship responsibilities; divisional command (during which they started a corps every two months); cabinet-level administration; and two territorial commands, the Knaggses have exemplified the tagline Bible verse of the blog, loving in words and speech and in actions and in truth.

But sitting where you are, you might be able to trace it back even further, to the early 1860s.

Fully four years before the Christian Mission morphed out of what was initially called the East London Special Services Committee, on January 23, 1861, a member named Baptist Noel truly prophesied to some 200 Christians:

If this work is done, we shall see some unknown Luthers and Whitefields excavated out of this dark mine, to spread the Gospel

farther and wider than we have any idea. I believe we are on the eve of a greater work than England ever saw, and the East End of London is the right place to begin.²

This was an accurate prophecy. Along with the Lawleys, Cadmans, and Dowdles, God raised up Railtons, Brengles, and Tuckers who, between them, began to spread the gospel farther and wider than any of the 200 in attendance could have imagined.

On to 1865, in a tent in Mile End Waste in London—history, and eternity, in the making. The itinerant evangelist, William Booth, found an opportunity to reach the “down and out.” Many submitted their lives to the lordship of our great God and Savior Jesus Christ. Things grew.

What became of that? Well, what Colonel Alan Satterlee calls a platypus, neither pure amphibian nor pure reptile, a semi-aquatic, egg-laying mammal that crosses boundaries and defies definitions. It was a movement that championed the marginalized

- spiritually, by reestablishing the priesthood of all believers (no more clergy/laity evil to disempower the masses);
- sexually, by featuring egalitarianism at its core (no more misreading Scripture to handcuff half the body of Christ);
- socially, by laser-sharp zeal to go for souls and go for the worst (no more afterthought of the disadvantaged—the marginalized people are the reason we exist);
- structurally, by restoring the Ephesians 4 roles of apostolic, prophetic, evangelistic, and shepherding/teaching (no more

paternalism or other prejudices in place of Paul's paradigm);
and

- seriously, by not short-changing them on the potent truths of holiness and covenant (no more dumbing down the gospel of the kingdom to those lacking accoutrements of societal success).

All of that to say, God exercised supernatural creativity to invent this revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus. It is not disloyalty to admit that we're not where we might be. In the heat of historic revival, in 1885, General William Booth wrote this:

Oh, what folly to talk against new measures. Let us have new and more ingenious inventions of every kind. Soldiers, rack your brains!... Bring forth plans, new as well as old—specially new... to bring them down to the Saviour's feet, conquered by love and won for the King.³

“New and more ingenious inventions!” That's not disloyal. In fact, it is loyalty to determine, as Knaggs implores us, to “start with our own hearts, kneeling before God, sanctifying ourselves for His glory.” And let's go from there: “Then let us come together with freshly inspired resolve to win the world for Jesus.”



Introduction

The Knaggses enjoy a good party. In recent years they've thrown big ones, with inclusive names like Count Me In, The Gathering, and Connections. They value bringing people together. It just seems easier to spread the love in close quarters. Addressing crowds as "loved ones" and blowing kisses to the balconies might seem a bit squishy to some, but it underscores in ALL CAPS and **bold print** that they are all about, that this is all about, love.

So, it will help us to read the aggressive words that follow through the lens of love.

God has given us a mission. We're to make disciples of all nations.

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age (Matt. 28:19-20 ESV).

Of course, that sounds impossible. But, as we learn, with God nothing is impossible. And God doesn't leave us to our own devices to achieve this goal. The Holy Spirit empowers us to engage in this daunting mission: *But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth* (Acts 1:8 NRSV).

That's not all. We know that God empowers and anticipates massive victories before Jesus' return. Jesus himself teaches that, "*The harvest is the end of the age*" (Matt. 13:39 NIV). And John describes an amazing heavenly manifestation of that enormous victory:

After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb" (Rev. 7:9-10 NIV).

But even more specific than that, the Lord God has called The Salvation Army to win the world for Jesus.

The February 21, 1880, issue of the *War Cry* quoted Catherine Booth at the farewell of Evans, Coleman, Westbrook, Shaw, Price, Pearson, Morris, and Railton to invade the USA, giving what might be seen as an Acts 1:8 foundational prophecy for The Salvation Army:

The decree has gone forth that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and that He shall reign, whose right it is, from the River to the ends of the earth. We shall win. It is only a question of time. I believe that this Movement is to inaugurate the great final conquest of our Lord Jesus Christ.⁴

“We’ll tear hell’s throne to pieces and win the world for Jesus.”⁵

“The World for God” campaigns led by General Evangeline Booth in the mid-1930s, featuring her hit eponymous song, composed at 3 a.m., “bowed under the immeasurable burden of the stupendous responsibilities of the call that had come to [her] on being elected General of the International

Salvation Army,"⁶ cemented the primitive goals in the mid-life of the movement:

The world for God! The world for God!
There's nothing else will meet the hunger of my soul.
I see forsaken children, I see the tears that fall
From women's eyes once merry, now never laugh at all;
I see the sins and sorrows of those who sit in darkness;
I see in lands far distant, the hungry and oppressed.
But behold! On a hill, Calvary! Calvary!

The world for God! The world for God!
I give my heart! I'll do my part!
The world for God! The world for God!
I give my heart! I'll do my part!

The world for God! The world for God!
I call to arms the soldiers of the blood and fire:
Go with the Holy Bible. Its words are peace and life
To multitudes who struggle with crime and want and strife.
Go with your songs of mercy, show Christ in loving kindness,
Make known the sufferings of the cross, the sacrifice of God.
For behold! On a hill, Calvary! Calvary!

The world for God! The world for God!
For this, dear Lord, give to my soul consuming fire.

Give fire that makes men heroes, turns weakness into might,
The fire that gives the courage to suffer for the fight,
The fire that changes fearing to Pentecostal daring,
The fire that makes me willing for Christ to live or die;
For behold! On a hill, Calvary! Calvary!

So, you see, we're meant to win the world for Jesus. And the events at Calvary, as Jesus died on the cross for our sins and then rose again, conquering sin and death and defeating the devil, ascending to heaven where he now reigns and prepares his ultimate return, all spur us on to love and good deeds, to supreme devotion to our great King and Redeemer.⁷

Let us stipulate at the outset that we celebrate every good thing that The Salvation Army has accomplished by the power of God over the first century and a half of its existence. We honor God for the millions of people saved and sanctified, for millions more who heard the gospel, for tens of millions more whose harsh and difficult lives were ameliorated by slum sisters and soldiers in "the order of the burning heart" and nameless, faceless mighty warriors of the Lord Jesus Christ who humbly and worthily wore the "saved to save" S's.⁸

All glory to God for his creative imagination in starting what ultimately became The Salvation Army in 1865. In 1883, William Booth called The Salvation Army "simply a force for aggressive salvation." As we've explained, it is not a charity, though we are charitable. It is not a service agency, though we serve God. It is not a church, though we worship the King of Kings. It is not a social agency, though we are all about radical social change.

Major Allister Smith spoke on behalf of all of us:

I am proud of this beautiful movement of a million Salvationists who have no barriers of colour, class, or creed; who (95% of them) do not drink, dance, smoke, gamble, play cards, swear, or go to divorce courts or prison; who care for the poor and outcast; who serve God and humanity in so many ways. It is the greatest temperance movement, the greatest open air Gospel movement, the greatest social service movement, and one of the greatest missionary movements in the world. This mighty streamlined machine was made for these days of world crisis, calling for swift and daring action in the name of Christ. We should be the spearhead of the church militant; leaders on the Calvary track.⁹

God has, indeed, done amazing things in our midst. God miraculously transmogrified a motley crew of ex-addicts and ex-prostituted folk and ex-homeless people—more “exes” than you can shake a stick at (not to mention some from the spoiled, wealthy, privileged classes) into a Holy Spirit-oiled machine, a bulldozer of Salvation, the fist of the body of Christ, a daily splash of cold water in the face of stiff religion and a cup of cold water in Jesus’ name to the thirsty.¹⁰ It is “corybantic Christianity” according to one of its most famous critics. It is “a little vertigo” to the initiated. It is “the company of the covenanted,” the order of the alley, the divine strategic punchline, the inauguration of the “final conquest of our Lord Jesus Christ.”

The Lord Jesus Christ has fulfilled his prophecy that we would do greater things as millions have been saved and sanctified and delivered and healed

and restored and transformed and reconciled and redeemed. Some have even been raised back to life!¹¹ Glory to God in the highest for all of this and more. And we are convinced that it is not even close to over. For example, the MORE Revolution (themorerevolution.com) is mobilizing good intentions, aligned with God's love, to prove a new maxim: "The more of mercy, the less of evil; it's as simple as that!"¹²

So, we celebrate the supernatural advances. And we envision God stirring up across every land holiness, sacrifice, simplicity, zeal, creativity, innovation, mercy, love and grace, enabling us to accelerate the advance of the great salvation war toward world conquest.



The Genius of the Army

There is a term dear to the hearts of Salvationists that conjures up the acceptable kind of family pride and nostalgia of heroic victories: “the genius of the Army.” Such a phrase alludes not only to the original “inventors” of the Army but also to the “startling innovativeness”¹³ carried by co-inventors throughout the following decades and even generations, down to today. An individual is not identified as the genius of the Army but as one in whom the genius resides. The genius of the Army is looking for many more in whom to reside in these days, in this era.

We’re going to trace the genius of the Army by looking at questions posed by Commissioner Knaggs, as outlined in the preface of this book, along with potential responses to those questions. We will also utilize the help of Alan Hirsch, a missiologist and author of several books on the people of God and the mission of God. Hirsch has his own take on this genius, outside The Salvation Army, that may inform our considerations for reinventing the movement. In *The Forgotten Ways: Reactivating the Missional Church*, Hirsch explains what he calls apostolic genius:

Apostolic Genius is the phrase I developed to try to conceive and articulate that unique energy and force that imbues phenomenal Jesus movements in history. My own conclusions are that Apostolic Genius is made up of six components (perhaps more, never less). Five are what I call mDNA, and the other has to do with its spirituality and theology.... Loaded into the term Apostolic Genius is the full combination of all the elements of mDNA that together form a constellation, as it were, each shedding light on the others. I also believe it is latent, or embedded, into the very nature of God’s gospel

people. I suggest that when all the elements of mDNA are present and are in dynamic relationship with the other elements, and an adaptive challenge acts as a catalyst, then Apostolic Genius is activated....

There are six simple but interrelating elements of mDNA, forming a complex and living structure. These present us with a powerful paradigm grid with which we will be able to assess our current understandings and experiences of church and mission. They are:

Jesus Is Lord: At the center and circumference of every significant Jesus movement there exists a very simple confession. Simple, but one that fully vibrates with the primal energies of the scriptural faith, namely, that of the claim of the One God over every aspect of every life, and the response of his people to that claim (Deuteronomy 6:4-6ff). The way that this was expressed in the New Testament and later movements was simply "Jesus Is Lord!" With this simple confession they changed the world.

Disciple Making: Essentially, this involves the irreplaceable and lifelong task of becoming like Jesus by embodying his message. This is perhaps where many of our efforts fail. Disciple making is an irreplaceable core task of the church and needs to be structured into every church's basic formula.

Missional-Incarnational Impulse: the twin impulses of remarkable missional movements, namely, the dynamic outward thrust and

the related deepening impulse, which together seed and embed the gospel into different cultures and people groups.

Apostolic Environment: looks at another element of authentic mDNA—apostolic influence and the fertile environment that this creates in initiating and maintaining the phenomenal movements of God. This will relate to the type of leadership and ministry required to sustain metabolic growth and impact.

Organic Systems: the idea of appropriate structures for metabolic growth. Phenomenal Jesus movements grow precisely because they do not have centralized institutions to block growth through control. Here we will find that remarkable Jesus movements have the feel of a movement, have structure as a network, and spread like viruses.

Communitas, Not Community: The most vigorous forms of community are those that come together in the context of a shared ordeal or those that define themselves as a group with a mission that lies beyond themselves—thus initiating a risky journey. Too much concern with safety and security, combined with comfort and convenience, has lulled us out of our true calling and purpose. We all love an adventure. Or do we?¹⁴

What if Knaggs is right?

Spoiler alert! We're going to answer Knaggs' question, "Is it time for

reinventing the movement?” in the affirmative. And, while so doing, let’s remind those newer to the Army that Knaggs isn’t quite the first to pose the question. In fact, Commissioner Catherine Bramwell-Booth, a senior leader of the movement a century ago and widely tipped to be General Bramwell Booth’s hand-picked successor, put it this way:

The Army was raised up for these masses who are without God. Is it time we invented some new device or have we given up using the old one? How is it that our meetings go on, and we preach and pray often to twenties and thirties, while the people perish by the thousand—broken, enslaved, degraded, by their sin?

Is it time we invented some new device? Yes.

Is it time for reinventing the movement? Yes.

The answer a century ago to Catherine Bramwell was “no.” We answer in the affirmative. We’re not alone. In a *Harvard Business Review* article, “The Future And How To Survive It,” the authors argue: “In this era of tech disruption, companies need to be willing to disrupt themselves before others do it to them. That requires overcoming the fear that a new product or channel will cannibalize an existing business.”¹⁵

Companies such as Google and Facebook have embraced this posture, engaging in a process called “unbundling” in which they cut pieces of themselves off as stand-alone apps rather than housing everything in one place.¹⁶

So, the answer? Yes. But how will we answer this challenge? We’ll impose the elements of Hirsch’s concept of apostolic genius—a modern description of the genius of the Army—on the framework of Knaggs’ six questions,

informed and test-cased by the guidelines of Colonel Bryan Watters' philosophy of mission command.¹⁷

And that other question? "What if Knaggs is right?" Well, the consequences of our answers could well be seismic for Salvationists and cataclysmic for the enemies of God.



THE MOTIVATING FORCE!

Question one:

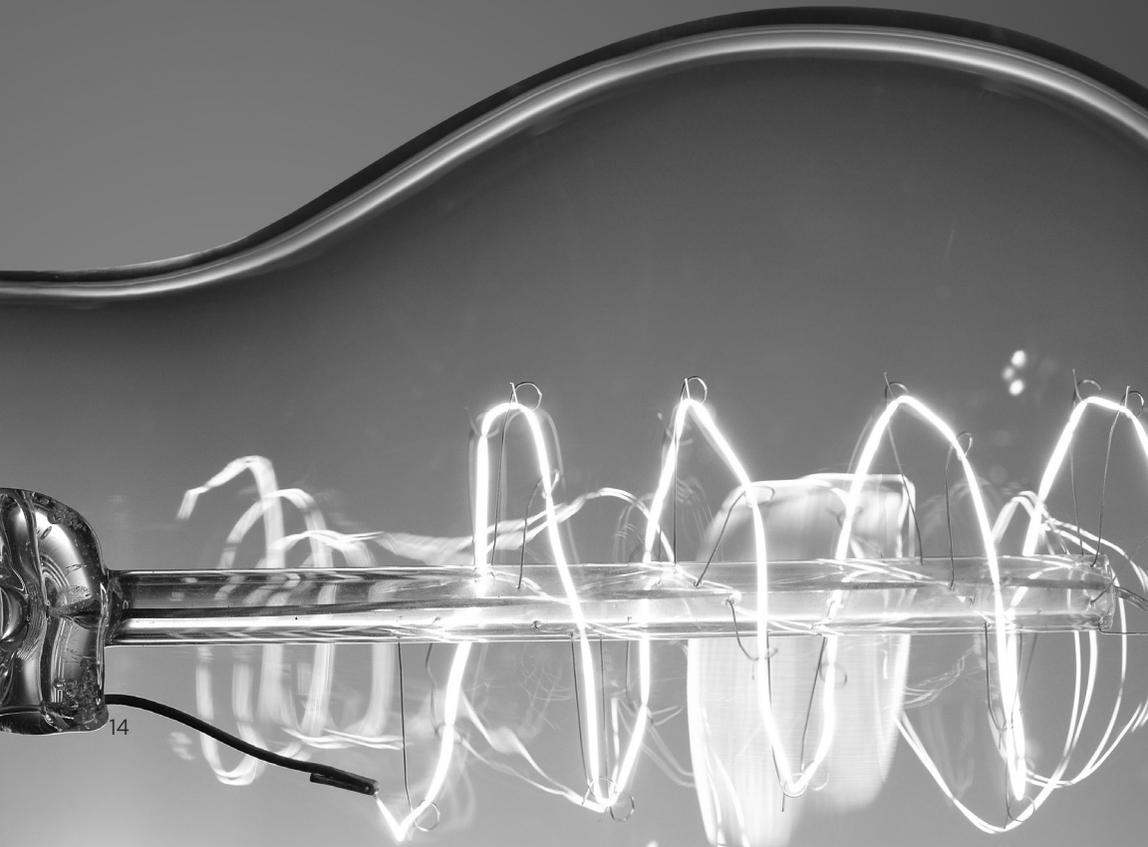
“WHY DO WE DO WHAT WE DO?”

Apostolic Genius: Hirsch mDNA #1

“Jesus is Lord—a confession made by Christians that Jesus is the ruler over every aspect of life.”¹⁸ This is the most central element, around which the other five orbit. By locating this at the center, Hirsch asserts the Christology (the whole phenomenon of Jesus’ incarnation, life, teachings, role model, saving and redeeming work on the cross and resurrection and return) must be the central defining theology of all Christian movements.

We must wake ourselves up!
Or somebody else will take our place,
and bear our cross, and thereby
rob us of our crown.

—William Booth





1. The Introductory Challenge

MOVEMENTS ARE BORN and evolve, each with their own set of unique distinctives. This “DNA” is what sets them apart, their distinguishing characteristics quite naturally molded into the culture and climate of the day.

The challenge, therefore, becomes one of continuously readjusting, readapting and transmuted that founding DNA into the fabric of an ever changing and evolving culture. For the purposes of this treatise, we will refer to the process as “reinventing the movement,” confident that it captures Commissioner Knaggs’ vision and challenge for this inimitable movement known as The Salvation Army.

Without continuous reinvention, what begins as a “missional distinctive” will insidiously morph into what we have termed an “institutional distinctive.” They are outlined as follows, the “missional” uniquely reflective of this movement’s founding DNA (genius):

| MISSIONAL | INSTITUTIONAL |
|----------------|---------------|
| Awake | Slumber |
| Attack | Status Quo |
| Attach | Exclusivity |
| Adapt | Traditional |
| Attract | Irrelevance |

We will strive to weave these contradictory distinctives into the warp and woof of all that will follow, as they are integral to the reinvention process of this extraordinary movement.

2. The Awakenings of a Movement

AWAKENING IS A term used by historians to reflect the beginnings of spiritual renewal, historically, often times resulting in the invention (awakening) or reinvention (reawakening) of a movement. J. Edwin Orr, in his book *The Second Great Awakening*, records William Booth's response to a question put to him in late 1863:

“Excuse me Mr. Booth, what is it that engages your thoughts so frequently and protracted as you pace the garden?” Mr. Booth, with face all ashine, answered, “My friend, I am thinking out a plan, which, when it is implemented, will mean blessing to the wide, wide world.”¹⁹

Shortly thereafter, that plan was implemented, resulting not in a reinvention of the Methodist New Connexion (MNC), which heretofore had been his denominational structure, but rather the invention of a new movement, soon to become known worldwide as The Salvation Army.

Movements tend to go through cycles. For example, in 1797, MNC seceded from the Wesleyan Methodists because of a dispute over the conference giving too much power to the ministers at the expense of the laity; its doctrines, however, remained the same. We are told that with this new awakening, it thrived, spreading quickly across Britain.

Some sixty-four years later, in 1861, it was said that, “By now the MNC, along with the parent Methodist body, had been granted the social respectability so long denied, while with respectability came spiritual vacuity.”²⁰

Note both MNC and its parent Methodist body had progressed, thriving and spreading, leading to social respectability, and subsequently leaving them isolated in a spiritual vacuum. By 1907, MNC had some 250 ministers and 45,000 members when it merged with several other bodies to form the United Methodist Church.

It would appear, at least in this part of our heritage, that these cycles begin afresh, over time morphing from movement into institution, leaving them statically entrenched (*slumber*: to lie dormant or latent, static). Harold Begbie paints it in this most colorful way:

Denominational authorities were glad to see [Booth] go. The ferment his ministry fostered inconvenienced bureaucrats. Little wonder that one of Booth's several biographers wrote of the institutional hounding of someone the world will never forget, "Officialdom exists in a system; officialdom has its own dignity to consider; officialdom is mediocrity in purple."²¹

The question begs itself: How can a movement go on reinventing itself, so as to continually remain in this slumber-less, avant-garde "awakening" zone, without reverting to secession/new invention? It seems to us that an ongoing and relentless response to Knaggs' first question, "Why do we do what we do?" provokes, at least in part, the answer.

Every time a new program is implemented, "Why?" A uniform is donned in whatever shape or style, "Why?" A fundraising event organized, "Why?" A Kroc Center built or headquarters expanded, "Why?" A continuing campus-oriented officer training program, "Why?" An ongoing deep seated brass band and songster culture, "Why?" Building centered evangelism and outreach (or lack thereof), "Why?" Advisory councils and boards, "Why?" Protecting the mission, legally risk-free, "Why?"

“Why Do We Do What We Do?”
What is our motivating force?

William Sloan Coffin answers the question for us this way:

I think the love of Jesus is indeed the plumb line (the Why) by which everything is to be measured. And while laws may be more rigid, love is more demanding, for love insists on motivation and goes between, around, and way beyond all laws.

Can you even contemplate the thought of Jesus bringing on the legalists to ensure that his mission on this planet be kept risk-free?

Catherine Booth answers the “why” of this movement broadly and powerfully here: “I believe that this Movement is to inaugurate the great final conquest of our Lord Jesus Christ.”²²

“Why Do We Do What We Do?”
“To inaugurate the great final conquest of our Lord Jesus Christ.”
(Risk-Filled)

3. The Luminosity of a Movement

IN ASTRONOMY, LUMINOSITY is defined as “the intrinsic brightness of a celestial object (as distinct from its apparent brightness diminished by distance).”²³ Juxtapose this with The Salvation Army, a divinely inspired movement illuminated from above. The question before us now, 150 years later: Has the movement lost its glow, dimming with distance and the passage of time?

Is it time for a wake-up call to arouse us from our slumber? Time to establish a creative round-the-clock awakening alarm system reminding

us of why we do what we do? Time for a renewed, life-sustaining enlightenment?

Reggie McNeal, in his book *The Present Future*, writes:

The need of the North American church is not a methodological fix. It is much more profound. The church needs a mission fix—suffering from severe mission amnesia. It has forgotten why it exists.... It was never intended to exist for itself.

“Mission amnesia” is one way to put it; here’s another. I had the privilege and opportunity of organizing two major mission-defining events for The Salvation Army, one featuring Elmer Towns and the other George Barna. Both are highly influential leaders in the church growth movement and each independently introduced the phrase “sleeping giant.”

I sat there aghast, as every time Towns and Barna exclaimed, “The Salvation Army is a sleeping giant!” there arose a chorus of “Hallelujahs!” and “Amens!” with one such chorus resulting in a standing ovation. Didn’t they realize that, biblically, sleep is used as a synonym for death?

Jesus: “*Lazarus has fallen asleep; but I am going to wake him up.*” Disciples: “*Lord, if he sleeps, he will get better.*” Jesus: “*Lazarus is dead*” (John 11: 11-14 NIV).

To my way of thinking, “sleeping” placed in front of the word “giant” is an adjective, and a pretty unflattering one at that! In other words, “The Salvation Army is dead!” I must admit to getting more than a bit defensive and questioning their audacity at the time.

The flattering part, however, was in their passionate desire to communicate that if the Army came back to life, reawakened, it would be a leading giant in church growth circles, this because of its founding luminosity—its genius. In hindsight, although it was a bit of a backhanded compliment, their motive appears pure and genuine, a wake-up call sine

qua non. *But when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore, it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light"* (Eph. 5:13-14 RSV).

Christ shall give you light. Not the institution, or systems, or laws, or brand (social respectability), or officialdom shall give you light. Everything revolves around Jesus; he is our light. Light is a synonym for life, as apart from darkness (dimness, slumber, death).

John 1:4: *In Him was Life, and that Life was the Light of men* (WNT). 8:12: *"I am the light of the world. Whoever follows me will... have the light of life"* (NIV).

LUMINOSITY!
(It's in our DNA.)

4. Mission Profile

KNAGGS ASKS, "WHY do we do what we do?" Yes, we're going to look at a bunch of secondary reasons. But Hirsch's first mDNA element says it all: Jesus is Lord. We're not willing to compromise on this. He is King of Kings, Lord of Lords, God of Gods. He is the Creator, Preserver, and Governor of all things. He is ultimately, profoundly worthy. He's not (merely) a prophet, (merely) a religious figure, (merely) an example. As C.S. Lewis argued, those are not options. He is Lord, liar, or lunatic.

And, of course, the original declaration to which Hirsch alludes is much more than a pronouncement of conviction. It is a war cry.²⁴ It is not merely affirming the positive, that Jesus is sovereign; it is also asserting the negative, that your god, your idol, your false religion figurehead is NOT sovereign, not worthy of reverence and obedience. Only Jesus is Lord! A war cry!²⁵ That's why we do what we do.

At another level, we can answer Knaggs' question missionally. Catherine Booth's 1880 prophecy encapsulates our mission and Hirsch's mDNA. Our mission? Win the world for Jesus.

Overwhelming? Possibly. But remember, we're not talking the "how" yet; we're just setting the "what" at this point. (Don't worry, we'll be talking how more soon.) After all, as Jesus is Lord, he reigns over a kingdom; at his public arrival his opening line was, "*The kingdom of God is at hand*" (Mark 1:15 ESV). Our declaration that Jesus is Lord is logically accompanied by our actions to establish his kingdom. Win the world for Jesus.

If we're looking to win the world for Jesus, what do we measure? Well, how about everyone saved—7.4+ billion?

Have you ever participated in one of those "global classroom" exercises? We've sorted out the geographic origins of the world population for you in a class of fifteen and it looks like this:

- 2 Africans
- 9 Asians
- 2 Europeans/Oceanians
- 1 North American
- 1 South American

Fair enough. You could google around yourself and do the calculations to come up with those numbers. But how much more interesting is it to stick these numbers alongside The Salvation Army in a classroom? In a class of fifteen, the global Salvation Army looks a little different. The global microcosm for The Salvation Army of fifteen people is as follows:

- 4 Indian subcontinentals
- 4 Kenyans
- 1 Zimbabwean

- 1 North American
- 2 other Africans
- 2 Europeans/South Americans/Oceanians
- 1 Asian (non-Indian subcontinent)

As you will have guessed, we're over-represented in Africa (thanks to Kenya and Zimbabwe, especially) and under-represented in (non-Indian subcontinent) Asia, Europe, and South America.

That got us thinking about the whole church. Did you know that there is a church for every 638 people in the USA (319 million people and 500,000 churches, according to Operation World)? You might think that'd be enough. Surely every group of 638 people could find one of those 500,000 churches.²⁶

You'd expect things to get worse in other parts of the world. Let's see....

In China, there is a church for every 1,189 people! China is more churched than Canada and Australia. And, of course, its collection of 75 million Christians is significantly greater than the combined populations of these two countries (about 55 million).

However, in India there is a church for every 4,744 people; in Indonesia there is one for every 3,223 people; and in Saudi Arabia, there is one for every 152,941 people.²⁷

How does The Salvation Army fit?²⁸ There is one corps for every 258,116 people in the USA.²⁹

Is it realistic to shoot for, as an interim goal, a corps for every 100,000 people? In some countries this is a very modest aim. For example, Canada was better than that in the last decade. The U.K., Australia, Kenya, and Zimbabwe—just of those surveyed above—are already there. The USA would have to open 1,981 new corps (more than doubling its current 1,209). And so on.³⁰

Globally we'd need to get to about 74,000 corps.³¹ There are 13,826 right now. So we'd need more than 60,000 new corps. Is that realistic?

Well, we could count on Americans to go big on a goal like that and open a couple of thousand (to meet their target). And we saw Commissioners Knaggs some years ago open three corps a month in a five-month stretch in 2010 as part of the 210 in 2010 campaign (that'd be thirty-six/year). There are fifty-one territories (we won't burden the commands and regions in this discussion). If fifty started thirty-six corps/year we'd have 1,800 new corps in a year. That'd take thirty years to get to one corps for every 100,000 people (that does NOT factor in world population change in thirty years, but it also doesn't factor in multiplying factors at play during the thirty years as we have an increasing base from which to start new corps).

Look, part of this is complicated by the fact that so many people claim to be Christians. But how many of these "Christians" are disciples?

According to the book *Revolution!: The Call to Holy War* by Michael Brown:

The United States boasts the highest percentage of professing evangelicals in the industrialized world, with more than 36% of Americans—meaning more than 90 million people—classified as born-again. Yet America has:

The highest percentage of single-parent families in the industrialized world.

The highest abortion rate in the industrialized world.

The highest rate of sexually transmitted diseases in the industrialized world (the rates of syphilis and gonorrhea transmission are almost 500% higher than the highest rates in the other industrialized nations).

The highest teenage birth rate in the industrialized world (by far!).

The highest rate of teenage drug use in the industrialized world.³²

Pollster George Barna (Barna Research) did some research on “born again” Christians in America. They are pretty pathetic.

85% of born again Christians believe “the Bible is totally accurate in all of its teachings.”

Almost half of born again Christians (45%) agree that Satan is “not a living being but is a symbol of evil.”

About one-third of “born agains” (34%) believe that if a person is good enough they can earn a place in Heaven.

28% of “born agains” agree that “while He lived on earth, Jesus committed sins, like other people.”

15% of born again Christians claim that “after He was crucified and died, Jesus Christ did not return to life physically.”

About one out of four (26%) born again Christians believe that it doesn’t matter what faith you follow because they all teach the same lessons.

21% of born again Christians are actively involved in a discipleship process.

Three out of five born agains (60%) have read from the Bible in the past week.

61% of born agains attended church in the last week, compared to 29% of non-Christians.

We're not suggesting you have to hold a master of divinity degree from an evangelical seminary. But, come on. Almost half of "born agains" don't believe in satan (intentional lower case). One in three "born agains" think that if you are good you get to heaven—totally negating the crucifixion. Nearly a third of "born agains" think Jesus sinned like they do. More than one in four "born agains" figure it doesn't matter what you believe.

Not coincidentally, only 21% are being disciplined. Only three in five read their Bible even close to regularly. And a sizeable minority don't regularly attend church.

WOW! So, 36% of Americans claim to be born again.³³ From their self-described beliefs and actions, generously, let's assume that a third of those really are saved. **So, about 12%, or one person in eight or nine Americans, is saved.³⁴ And, quite possibly, by their own reported actions, two-thirds of professing Christians in America aren't.³⁵**

It appears that we've sugar-coated the gospel in America, so that many have heard it and many, at some time or another, have prayed some prayer asking Jesus to come into their lives. For the majority of these people, they've not followed Jesus. They've not repented of their sins. They lack actions expected from repentance. They have no fruit. Their lives are worldly. Their worldview is human. They have bad teaching and haven't sought anything better.

They are worse than admitted sinners because:

- they pretend they are saved;
- they smudge the line;
- they are an awful example for sinners;
- they can't enjoy the world (because they know there is

something wrong with sin and something missing in it) and they can't enjoy God's kingdom (because of the sin they are carrying); and

- they can't fulfill God's purposes for them.

And a large minority of Americans are in this sinking ship.

That explains some of the ghastly statistics presented above. It makes our warfare all the more difficult. And it makes a numbers-only focus in our mission doomed to failure; the replication of corps in which we might anticipate two-thirds of the professing Christians aren't saved as the sole mission thrust is futile. While quantity has its place, that place is right next to quality. And so, while we're not afraid of numbers, we find the mission so important that we cannot settle for numbers alone.³⁶

So let's use discernment and an uncompromising gospel of the kingdom.

Why do we do what we do? In Hirsch's formulation, because Jesus is Lord. In Catherine Booth's, to inaugurate the final conquest of the Lord Jesus Christ. Two sides of a coin; the former being identity, the latter in practice.

That's why! And now, with so many needing Jesus as Lord, we're inspired to accelerate the advance of the salvation war around the world.

5. Transitional Targets

THIS INSPIRATION IS from God, because to date this inclination is out-paced by the global acceleration of population (doubled in fifty years), evil (a billion abortions since 1970) and technology (AI and the "giant evolutionary step forward").³⁷ Reinventing the movement includes setting transitional goals to replace "mission statement" descriptions of activities (prescription above description!) that will carry us through to whatever new thing God has dreamed up. Here are some interim targets:

- downsize all of the Orders and Regulations (the idea is that divine love compels);
- align leadership (corps and headquarters) with Ephesians 4 model;
- more than half the population confesses Christ (51%-49% we win!);
- The Salvation Army is in every nation (“every nation in this generation” component of the Great Commission);
- William Booth’s 100,000 officers;³⁸
- William Booth’s 4 million soldiers; and
- 74,000 bases³⁹ (that’s an Army base for every 100,000 people on the planet).

Again, these are interim targets on the way to mission completion. But, these last four targets represent significant change from the status quo and also from the trends:

- Every nation? We’re in 128 out of a rounded off 200 countries, and are adding countries at a rate of 1.3/year over the past two decades (from 100 in 1995 to 127 in 2016 *Year Book*). So on our current pace it will be 56 years, or 2072 before we finish things off. But if we’re aiming to do this “in this generation” we’ve got 25 years. That will require a significant change in how we operate.
- 100,000 officers. We’re currently at 26,675 officers (2016 *Year Book*). And the rate of change is 1100+ every 20 years (‘95-’15). So, by our current pace it will be 1,329 years before we get to 100,000 officers (the year 3345!).
- 4 million soldiers. We’re currently at 1.43 million junior and senior soldiers. The current pace of change is 20,705/year over the last two decades (‘95-’15), suggesting that it will be 117 or 118 years (or the year 2133) before we get to 4 million soldiers.

- 74,000 bases. In 2015, we had 15,636 corps.⁴⁰ The pace of change is 36 corps/year over the past two decades, suggesting that it will be 1,621 years, or the year 3637, before we get to 74,000, at which time the world population could well have doubled, meaning to get to the one base for every 100,000 people we will still need to double....

That's a long way of saying that we should give some consideration to reinventing the movement.⁴¹

6. Viability?

“YOU CAN'T CHANGE the culture that quickly!” Really?

Alright, look at it this way. We're expecting GOD to be the one changing the culture. And he has a proven track record. After all, look what he's done with every disciple of Jesus! Here's a generic testimony:

We have been crucified with Christ; and we no longer live, but Christ lives in us; and the life people see us living we live by faith in your Son, who loved us and gave himself for us (Gal. 2:20). Now we who belong to Christ Jesus have crucified the natural inclination to sin with all of its passions and desires (5:24). We don't want to boast in anything except the cross of our Lord Jesus Christ, on which the world has been crucified to us, and we to the world (6:14).

For God, you said light shall shine out of darkness. You are the one who shines in our hearts, illuminating in us the knowledge of your glory in the face of Christ (2 Cor. 4:6). We lack no gift (1 Cor. 1:7). Blessed be you, God and Father of our Lord Jesus Christ, for you have blessed us with every spiritual blessing in the heavenly places in Christ (Eph. 1:3). Love is the gait with which we walk, the same love-gait Jesus popularized and actualized on

his trek to the cross that created such an offering and sacrifice to you, such a fragrant aroma (Eph. 5:2).

Christ in us, the hope of glory! We spread the amazing news of the riches of the glory of this mystery among everyone who will listen (Col. 1:27). We fight the good fight of faith. We grasp hold of the eternal life to which you have called us (1 Tim. 6:12). You have saved us and called us with a holy calling, not because of the great things we have done, but according to your own purpose and grace granted us in Christ Jesus from all eternity (2 Tim. 1:9). For God, you so loved the world, that you gave your only son, that whoever believes in him shall not perish, but have eternal life (John 3:16).

God changed us in a moment. Talk about a culture shift!

And it isn't just about personal transformation! Do you remember the one about the frog in the kettle? Allegedly, the frog is put in a cool and comfortable kettle of water. The heat on the stove is turned up and grows increasingly warmer until it is boiling and kills the frog.

It may be that in some cases the city in which we live, the corps at which we soldier, the subcultures in which we live and move and have our being slowly and subtly change us—our attitudes and perspectives and tolerances (or lack thereof) and boundaries and standards. They can also affect holiness and zeal and love (for better or worse).

Popularly understood, culture is far from the be all and end all for Christians. We're not about conforming to it; we're about transforming it. We're not about cultural awareness as an end, but as a means. And it is awareness, not imitation.

Ultimately, we don't want to become like the culture, we want the culture to become like us.⁴² Prophetic trumps relevant.

So, look, we're looking to change our own subculture, strengthening it to become a pervasive influence. And we're looking to change the larger culture, partly by changing our subculture.

Even aside from the direct intervention of God (as in the earlier generic

testimony), we can think of several significant cultural shifts that happened in brief periods of time:

- Many of us remember a time when we went on airplanes with no expectation of having to remove our shoes and our belts and be scanned. Now it is part of our travel arrangements.
- Most of us remember a time when there was smoking everywhere—in public buildings, in restaurants, in pubs, and so on. Now smoking in public places in many countries is taboo.
- Many of us are old enough to remember when South Africa was under apartheid. Now there is a significant change in the politics and other dynamics of that society.
- Some of us will note that the transportation industry is in the early stages of reinvention, with self-driving vehicles, shared mobility and alternative services like Uber.
- Some of us will note that the application of rule changes in the NBA have been exploited by a few, such that the long-range shooting of two-time MVP Steph Curry is transforming that aspect of the game.

Cultures can change quickly. And God can change cultures. Can he do it quickly? In other words...

Can a nation be saved in a day? God says it can.⁴³

Can an Army be changed in a day? We believe God knows it can.

He can change the culture. He can train, mobilize, and deploy 1.435533 million junior and senior soldiers around the world to accelerate the advance of the salvation war as we fight to win the world for Jesus.

ATTACK! AWAKEN! CHANGE!

That's why we do what we do.



THE MISSIONAL RESULT!

Question two:

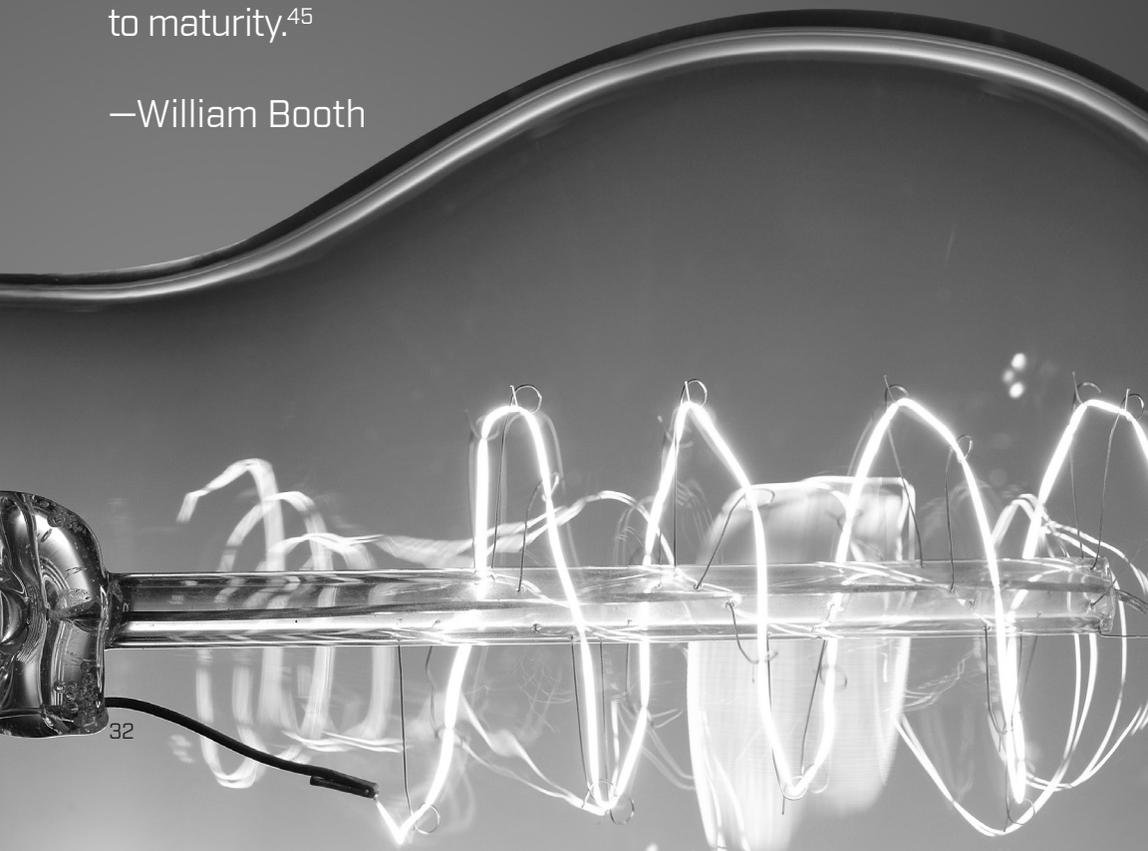
“HOW’S THAT WORKING OUT?”

Apostolic Genius: Hirsch mDNA #2

“Disciple making—a practice of becoming like Jesus and leading others to do the same.”⁴⁴ This follows directly from the statement that Jesus is Lord and in essence is the calling of disciples to live in Christ and allow him to live through them.

I have been thinking much that some of our Officers need to give more attention to the development of the work of the Divine Spirit in their Soldiers. Many of our people, I fear, have not progressed very far beyond the A B C of spiritual experience. I do not mean that some of these do not enjoy a Full Salvation. I believe they do... But, then, as you know, Holiness is something more than an act—of surrender on their part and of cleansing on the part of the Holy Spirit—it is life. It is true that it begins in an act, but it necessitates also a continual progress. Purity should lead to maturity.⁴⁵

—William Booth





1. Unmistakable Genius

THE NATURAL PROGRESSION from “Why?” is to “How?” How do we do what we do? In an 1885 lecture, Booth succinctly lays out the genius of his implemented plan:

We are today a powerful force, created by the Spirit of God through and for the glory of God, a body of people combined after the fashion—not in imitation, but after the fashion of a military force. I say not by imitation, but God brought us to that; and when we found we have got an army, that He had used us to make an army, we called it an army. And as it was an army for the deliverance of men from the domination of evil, the mastership of the devil, we called it the army of deliverance, the Army of Salvation; and it is today, The Salvation Army.⁴⁶

Not an imitation, but a powerful force fashioned by God after an army. Not an army of suppression, but an army of deliverance. Not a status quo army embedded deeply within its citadels, but a force moving out creatively and aggressively to attack its enemy, thereby delivering men, women and children from their bondage. SHEER GENIUS!

A body of people fashioned by God, not dissimilar to that first century

awakening, Jesus assembling together a rag tag, motley crew of twelve, modeling for and discipling them, as paraphrased here:

Then he told them what they could expect for themselves: “Anyone who intends to come with me has to let me lead. You’re not in the driver’s seat—I am. Don’t run from suffering; embrace it. Follow me and I’ll show you how” (Luke 9:23 MSG).

What a role model! They began to multiply exponentially, their temple (citadel) “the cathedral of the open air.” SHEER GENIUS!

The phrase “genius of the army” first made its appearance in an 1896 *War Cry* editorial:

The genius of the army has been from the first that it has secularized religion, or rather that it has religionized secular things.... On the one hand it has brought religion out of the clouds into everyday life, and has taught the world that we may and ought to be as religious about our eatings and drinkings and dressing as we are about our prayings. On the other hand it has taught that there is no religion in a place or an attitude. A house or a store or factory can be just as holy a place as a church; hence we have commonly preferred to engage in a secular place for our meetings... our greatest triumphs have been witnessed in theatres, music halls, rinks, breweries, sa- loons, stores and similar places.

The Booths understood this “genius of the Army,” its historical cast of colorful characters blending in seamlessly. They were not your stereotypical church congregants by any stretch of the imagination. The Salvation Army, fashioned by God, emerged upon the church movement scene uniquely, without compare. Think about it: an army of salvation, headquartered in defunct dance halls and

saloons, their drinking songs rewritten to proclaim the gospel message, attaching inclusively to the culture around them. “Fire a volley!” It is incontestably one of the most innovative movements in church history.

Part of the genius has been in its bringing holiness out of the sanctuaries and into the secular marketplace. The genius has been in its separation “to” the world, not “from” the world.

When living in San Francisco, we had a Bassett hound named Geraldine. My wife Doris and the kids loved this dog; I suffered it. One day we came home and the backyard gate was open wide, Geraldine gone. They wept and wailed; I grimaced outwardly while smiling inwardly. “We must find her,” they cried forlornly.

To keep peace in the family, I built an attractive little dog house, placed it on the front lawn with a sign over the door reading, “Geraldine.” I then called the local newspaper and placed an ad, “Geraldine come home,” whereupon we retreated to the living room to await her homecoming.

If you believe that.... No, of course we didn’t. Doris made an attractive flyer that we took out into the neighborhoods (highways and byways), leaving one at every door, giving them to anyone we passed, including the postman and garbage men, stapling them to power poles and placing them under windshields.

The following day, there was a knock at the door with a little girl standing on the other side. She said, “I understand you lost a dog.”

“Yes,” we said (“No!” I was thinking).

She said, “Well I found her, and I live just across the street.” There was great joy in Mudville, save one (smiling outwardly, of course).

The moral of this little story is found in this definition from Fuller Theological Seminary Chair of Church Growth, Professor Edward Gibbs: “The word ‘church’ is more a verb than a noun. It describes the movement of people, called out, brought together and sent forth. As soon as that dynamic is lost then the church is in jeopardy.”

It's also captured in Catherine Booth's commanding challenge: "Go ye, not build temples or churches, and wait for them to come to you, but go ye, run after them, seek them out and preach My Gospel to EVERY creature. Thrust yourselves and your message on the attention of men." Her mandate comes from the "go" commands found in the book of Matthew:

- "Go rather to the lost sheep" (10:6 NIV).
- "Go to look for the one that wandered off" (18:12 NIV).
- "Go to the street corners" (22:9 NIV).
- "Go out..." (28:19 MSG).

"Follow me and I'll show you how," Jesus said. It's in our DNA—status go, not status quo.

Advance! Attack! Avant-garde!
SHEER GENIUS.

2. Unmitigated Genesis

Some see things as they were; Others see things as they are;
Few see things as they will be.

"Yes!" to Genesis

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

Monument to Genesis

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

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

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

Church Quiescent

The Salvation Army, in its epochal genesis years, dared courageously and with great conviction to sing and dance in the chaos beyond the culture that spawned its early pioneers. And what about organized religion during this time? Findley Dunachie notes in his historical writings, “The church quiescent supports the status quo. In neither country (England or Scotland) was the established Church a force for change.”⁴⁷

As noted previously, William Booth’s passion for these displaced souls disturbed the quiescence of New Connexion Methodism greatly, so much so that at their 1861 annual conference in Liverpool a decision was made to mitigate the magnitude of Booth’s ministry. This action disquieted the soul of his wife Catherine, so much so that from the gallery she spontaneously stood forth and cried out: “NEVER!”

When Catherine said, “Never!” she was saying “Yes!” to genesis and “No!” to status quo. This is one of those rare instances where the word “No!” is appropriate because, in this case, a “yes” would have been a “no” to genesis.

In the same breath she said “No!” to culture and “Yes!” to need.

Souls crying out in dizzying confusion
Two of them spiritually aware
Products of unwieldy, chaotic diffusion
Yielded together in prayer
Desperately seeking a healing infusion
Asking, “Who’s out there to care?”
Viewed by some an unwanted intrusion.
Thus igniting their passion with flare!

NEVER!

This one word, felt passionately and delivered spontaneously, ignited an unstoppable genesis movement. Chaos is the incubator for creativity and invention; passion is its fuel and energy (*passion*: spontaneous spiritual combustion—unmitigated genesis).

Compass Points

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

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

When there is risk involved, the conditioned response is to say, “No!” There can be no pioneering spirit without a healthy dose of “Say yes!” risk-taking. Without it the wheels will spin, going nowhere.

Venturing Forth

Every time Jesus said “No!” to law and “Yes!” to love, those were risk-tak-

ing compass points. When Luther nailed his “95 Theses” to the church door at Wittenberg, that was a critical compass point. When Catherine said, “Never!” that was a ministry-changing point. When William said, “No!” to “Volunteer” and “Yes!” to “Salvation” Army, military nomenclature, uniforms, et al., this represented a course correction point. Without these risk-taking compass points, these three movement-making ventures would have gone nowhere (*venture*: an undertaking that is dangerous, daring, or of uncertain outcome).⁴⁸

Booth outlined The Salvation Army venture clearly when he observed, “Beginning as I did with a clean sheet of paper, wedded to no plan... willing to take a leaf out of anybody’s book... above all, to obey the direction of the Holy Spirit... we tried various methods and those that did not answer we unhesitatingly threw overboard and adopted something else.”⁴⁹ Venturing forth!

The Genesis Journey Today

Certain questions immediately beg themselves. Knaggs starts us off with, “How’s that working out?” Are we at a critical compass (correction) point juncture in this genesis journey today, compelling us to venture forth?

What would Dunachie be saying were he writing in 2016? Would it be, “The church quiescent supports the status quo. In no Western country is the established Church a force for change” (the emphasis being on “established”)?

Would Catherine Booth’s soul be similarly disquieted today, thus altering her observation ever so slightly: “The more I see of fashionable Salvationism, the more I despise it”?

Would General Wilfred Kitching be saying with even greater urgency, “When the Salvationist looks back to the early days of our Movement, he begins to wonder if any group of Christians showed a greater expression of

originality [passion, vision and risk-taking]. We need to examine our multi-farious Corps activities to see if they have become merely symbols of what was once a virile expression of aggressive evangelism”?

“How’s That Working Out?”

3. Capture, Train, Deploy

KNAGGS ASKS US, “How’s that working out?” Or as suggested, “How should we be doing what we do?” Hirsch suggests in his mDNA element #2 that many of our efforts fail at disciple making. He emphasizes that this is about “disciple making—a practice of becoming like Jesus and leading others to do the same.” Ah, to be like Jesus. In the immortal words of General John Gowans:

To be like Jesus!
This hope possesses me,
In every thought and deed,
This is my aim, my creed;
To be like Jesus!
This hope possesses me,
His Spirit helping me,
Like Him I’ll be.

“This hope possesses me”—evocative.

“In every thought and deed”—not just the general direction of our lives but also the minutiae. Revolutionary standard and challenge.

“My aim, my creed”—not just what we believe (although, actually believing it is crucial) but also aiming toward it.

“His Spirit helping me”—crucial. Otherwise, we’re just talking about legalism. But with the Holy Spirit, we’re lunging from Romans 7 right into Romans 8.

“To be like Jesus” in his every deed involves much more than just purity of heart. It includes things like:

- spiritual warfare. Jesus went around kicking demons out of people. To be like Jesus means to kick demons out of people.
- power evangelism. Jesus healed sick people regularly. To be like Jesus means to heal sick people as part of our evangelizing.
- justice. Jesus actively restored the nameless and women. To be like Jesus means to advocate justice for the oppressed.
- community. Jesus shared life intimately with disciples. To be like Jesus means to plunge into authentic Christian community.

And so on.

Discipleship, as defined by Hirsch and Gowans, creates a revolutionary, contagious salvation life that, when multiplied, forms an organic people movement to spread around the world.

Agreeing as to what it looks like is one thing. Getting there is another. And, as with the Gowans song, we don’t have to reinvent the wheel on the “how to get there” bit either. The proven Salvation Army *modus operandi* has largely been neglected: capture, train, deploy.

As General William Booth puts it,

So many saved here, and so many at the Penitent Form there, sounds very delightful, but it is the soldiers you possess twelve months afterwards that I note as the true indication of advance. Moreover, it is not only what you have in numbers, but in quality, and the quality of *true soldiers* is always measured by their fighting power. Your business is to make warriors, to secure those you win, and to use them

to the best advantage in winning others.⁵⁰

And even in his day (as implied by the use of “true soldiers” in the previous quote), Booth recognized that some soldiers still need to be disciplined (see also Booth’s quote at the beginning of this chapter).

Jesus never really defined disciple. However, he identified a condition on which discipleship depends when he said, “*If you adhere to My teaching you are really My disciples*” (John 8:31 NBV). So, a disciple is described as one who adheres to Jesus’ teaching. Adhere is a graphic term with the image of sticking to, holding to, attaching to, or gluing to Jesus’ teaching.

Jesus’ teaching embodied both his verbal communication and his actions. For example, Mark tells us that Jesus went around preaching and expelling demons (Mark 1:39). His teaching combined proclamation and demonstration. This is confirmed when he chose twelve men to be “with him” (that’s a great working definition of discipleship—“with Jesus”) so that he could send them out to do the same thing he did, combining proclamation and demonstration (Mark 3:14).

The terminology wasn’t current in the nineteenth century but watch how General Booth equates discipleship with “true soldiers”: “Without limb or life, true soldiers fight, love to fight, love the thickest of the fight, and die in the midst of it.”

4. Reproduction

PAUL INSTRUCTED TIMOTHY: *And the things you have heard me say in the presence of many witnesses, these entrust to reliable people who will be qualified to tell others* (2 Tim. 2:2 NIV).⁵¹ The means of fulfilling Jesus’ Great Commission is to entrust Jesus’ teaching to reliable men until they can go out and do likewise.

In other words, we are to reproduce ourselves in others. Paul called the

Corinthians to imitate him as he imitated Christ (1 Cor. 4:16; 11:1), and looked approvingly on the Thessalonians who imitated him (1 Thess.1:6).

As our disciples imitate us, we are obliged to reproduce the life of Jesus in them.

In the physical realm only three kinds of people don't reproduce:

- those who don't unite;
- those with some kind of disease or impairment; and
- those who are too immature.

Dawson Trotman, founder of The Navigators, explains that it is the same in the spiritual realm. If we're going to reproduce ourselves in others, we need to live in union with Jesus (and be in contact with others!). In the spiritual realm, sin is the disease or impairment that keeps us from reproducing, so we need to live free from sin. If we're going to reproduce ourselves in others we need some spiritual maturity.⁵²

What are we to entrust? Jesus radically overturned the lives of those who were with him.

- He saw their priorities reversed. Whereas society dictated what was best and what was first, after a few years with Jesus, they determined that the first are last and the last, first (Matt. 19:30; 20:16).
- He saw their love re-directed (Luke 9:60). He gave them hearts for a world of lost people.
- He saw their purpose redeemed (Mark 1:17). Whereas they once lived for their own benefit, they committed their lives to the spiritual benefit of others. Love in mission.

Jesus equipped and mobilized them. He trained them in preaching the

Word—evangelism. He trained them in defeating the enemy—spiritual warfare (Luke 9:1-2). In other words, he reproduced himself in them. Love personified.

5. Impact through Contact

IT'S DIFFICULT TO make a big impact without engaging in personal contact. One hour with an influential person might challenge and change a person more than reading books about or by her. This is true of our relationship with Jesus. If we're with him, it makes a way bigger impact than if we just read about him. But it works the other way, too. We can write letters or books or emails, and some people may even read them! But if we can make contact with those people personally, the potential is there to optimize the impact.

Jesus was so sure of this principle that he never wrote a word, never recorded a sermon, but he devoted himself to a small group of people for three years. He committed to be with them because he was convinced that he could optimize impact through contact. And it is this fundamental that is essential to disciple-making. We can only fulfill the Great Commission by discipling people. If we make it our focus, we can reproduce ourselves in soldiers who, in turn, reproduce themselves in soldiers, and so on, and so on.

Do the math yourself. If you can find just one person in whom you can reproduce yourself in twelve months, then at the end of a year you have two people (you and your disciple). During the second year you both invest yourselves in one person, and by year-end there are four. Each of the four of you go after one in year three and that makes eight. If you can keep reproducing yourselves in one person, then after ten years you'll have 1,024 warriors. At the end of twenty years, there will be 1,048,576 warriors! In another dozen or so years, you'll have the world won!

But what if we back that scenario up to the first year, and your first disciple doesn't carry on the trend? Then you've just cut your output in half, from over a million in twenty years to just over 500,000. How many disciples have never been made because the devil came in and cut off one reproducer?

General Booth spoke of discipleship in the early days of the Army:

Great crowds of working people came to hear me preach; a large number were convinced of sin by the Holy Spirit, and many of them responded to my invitations to come to Christ for salvation. Encouraged by what I saw in Whitechapel, and finding other parts of the Metropolis equally necessitous, I visited some of them, with equally gratifying results. Much enthusiasm was created and many of the converts became my regular coworkers.

These I met regularly every week, personally instructing them in the things of God, counseling them in the difficulties that they had to contend with, encouraging them to persevere, and showing them how to do the work they had undertaken.

Some of the converts resided in other parts of London, and they soon commenced themselves to hold meetings, and to win souls in their own localities. I was entreated to care for these also.... I was... driven to select men and women who I knew to be lovers of souls and living holy lives, for the purpose of caring for these new converts.... The Lord was with them in great power, and hundreds of wicked and godless people were converted and united together in separate societies.

6. The Estimate

SO, WE STARTED OFF this chapter faced with Knaggs' question, "How is

it working out?” Not that well. According to the 2015 and 2016 *Year Books*, we dropped 125,074+ soldiers (junior and senior) in one year—that represents far more than all of the soldiers in all of North America. We closed 1,810 corps in that one year—11%+ of the total. That’s a literal decimation.⁵³ Knaggs nailed it. We’ve got to reinvent the movement so that we are strategic, intentional, missional, spiritual, and more. So...

Reinventing the Movement is applying a decision-making model dubbed the “Estimate” by Colonel Bryan Watters to the global mission to help focus our analysis. It starts with a review of the situation.⁵⁴

Alright, let’s do this. We’re not just philosophizing here. This is meant to set the groundwork to reinvent the movement. So, let’s review the situation:

Conditions

a. standard of living

- 3.1 billion live on less than \$2.50 USD/day
- 2.6 billion live on less than \$2/day
- 88 million live on less than \$1/day
- 22,000 children die each day due to poverty⁵⁵

Much of the world and much of the unreached world is poor. We have a special calling to and expertise with the down and out. Our strategy will necessarily include a focus on this demographic.

b. age

- 1/4 under 15⁵⁶
- about 132 million births/year⁵⁷
- about 40 million abortions/year⁵⁸

We have an aging demographic ourselves and are naturally suited to

reach our contemporaries. At the same time we recognize that children are absolutely crucial to accomplishing our mission and we will abide by General William Booth's philosophy, even if we emphasize the older generation: "Pay 10,000 times more attention to the children. But don't neglect the adults."

c. religion

- 2 billion "Christian"⁵⁹
- 6% Protestant
- 22% Muslim
- 13% Hindu
- 6% Buddhist
- 9% non-religionist⁶⁰

We have to decide how we will measure "saved" here as it affects our mission profile. If it is "Christian" or "Protestant" or "evangelical" or if the Barna stats above are extrapolated so that we guess that maybe six in ten of professing Christians act like Christians—well, that significantly affects our perspective.

- There are 800 million Protestants.
- There are 279 million Pentecostals.
- There are 304 million charismatics.
- There are 285 million evangelicals.

Note: these groups are not mutually exclusive.⁶¹

6/10 of 2 billion quoted in "c" here is 1.2 billion. And so on....

Regardless, we are fighting a global war in which nine out of ten people are religious and implicitly, at least, recognize a spiritual realm. This will inform our strategizing.

d. languages

- 12% Mandarin
- 4% Spanish
- 4% English
- 3% Arabic
- 3% Hindi
- 3% Bengali⁶²

An analysis of our current language strength (proportion of Salvationists who speak these languages) would help inform our strategizing.

e. literacy

- 775 million illiterate adults (over age 15)
- Almost 3/4 of these are found in ten countries: India, China, Pakistan, Bangladesh, Nigeria, Ethiopia, Egypt, Brazil, Indonesia, and the Democratic Republic of the Congo
- 2/3 are women

This is about 15% of the adult population of the world. If we add the children, we have 1.5 billion illiterate people. Traditionally we have flourished in theaters of war in which we operate schools for the poor. This seems an obvious opportunity in our strategizing, given our expertise and infrastructure.

f. communication (cell phone, internet, radio, etc.)

- top ten world mobile phone markets are China, India, USA, Indonesia, Brazil, Russia, Japan, Pakistan, Germany, Nigeria⁶³
- 75% of world has access to mobile phones⁶⁴
- 44% of world's 2.4 billion internet users are in Asia⁶⁵

- Sudan has 4.2 million internet users (10% market penetration); Tunisia 3.5 million/34%; Morocco 10.3 million/32%; Uganda 3.2 million/10%; etc.⁶⁶
- even countries in which there is not yet a Salvation Army presence have radio stations, including Laos (40), North Korea (45), Saudi Arabia (76), Belarus (76), Serbia (308), Thailand (595), etc.⁶⁷

Statistics of high-tech saturation rates in the “2/3 world” (developing world/grant-aided territories) might seem counterintuitive but should inform our strategizing.

g. others in the field (a smattering of Great Commission agencies and their specialities)⁶⁸

A global war is going to require a global partnership of “the called out” (*ekklesia* in the Greek is “a calling out”) toward world conquest. We expect that The Salvation Army will continue to punch above its weight and compose at least part of the vanguard of the global forces of the kingdom of God advancing in the name of our Lord Jesus Christ.

Assets

- 1.435533 million covenanted soldiers (junior and senior)
- sterling reputation (one of the world’s “most enduring institutions”)⁶⁹
- global infrastructure
- large amounts of money in reserve
- 150+ years of experience
- goodwill developed with tens of millions of people around the world

- concise set of biblical doctrines
- revolutionary set of covenant components
- innovative DNA
- expertise among the marginalized (addictions, homelessness, trafficked, etc.) and children (education)
- committed soldiery and officer corps

This is the proverbial lay of the land. From here we can better address the remaining questions from Knaggs.

PASSION! VISION! RISK-TAKING!

That's how we do what we do.



THE MEASURING ROD!

Question three:

“HOW DOES GOD MEASURE US?”

Apostolic Genius: Hirsch mDNA #3

“Missional-incarnational impulse—the dual-element of mission and incarnation by which a disciple goes into the surrounding world missionally and embodies the actions of Jesus incarnation-ally. This forms the basis of how a Jesus movement extends itself into the world.”⁷⁰

The quality of true soldiers is always
measured by their fighting power.

—William Booth





1. The Measure of a Genesis Movement [Part 1]

THE BENCHMARK OF a genesis movement is always found in its mission-incarnational impulse, measured prophetically as follows: *I was given a reed like a measuring rod and was told, “Go and measure the temple of God and the altar, with its worshipers”* (Rev. 11:1 NIV).

Booth was prophetically inspired to apply these measures to the culture of his present age, one suffering through the chaos and displacement of an industrial revolution. And one unfortunately sustained by a church quiescent.

Measurement is both quantitative and qualitative, interpreted here in three parts: measuring the temple, the altar, and the worshipers. Booth’s exegesis of this particular text, real or imagined, was borne out in its inspired historical result. Let’s examine the consequence of that inspiration then and now, comparing it to this present age.

Measuring the Temple

There wasn’t a measuring stick long enough to ascertain the breadth, length and width of Booth’s God-inspired temple, as its reach and sweep varied so as to attach inclusively to the culture. In fact, he was taking a chapter out of the New Testament, “Go ye....” Talk about out-of-the-box thinking! Actually, we never use this term, because with God boxes don’t exist, nary a one to “think out of.”

Out-of-the-box thinking is nonsensical;
It's absurd, boring, silly and whimsical.
Would God be accused of thinking such?
Alas, he wouldn't have created much.

Boxes non-existent with the all-seeing,
Boundary free when bringing into being.
No old boxes when creating you:
“Behold! I'm making everything new.”

Into the cathedral of the open-air,
A creative approach if you really care.
Under the canopy of heaven,
Practicing afresh 70×7.

Catherine Booth was inspired likewise when she wrote, “If they will not come inside our consecrated buildings, we must get at them in unconsecrated ones, or out under the canopy of heaven... in short, he sent them wherever the people were to be got at.”

Diane Winston, in her book *Red-Hot and Righteous*, writes, “In its early years in New York, The Salvation Army's greatest triumphs frequently occurred during open-air services and colorful parades. Believing they could ‘purify the moral atmosphere,’ Salvationists marched down the avenues and up the boulevards, crisscrossing New York's east/west and north/south axes. When they ceased parading, officers led street-corner services that they called ‘the cathedral of the open air’... a sacred space large enough to encompass the entire city.”⁷¹

Those earlier gathering places, whether they be storefronts, reconstituted pubs, converted warehouses or street-corners, were a means to an end, not an end in themselves. Success wasn't measured by portfolio growth; it

was measured by kingdom growth. Following is a vignette from my (Joe's) book, *No Limits Together*, shared purposely, not as a critique, but merely to tickle our thinking regarding the question posed by Knaggs: "How does God measure us?"

As a young captain, I was appointed as the territorial youth and candidates secretary and found myself suddenly thrust into the "hallowed halls" of territorial headquarters. Before that, THQ was like another planet to me, one that was seldom in my "orbit." I had never served on divisional headquarters, let alone territorial headquarters. I knew more about the planet Pluto than I did about these two Army constellations.

With my new appointment came the privilege of sitting on administrative boards—what an eye-opener! Property board tested my patience more than any other gathering. The other members of the board quickly tired of this young captain constantly arguing that we shouldn't build a corps building until there were people to inhabit it. That just made sense to me. Corps building plans would often come to us including a large, state-of-the-art sanctuary, classrooms galore and a kitchen that would put the food preparation suite at the Ritz Carlton to shame. And more often than not, when I checked the statistical forms for that corps, I found a Sunday school average of fifteen and a roll containing the names of twenty-five soldiers, most of them inactive. There seemed to be a genuine but mistaken belief that if we got the property right, the people would come. Unfortunately, the "just build it and they will come" scenario only happens in the "field of dreams." Many of those buildings that we approved sit as empty today as when they were first built, and it still seems to me that putting property before people is to get the order wrong.

My frustration became so great that one day, in my brash, youth-

ful, impulsive naiveté, I walked into the boardroom sporting a very large, brightly colored badge that screamed out in large letters, PEOPLE BEFORE PROPERTY! On that day, I learned my first hard lesson about boardroom politics. Even those who agreed with me out in the hallway pretended that I didn't exist. After the meeting, I was called into the chief secretary's office and given the "dressing down" of my life.

People or property. How does God measure his temple?

2. The Measure of a Genesis Movement (Part 2)

Measuring the Altar

The genius of the Army has been, in part, measured by the size, look and portability of its altar, whether it be a bass drum on the street corner, a chair in a pub or a bench in Times Square. It's what has set us apart. By comparison today, this personal, reflective illustration comes to mind.

In one of our corps appointments, we found that the platform was inadequate as configured. It was too high, with expansive, thick modesty rails and a pulpit the size of Noah's ark. It felt like the Berlin Wall, and represented a barrier, both physically and psychologically, between those behind the wall (platform Army—100 fully uniformed bandsmen and songsters) and those on the other side of the wall (congregational Army). The wall had to come down, and it did!

Following the remodeling, we were without altars for a period of time because they were being especially customized (measured) to fit precisely and snugly into the cut of the new steps. The absence of "formal" altars, even for a brief period, did not sit well with a few disgruntled saints and, without first conferring with the corps officer, they were quick to make their disgruntlement known in high places.

I will spare the gory details, except to say that after much consternation and gnashing of teeth, the measured altars eventually arrived and we lived happily ever after... sort of. That corps eventually relocated, making way for a newly planted Hispanic congregation to inhabit the building.

Twenty-five years later, I'm standing on that same platform celebrating this milestone event with them. Looking down, lo and behold, I perceive that the altars are missing again, leaving bare steps across its length. Yet people are getting saved right and left and the congregation is growing exponentially. How can that be?

Here's the beautiful and paradoxical part. While I was standing on that platform (without its formal penitent form) preaching, admonishing and pleading, one of the corps' faithful soldiers was in the kitchen leading her neighbor to the Lord. And this all occurred while preparing the food for the meal that was to follow. That kitchen counter had become God's hallowed "altar" for the moment.

Following the meeting, she brought her neighbor to our table and, with tears flowing, we listened to a miraculous witness of his saving grace. The neighbor had witnessed an inner peace in her soldier neighbor (during a grieving period after the loss of her husband), a peace that she too desired. Long story short, she was invited to help in the kitchen that evening, and there found the recipe for peace she'd been seeking, without ever stepping foot into that sanctuary. Proving that...

Success is not measured by the shape, size and placement of the altar; it's measured by kingdom results, leading us to...

Measuring the Worshipers

How did William Booth measure us? "The quality of true soldiers is always measured by their fighting power." "The greatness of a man's power is the measure of his surrender." "Go for souls and go for the worst."

How does God measure us?

3. Mission Analysis

“PEOPLE LOOK AT the outward appearance but the Lord looks at the heart” (1 Sam. 16:7 NIV). Taking into consideration Hirsch’s twin impulses described at the beginning of this section, we suspect that, in Hirsch’s terms, God looks at—measures—both the outward thrust and the related deepening impulse.

We must be careful not to divorce the two impulses. Outward thrust without deepening impulse is threatened with a YMCA scenario,⁷² while deepening impulse without outward thrust is doomed to Great Commission irrelevance. We’re confident that the answer to Knaggs’ question—and the solution to related problems—is a combination of dynamic outward thrust with related deepening impulse.⁷³

ATTACK ADAPT! ATTRACT!

That’s how God measures us.



THE MESSIANIC EXPECTATION!

Question four:

“WHAT DOES HE THINK OF US?”

Apostolic Genius: Hirsch mDNA #4

“Apostolic environment—which highlights the catalytic role that the apostolic person plays in both generating and sustaining movemental ecclesiology.”⁷⁴ Hirsch highlights the role of Ephesians 4 in movements. He maintains that missional church requires a missional ministry to generate and sustain it. The prevailing pastor-teacher combination is not generative enough for movemental forms of Christianity, he asserts.

We are not sent to minister to a congregation and be content if we keep things going. We are sent to make war and to stop short of nothing but the subjugation of the world to the sway of the Lord Jesus.

—William Booth





1. Great Expectations

TO OUR WAY of thinking, “missional” and “movemental” are two sides of the same coin. Mission requires movement, the alternative being stagnation, status quo. When Knaggs asks the question, “What does he [God] think of us?” it is also implied, “What does he expect of us?”

Alan Hirsch expands upon his concept of “movemental ecclesiology” when he writes:

This “sending” of all God’s people everywhere is embodied, concentrated, and lived out in the missional impulse. Being “sent” implies some form of movement somewhere. Even if this might not necessarily be geographical. This is in essence an outwardly bound movement from one community or individual to another. It is the outward thrust rooted in God’s mission that compels the church to reach a lost world. Therefore, a genuine missional impulse is a sending rather than an attractional one.⁷⁵

Movement (sending) to where? What is the expectation? Jesus commands us into “all the world.” Hirsch paraphrases, “to reach a lost world.” Booth frames it more militantly with his definition of Salvationism: banishing of wickedness from the earth. It means *attaching* to the culture inclusively, not huddling together in our temples and citadels *exclusively*. It means adapting

to the culture contemporaneously, not being held captive to the structures of another day. It is compassion in perpetual action—our weapon of choice for the banishment of wickedness.

We love the way Commissioner Harry Read enlarges upon and refashions it for us in this present age:

Salvationism is an engine-room kind of word, for within its robust, energy-exuding frame pulsates the heart of the Army. Here, the essential beliefs of the Movement, its active, maturing and progressive concepts, its love and service-centred ministries, all reside in a living, quick-to-respond balance for the benefit of mankind.⁷⁶

And here's our take. Salvationism is a two-part word: Salvation + ism. The salvation part is never changing, the same yesterday, today, forever (the conservative part). By its proper definition, *-ism* is "a movement," always changing: mobile, fluid, robust, pulsating, progressive, maturing—genesis in motion. In other words, our methodology needs to stay relevant, inclusive, flexible and adaptable in order to reach the last, the lost and the least, thereby banishing evil from all the world (the liberal part).

By the way, how many Salvationists does it take to change a light bulb? Change? You must be joking! Or, it takes ten, one to change the bulb and the other nine to stand around talking about how much they preferred the old bulb.

Forgive this feeble attempt at humor, it's just that we so desperately want the Army mission to stay relevant, adaptive and inclusive. This whole *-ism* thing keeps surfacing in my conversations simply because, with the passing of generations, we (mostly from the top down) have come to define it wrongly: statically, traditionally, exclusively. This, in turn, dilutes the original intent and meaning of Salvationism.

Now, some six generations later the *-ism* portion is in danger of losing

its adaptability part, as most *-isms* are prone to do with the passing of time. These danger signals can be yawned away as repetitious and/or boring, as they so often are. Our plea is that we take the lead from Catherine Booth, who rightly raised the red flag from the very beginning in her Aggressive Christianity lecture series, where she says in part:

I want you to note that the only law laid down in the New Testament for the prosecution of this aggressive warfare is the law of adaptation.... Adaptation, expediency, is our only law.... That is, adapt ourselves and our measures to the social and spiritual condition of those whom we seek to benefit.

Shouldn't we continue to wave this ubiquitous flag so long as the danger lurks? Jesus persistently warned those around him likewise, didn't he?

Listen! For conservative, liberal or in between, there is no better mission field than The Salvation Army today if we get the *-ism* part right. And there are sporadic expressions of those around the Army world who are getting it right. May it continue to coalesce and spread rapidly!

And let's not kid ourselves into believing that a monthly brass band and songster league of mercy foray into rest homes, or a yearly self denial ingathering, or an annual community Thanksgiving dinner for the homeless, or a march down Colorado Boulevard on New Year's Day fulfills the "missional impulse" part. It must go much deeper than that.

Every movement, new and old, must constantly and repetitiously examine its *raison d'être*. None are immune, the likes of even mega-church Crystal Cathedral and its worldwide television program, *Hour of Power*, included; its precipitous demise headlined across the world.

Enter grandson, Pastor Bobby Schuller—mobile, fluid, pulsating, adaptive, reinventing the movement two generations later (apostolic environment). The core values remain the same, its changing methodology merging into

this century, including a name change, Shepherds Grove Church, yet still a congregation of the Reformed Church in America. Schuller, taking a page out the Army's genius playbook, is also president of the St. Patrick Project, a social services outreach in Orange County.

On this note, we'll pause and let William Booth have the last word:

The (Orders and) Regulations... must not be regarded as a final authority on the duties and responsibilities to which they refer. Development has been the order of the Army from the beginning, and will, I hope, remain so to the end. Our methods must of necessity be always changing with the ever-varying character and circumstances of the people whom we seek to benefit. But our principles remain as unchangeable as the Throne of Jehovah.⁷⁷

On second thought, we'll give Knaggs the final word...

“What Does He Think and Expect of Us Today?”

2. Sitting in the Smoking Section

I READ SOMEWHERE that “if we're going to reach the world, we're going to have to sit in the smoking section.” Substitute the word “smoking section” with whatever the cultural context of today or tomorrow, always changing, attaching, adapting—genesis in perpetual motion.

This leads us to reflect upon the Times Square, New York City, cultural context involving Captain Rheba Crawford, dubbed “The Angel of Broadway.” The daughter of Colonel and Mrs. Andrew Crawford (later to become chief secretary, USA West), she was sent to reopen the New York Times Square Corps in 1921.

Diane Winston writes in *Red Hot and Righteous: The Urban Religion of The Salvation Army*:

After receiving the appointment, she set out to revive the moribund Broadway corps.... Her Sunday evening open-air, held on the steps of the Gaiety Theatre, attracted 1,000 listeners each week.... Crawford developed a new image for the lassie which ultimately did not pass muster with the Army's top officers, but was an understandable outcome of the Army's *pas de deux* with popular culture. She eventually resigned when Army leadership tried to silence her.

Winston continues,

Like it or not, it was this "*pas de deux* (in step) with popular culture" that propelled the Army forward into the media spotlight; the Broadway and Hollywood production of *Guys and Dolls* being the most notable. Crawford's brief tenure with the Army inspired the film *The Angel of Broadway* and a host of other plays and films that followed during this period.

In fact, Damon Runyon based one of his short stories about Times Square characters on Rheba, thinly disguising her as Captain Sarah Brown of the "Save a Soul Mission," thus forming the basis for *Guys and Dolls*. The gambler character, Sky Masterson, did get converted in real life, as did many under the exciting ministry of this real-life captain. Interestingly, after a successful evangelistic ministry, she went on to serve as director of the California State Department of Social Welfare.

Crawford's appearance on the scene came later on in the American Salvation Army evolutionary process. This after things began to settle down, propelling it into a more civilized, brand-focused, institutional era. There

wasn't a Broadway culture in Jesus' time, but his message was a *pas de deux* with the broader culture of that day. He eventually died a criminal's death, the religious hierarchy's futile attempt at silencing him.

The expectation for those following in his footsteps was no less than what he modeled, the apostle Paul setting the standard for a post-resurrection apostolic *pas de deux* environment when he wrote:

I entered their world and tried to experience things from their point of view. I've become just about every sort of servant there is in my attempts to lead those I meet into a God-saved life (1 Cor. 9:22 MSG).

ATTACH inclusively. ADAPT contemporarily. ATTRACT relevantly.

“If we're going to reach the world, we're going to have to sit in the smoking section.” Isn't this exactly where the Almighty sees his church in the world today? Isn't this how he thinks about us? Isn't this what he expects? We think God's exact theological term for it is “incarnational.”

Catherine heard this apostolic environment message loud and clear:

It is here that I conceive our churches have fallen into such grievous mistakes with reference to the propagation of the gospel in our own times. We have stood to our stereotyped forms.

The Booths were a breath of fresh air in the smoking sections of this world, and their vision has been emulated in fits and starts down through the intervening years.

For example, the apostle Frederick initiated one of those starts in the 1960s, when after his election to General at age sixty-four, he told startled London reporters at his first press conference:

I am going to get with it. Oh my, yes! If we want to attract young folk, we have to go where they are, to the coffee bars, to their haunts. I can see us making use of all kinds of music—guitars and banjos, and that sort of thing. If we have to adapt to be understood by the beardies and weirdies, all right, we must. We have to get with it. You dig me?

“You dig me?” General Frederick Coutts actually said that? We wonder what Jesus was thinking as he heard that? Out of this right thinking evolved The Joy Strings, *Take Over Bid* (the beginning of a musical era) and The Salvation Singers, among other contemporary innovations, all adapting to the present age.

It was during this '60s period that Timothy Leary exhorted hippiedom to “Turn on, tune in, and drop out.” As cadets we were thrust onto the streets of San Francisco during this chaotic, yet opportunistic time. And thrust we were, but instructed in the conventional, old-fashioned ways: buttonholing, brass bands, and traditional open-air on the corner of Market, Powell and Eddy, fully dressed in high-collar uniform, tambourines banging, fire and brimstone sermons echoing forth, most times with nary a soul listening.

All of this whilst North Beach was teaming with the counterculture “drop outs” who were seeking love, communalism, openness—a congregation made to order for Booth’s influenced, trademarked style, “every harmony divine.” No way were we going to reach them with a brass band (“held captive by the culture of another day”).

Long story short, influenced by the music of that counterculture, the missional impulse was to form a folk singing group—The Salvation Singers—four mellifluous sounding cadet voices, guitar, bass fiddle, harmonica and original poetry (mine being the fourth mellifluous poet voice). We fearlessly stormed the forts of darkness, ultimately scoring a weekly gig at an infamous coffeehouse in North Beach aptly named Coffee and Confusion. The

response was overwhelming.

A UPI reporter, doing a feature on us, wrote in part:

The scene was much the same at a smoky center for cynics called “Coffee & Confusion.” The “new wave” gathers regularly in this dimly lit den for beat lectures and hootenannies.

The Salvation Singers scamper up on the tiny elevated stage, surrounded by abstract and pop art murals, and begin singing to the tune of “Michael Rowed the Boat Ashore,” “Do You Ever Need a Friend?” The applause far exceeded that for the entertainers who preceded them.

“Customers usually think I’m putting them on when I tell them The Salvation Army is singing here tonight,” said Coffee and Confusion’s manager, Ivan Yulz, who himself sings “risque ditties.” “But after they hear it, they really dig it.”

And...

“Who would patch an old garment with unshrunk cloth? For the patch would tear away and make the hole worse. And who would use old wineskins to store new wine? For the old skins would burst with the pressure, and the wine would be spilled and skins ruined. Only new wineskins are used to store new wine. That way both are preserved” (Matt. 9:16-17 LB).

“You dig me?”

3. Explosive Creativity

WITH REGARD TO Hirsch’s mDNA #4 element, Knaggs himself answered

this question years ago in the book *One Thing: Win the World for Jesus*. The short answer? “I love you.” True. Praise the Lord.

And we can stand confidently on this bedrock of divine love to consider what God thinks of what we’ve become and are becoming, what we do and how we do it, where our treasure is and where our heart follows. Is God happy with maintenance mode and managerial caution? Is he satisfied with policies and procedures that protect our good reputation? Hirsch’s fourth mDNA element, apostolic environment, alludes to a culture of explosive creativity, a context of risk and daring, and a blueprint of a movement. Does that sound like our original DNA? The title of General Eva Burrows’ only book, *A Field for Exploits: Training Leaders in The Salvation Army*, lifts a quote by General Bramwell Booth to describe what our leader training is meant to be all about. It was meant to, “provide for the daring and enterprise of our best youth a field for exploits.” That epitomized early Salvationist culture—a field for exploits. How do you cultivate that? By nurturing an apostolic environment.⁷⁸

4. Four Spokes

THE APOSTOLIC ENVIRONMENT is informed by the apostle Paul in Ephesians 4: *He gave some to be apostles; and some, prophets; and some, evangelists; and some, shepherds and teachers* (v. 11 WEB).

Why?

To equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people’s trickery, by

their craftiness in deceitful scheming (Eph. 4:12-14 NRSV).

Are these roles formally active within The Salvation Army? A quick look at our history requires that we acknowledge that they were.

Apostle—William Booth was an apostle.

Prophet—We call Samuel Logan Brengle the prophet of holiness.

Evangelist—We’ve had through our history appointments of territorial evangelists.

Shepherd and Teacher—There is a book from 1880 called, *A Good Shepherd: or, What a Salvation Army Captain Should Be: Being a Shepherd’s Letter to General Booth*.

We took seriously this biblical model in starting a corps some years ago in a different country and depicting the corps simply as a wheel.

The hub of the wheel was the prayer room (called the war room) in which non-stop prayer occurred. That was the center of the corps.

The rim represented the cell groups (this was a cell-based corps). This is how people encountered the gospel and the kingdom and Christian community. In The Salvation Army we say, “the fellowship is in the fight.” We’re not about nursing a tepid coffee while talking weather and sports on autopilot in the lobby after a Sunday morning meeting. We recognize, as Knaggs implies, that we join together most effectively when we are united “in concert with God’s purposes” in the salvation war. And Hirsch’s term “*communitas*” is really just another take on Needham’s “community in mission.” As the fellowship is in the fight, our community in mission has significant issues to tackle over the next season of our existence (Knaggs hasn’t left it all to our imagination, either. In 2015, he posted at his popular blog “Five Strategic Imperatives for The Salvation Army for This Generation”).⁷⁹

The four spokes were the four Ephesians 4 roles—apostolic, prophetic, evangelistic, and shepherding and teaching. These follow out from the prayer and buttress the rim, providing balance, and making the wheel a wheel.⁸⁰

What applied for one corps can be applied to the Army. To the extent that any of the four spokes is missing or the wrong length or caliber, the wheel will be deformed, warped or otherwise misshapen. The effect is that the wheel will not roll properly.

So, let's see how the spokes look today in the Army.

Apostolic

We tend to shy away from the term apostolic in general, and definitely in particular. Though our first leader was definitely apostolic, not all who have followed fit the description. And when there is an apostolic vacuum, we've seen it filled with policies and procedures, and by boards and committees. We undertook formal research of The Salvation Army as an organization, positing that our absolute values base would trump organizational pressures when it came to the exercise of power. It turns out that bureaucracy trumps convictions.⁸¹

Do we see more of the apostolic or of the bureaucratic in the Army today? An easy answer—bureaucratic.

Prophetic

Here's another term from which we normally retreat, embarrassed by the stereotypical extravagances and excesses (as well as the occasional wackiness and weirdness!) of its proponents. But even the corporate prophetic mantle of speaking God's truth to injustice in governments and societies has in most places become something celebrated in our museums and heritage centers instead of on the front pages and Twitter feeds.

The extreme alternatives are prophetic or co-optation (us being co-opted by "them," not the other way around). And we have to confess to the latter.

Evangelistic

Corporately we affirm this role. And we love the high conversion numbers quoted in America and evident in certain parts of Africa. Hallelujah. The re-

ality, though, is that most of the American totals belong to our rehabilitation centers and our camps. And it is probably fair to say that most soldiers are uncomfortable actually evangelizing themselves, whether hiding behind the “it’s not my gift” excuse or rationalizing by working up the courage to invite someone to a meeting on a rare occasion.

The opposite of evangelizing is leaving people to their own beliefs. And on too many occasions we seem content to pray for, give relief to, bless, and leave people to their own beliefs.

Shepherding and Teaching

Well, since the pastor-industrial complex has nurtured an unhealthy infatuation within Salvation Army leaders for everything related to the term *concept* (which means shepherd, apparently not a cool enough word to tag yourself with), you’d expect us to have a strong spoke here. But just applying the label doesn’t mean you effectively shepherd. The Greek used by Paul in Ephesians connects shepherding with teaching, and most within the Army would admit that teaching hasn’t been a strong suit for us. We’re thinking that as teaching is connected to shepherding, maybe the teaching we’re meant to major on is on how to shepherd....

So, looking at the four spokes:

- instead of apostolic we’ve got bureaucratic;
- instead of prophetic we’ve got co-opted;
- instead of evangelistic we’re leaving people to their own beliefs;
- and
- we’ve got a less than satisfactory version of shepherding and teaching.

The wheel won’t roll. In fact, it’s not even a wheel anymore—it’s just a weak stick. Maybe we should have subtitled this book, “Reinventing the Wheel”!

5. Reinventing the Wheel

Apostolic

William Booth wasn't always the most popular guy in the room. In fact, as late as 1886, Booth is described by a reporter as "one of his satanic majesty's most loyal subjects."⁸² He is called "Generalissimo," "General Bombastes Furioso Booth," and a "sort of haggard John the Baptist, pinched and fasting and crying aloud—in Cockney English—in the wilderness."⁸³

But by 1894, he was compared to Julius Caesar: "One waded to fame through the blood of his enemies, the other conquered through the blood of the Lamb. One made war to rule men, the other makes war to serve them. One subdued kingdoms that he might exact tribute from them, the other approaches the kingdoms of the world having on his banner inscribed the legend, 'I seek not yours, but you.'"⁸⁴

A handful of years and the public had completely changed its mind. "Few men deserve the gratitude of the world. Peter the Hermit deserved it. Martin Luther deserved it, and William Booth deserves it because of the permanent and enduring good which [The Salvation Army has] accomplished for the human race."⁸⁵

Booth was consistently relentless in his vision, regardless of the public's changing perspective on him:

My business is to get the world saved. If this involves the standing still of the looms and the shutting up of the factories and the staying of the sailing ships, let them all stand still. When we have got everybody converted, they can go on again.⁸⁶

His leadership was defined by laser-sharp zeal. Now, note this assessment of President Ronald Reagan by President George W. Bush:

A president's job is to define the spirit of the nation. And to help define the soul. And Ronald Reagan knew that.... And he brought a nation that had... fallen into a malaise out of its so-called malaise by the pure strength of his leadership. He defined a vision and he carried out a vision, he defined a philosophy and he stuck by a philosophy.... Plus his disposition was such that he brightened America and its hopes.

Those of us who are leaders can do a self-assessment. How do we define the spirit and soul of our people? What is our vision and philosophy? Do we buy into them enough not to be distracted or dissuaded by circumstances? Do we brighten our people to hope and dream and fight?

Reagan didn't just give folks a sunny disposition. He took steps to give reason for it.

Booth didn't just shoot his mouth off in quotable ways. He actually raised up a movement that has changed and is winning the world.

Booth preached to more people, traveled more miles to preach to them, and saw more "first time seekers of salvation" than anyone who had ever lived up to his lifetime. Hallelujah. He put his money where his mouth was.

What about today? Alan Hirsch explains:

The apostolic role within established churches and denominations requires the reinterpreting of the denomination's foundational values in the light of the demands of its mission today. The ultimate goal of these apostolic leaders is to call the denomination away from maintenance, back to mission.⁸⁷

Amen. So, for the Army, we're meant to win the world for Jesus. We're covenantal and holy. And we're saved to save. Our war cry is "blood and fire."

How does that look reinterpreted in light of the demands of mission today?

The goal is the lens through which we look at potential strategies and tactics. Note that the influencing factor is “demands of mission today,” not cultural relevance or societal trends.

The exercise requires ruthlessness.

Hirsch continues: “The apostolic denominational leader needs to be a visionary, who can outlast significant opposition from within the denominational structures and can build alliances with those who desire change.”⁸⁸

Outlast? Well, you must plan to be “there” for a while, then. That’s one thing notable about Commissioners Knaggs. Their last appointment was 2010-present (scheduled to end in retirement from active service at the end of 2016).

But that’s not enough. Hirsch argues:

Furthermore, the strategy of the apostolic leader could involve casting vision and winning approval for a shift from maintenance to mission. In addition the leader has to encourage signs of life within the existing structures and raise up a new generation of leaders and churches from the old.⁸⁹

We know of a leader (in a different country) who is doing this clearly with couples in his area, training them up and deploying them to birth life from existing situations and structures, a new generation. How challenging!

Hirsch: “Apostles are not just hot-headed entrepreneurs; they are also working theologians—or at least ought to be if genuinely apostolic.” Stay with this:

This impulse to ensure doctrinal integrity is therefore another key characteristic of apostolic ministry, and without it we would not be here today, as it forms the basis of the Christian faith. While acknowledging that the unique teaching authority of “the twelve” was

foundational and authoritative and constitutes the base theology of the church, apostolic ministry throughout the ages has both these elements in it. Witness the ministry of Patrick, John Wesley, Ignatius of Loyola, John Wimber, William Booth, William Carey, and the countless unnamed apostles of the Chinese underground church, for example, and you will see this dual element of pioneer missionary and working theologian.⁹⁰

One of our founders makes an appearance on the list of apostles as pioneer missionaries and working theologians.

So, let's restore the apostolic. We've argued that it has been replaced by the bureaucratic. One institutional change is to move as far away as the exigencies of the war will allow from bureaucracy. *Bureaucracy*: "a system of government in which most of the important decisions are made by state officials rather than by elected representatives."⁹¹

In practice this looks like decisions being made by employees and "middle managers" instead of leaders. We recognize that government regulations and standards and good business practice requires policies and procedures. And we argue that good leaders should be pushing decision-making power out to their designates toward and in the field. But the rest of the decisions ought to be those of the leader, not some board or committee.

Do you see how this works?

What is true of the apostolic should also work for the other elements highlighted in Ephesians 4. We can and should restore the prophetic, the evangelistic, and the shepherding and teaching to their proper roles in a reinvented movement.

Prophetic

The Salvation Army has had a powerful prophetic role within the world and among the people of God. This has included massive victories such as

the maiden tribute, the Japanese brothel liberation, the conquest of Devil's Island, as well as many more. Our challenge these days is the temptation to protect our "good name"—our reputation—at the expense of our prophetic calling. Money and favor and comfort and acceptance co-opt us, making it difficult to speak prophetically. On a micro-level, the same dynamics apply. Our corps need the prophetic acknowledged and active. And when we lack the prophetic in our midst, we tend toward these other indicators of well-being (money, favor, comfort, acceptance).

Let's embrace the prophetic again in our midst, in our corps. Let's provide space for it, look for it, train in it, cultivate and develop it, celebrate it, test it, apply it.

Evangelistic

Here's another signature historic strength of The Salvation Army. We're the "bulldozer of salvation," "the fist of the body of Christ." But the temptation is to help people and fulfill contract obligations and professionalize social services at the expense of evangelizing. And this applies at our corps level, too. Without the intentional emphasis on evangelism, it becomes accidental, occasional, and an afterthought.

Let's embrace the evangelistic in our midst, in our corps. Let's provide space for it, look for it, train in it, cultivate and develop it, celebrate it, test it, apply it.

Shepherding and Teaching

Let's put these roles in their proper proportion. When they are exaggerated in importance, it is like one spoke is longer than the others. What happens then? Bump BUMP, bump BUMP, the wheel won't roll smoothly. Let's see that shepherds and teachers fill shepherd and teacher roles and not apostle, not prophetic, and not evangelistic roles.

A reinvented movement will feature spokes of equal strength and length.

That will allow us to roll smoothly, accelerating the advance of the salvation war around the world.

CHANGING! ATTACKING! ALWAYS!
That's what God thinks and expects of us.



THE MONUMENTAL DILEMMA!

Question five:

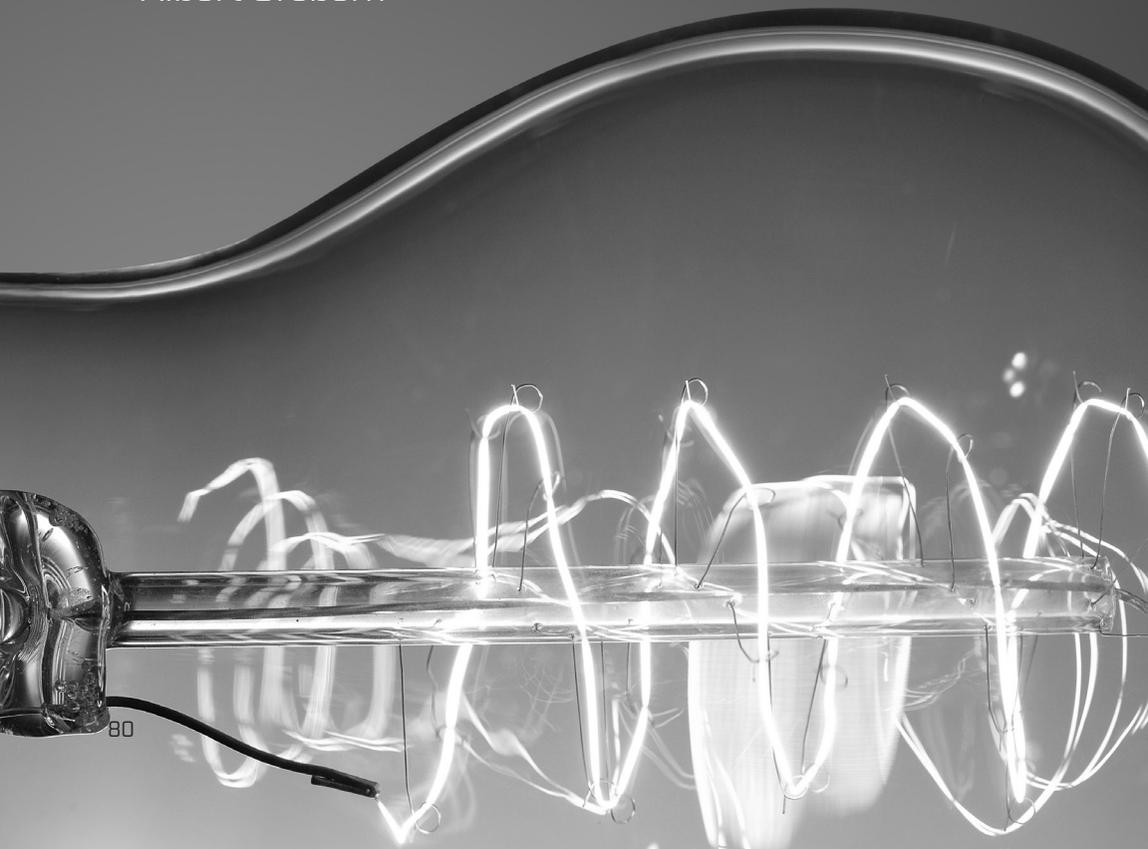
“IS IT POSSIBLE THAT OUR
FAITHFULNESS TO GOD LEANS
MORE TOWARDS OUR
FAITHFULNESS TO WHAT WE’VE
ALREADY DONE?”

Apostolic Genius: Hirsch mDNA #5

“Organic systems—in contrast with a centralized institution, missional movements are structured more like an interconnected organism than through hierarchical organization. Organic systems manifest (i) an ethos of a movement (as opposed to institution), (ii) the structure of a network, (iii) spread like viruses and (iv) are reproducing and reproducible.”⁹²

We are, and wish to remain, a Movement for the revival of religion, a permanent mission to the unconverted, one of the world's great missionary societies; but not an establishment, not a sect, not a church, except that we are a part of the body of Christ called "The Church Militant" and we shall be there, by His grace, with "The Church Triumphant."⁹³

—Albert Orsborn





1. Movement or Monument?

MANY YEARS AGO, Doris went to a nursing conference on the importance of humor and laughter in the healing process. She brought home a baseball cap for me with the inscription, “Y B Normal!” on it. During those years my morning exercise regimen would include skipping (low impact, easier on the knee joints). One of my Santa Ana soldiers had a sweatshirt custom made for me with the inscription, “Skip A Bypass!” (with a red heart following the “A”).

This was my daily skipping outfit—with shorts too, of course. You can imagine the double-takes as this then fifty-year-old skipped by, flaunting his normalcy. Sometimes I would even sing, adding a bit of insanity to the experience. My mind drifted back to this esoteric time in my life while reading the following words penned by Erwin Raphael McManus in *The Barbarian Way* (in reference to the Exodus journey—40:34-38):

The civilized build shelters and invite God to stay with them; barbarians move with God wherever he chooses to go. The civilized Christian has a routine; the barbarian disciple has a mission. The civilized believer knows the letter of the law; the barbarian disciple lives the spirit of the law. The religiously civilized love tradition; the barbarian spirit loves challenges. The civilized are satisfied with ritual; barbarians live and thrive in the mystical. For the civilized disci-

ple, religion provides stability and certainty; for the barbarian, a life in God is one of risk and mystery...and maybe even a little insanity.

The years have passed, cap and sweatshirt long ago tagged and ragged at The Salvation Army. The skipping and occasional outburst in song gone, no longer a mission, blending in routinely, traditionally and sanely with the hoards of other fitness cohorts out there. Civilized, I think you would call it.

Other synonyms for civilized might be *institutionalized* (established in practice or custom) or *monumentalized* (make a permanent record of (something)), as in a culture that too eagerly monumentalizes what it values). Jacques Ellul, in *The Subversion of Christianity*, challenges the church this way:

God's order is not organization and institution (cf. the difference between judges and kings). It is not the same in every time and place. It is not a matter of repetition and habit. On the contrary, it resides in the fact that it constantly posits something new, a new beginning. Our God is a God of beginnings. There is in him no redundancy or circularity. Thus, if his church wants to be faithful to his revelation, it will be completely mobile, fluid, renescent, bubbling, creative, inventive, adventurous, and imaginative. It will never be perennial, and can never be organized or institutionalized. If the gates of death are not going to prevail against it, this is not because it is a good, solid, well organized fortress, but because it is alive; it is Life, that is, as mobile, changing and surprising as life. If it becomes a powerful fortified organization, it is because death has prevailed.

In other words, this now unimaginative, institutionalized, set-in-his-ways,

aging septuagenarian Salvationist needs to find a new cap and sweatshirt, pronto! Or at the very least, pass the torch on to a younger generation, releasing, encouraging and empowering them along the barbarian way.

One of the contributions to this “torch passing” comes in the form of my latest literary creation titled, *Out of the Rubble... Revolution*, with the subtitle, *An Allegory of Monumental Disproportions*. It can be accessed over at www.themorerevolution.com.

Written in the form of an allegory and creatively illustrated, this book begins with a fresh voice, a new song, a love song emerging out of the rubble—“A crumbling institution, in need of restitution, Revolution!”

Its minstrel-guided narrative takes the reader, entertainingly, inspirationally and educationally, through the life cycle from movement to monument, be it familial, corporate, political or ecclesiastical in nature. Along the way, danger signs are posted at critical change points within the cycle, designed as warning signals for the institutional traveller. How one responds to change is a predictor of whether or not the movement will advance or stall.

This little parabolic adventure is about leadership and the dangers of monument building—where process, bigness, status quo and control become more important than the mission itself. The world today is replete with monumental examples: Google, Microsoft, General Motors, Catholicism and Protestantism. Discover where you and your institution(s) fit within this life or death cycle.

Knaggs suggests to us in his questioning that where we fit must always be measured, not in our faithfulness to the monument, but in...

“Our faithfulness to God!”
(A God of beginnings)

2. Cultural Cows! The Sacred Ones That Is!

LET'S EXPLORE THIS culture thing a little more closely. First, culture, undisturbed, will always trump vision. Vision cannot prevail within a culture mired in its past. In other words, vision and status quo cannot coexist together. Bureaucracy is vision's greatest nemesis.

Bureaucracy defends the status quo long past the time when the quo has lost its status. —Laurence J. Peter

Culture disturbed, however, will always embrace and empower vision. In its beginnings, disturbing the status quo was the heartbeat of The Salvation Army, the principle of attacking, attaching, adapting its very life breath, inhaling and exhaling compassion, delivering it where others feared to tread. Wherever, whenever, whatever, however!

If we are to better the future, we must disturb the present.
—Catherine Booth

This is what defines a movement, disturbing the present and always moving forward. A movement is never an end in itself; it is always a means to an end.

Do not call it philanthropy, it is all a means to an end, and that end is the salvation of the individual. —William Booth

However, when a movement evolves into a monument, it then becomes an end in itself—inflexible, changeless, backward-looking and static.

When the church and the world can jog along comfortably together, you may be sure there is something wrong. —Catherine Booth

Monumentalism becomes the grazing ground for sacred cows, and there are many. For obvious reasons, we're going to tread lightly here and touch upon a few for illustrative purposes only, the first being brass banding and the exclusivity of Salvation Army music ("Tread lightly, you say?"). OK, to play it safe, we'll let the Founder take it from here:

Secular music, do you say, belongs to the devil? Does it? Well, if it did I would plunder him for it, for he has no right to a single note of the whole seven. Every note, and every strain, and every harmony is divine, and belongs to us. —William Booth.

Second is the uniform. I must confess a love/hate relationship with mine. Love because its witness is undeniable, and doors, otherwise inaccessible, are opened because of it. Hate because the very nature of uniformity begs exclusivity, whilst also discouraging individuality and creativity. And, fashionably, uniformity tends to resist change. I'll speak for myself here:

Wear the uniform; don't let the uniform wear you! —Joe Noland

'Nuff Said!

What's in a Name?

We're getting close to the part of the book in which we propose significant reinvention, substantial change. And we've considered a couple of "sacred cows." Here's one more, before we continue.

We are The SALVATION Army. We are all about salvation. But salvation is not all about everything and anything. Some get mistaken on this point. Some might suggest that when we serve a cup of cold water we SAVE them from thirst; when we feed them we SAVE them from hunger; when we clothe them we SAVE them from cold/embarrassment; when we house them

we SAVE them from indigence; when we find them a job we SAVE them from unemployment; when we make friends with them we SAVE them from loneliness; when we greet them nicely we SAVE them from silence; when we teach them we SAVE them from ignorance; when we....

Fair enough. But The Salvation Army is not about saving people from thirst. It is about saving them from sin and hell. “Salvation” in our name is all about salvation from sin through the blood of Jesus Christ via repentance and faith, and from hell, through continuance in a state of salvation via continued obedient faith in the Lord Jesus Christ.

It is good and nice to save people from thirst, hunger, cold/embarrassment, indigence, unemployment, loneliness, silence, and ignorance. But such a “salvation” is but a human imitation of the divine salvation that we are really all about. Only divine salvation lasts beyond the grave. Human helps are merely that. Don’t settle for a cheap imitation.

Insist on the real thing; without the shedding of blood there is no forgiveness of sin. AND, without the shedding of sins there is no forgiveness of sin.

We are The Salvation ARMY. We are not a metaphor.⁹⁴ We are in an actual war fighting for the lives and eternities of 7.4 or so billion people against rulers, authorities, powers of this dark world, and against the spiritual forces of evil in the heavenly realm.

Agreed. We’re sticking with the name.

3. Courses of Action

THINKING OF HIRSCH’S mDNA #5 element, the temptations of history are to make monuments to the movements of God. Whether it is worshiping bronze snakes—what was originally God’s mechanism for healing became an idol that Hezekiah had to destroy (2 Kings 18:4)—or abusing altars—like the one on which Josiah had to burn bones in defilement (2 Kings

23:16)—what is established by God can sometimes be twisted into something wicked. And when we participate in this corruption, our faithfulness leans more toward the monument than the movement, or, in Knaggs’ terms, more toward what we’ve always done than toward God. Tactics harden into traditions, and creativity congeals into custom.

Instead of valuing mobility by exploiting common spaces (as in open air meetings), borrowing, and renting, we’re tempted to build buildings we own that immediately become monuments demanding considerable financial attention, that immediately threaten the “movement” whose success made the building initially desirable and possible.

Following Colonel Bryan Watters’ mission command model, we’ve got to consider various potential courses of action.⁹⁵

Option 1: Incremental Improvement

This is the current path. And as this project assumes its futility we will not spend too much time explaining it. We continue to develop across the board. We implement “best-practices” in accounting and fundraising and information technology and media. We attempt to optimize impact by tweaking current policy and procedure within the conventional paradigm.

Benefits: There are few if any disturbances to the status quo. We avoid battles to change people’s mindsets and hearts. Traditions are safe. We protect our public reputation. In most ways it is summed up as “business as usual.”

Costs: By most statistics, and as highlighted in previous sections of this book, it has failed. Even as we can point to exceptional positive circumstances, their measure of success is not sufficient to keep up with population growth, let alone reaching billions of people with the gospel of the kingdom of God.

Option 2: Hybrid Model

This is not a watered down version of option three but merely an experimental test-case rollout model in which the extreme changes of option three are applied with geographic specificity and within a revolutionary paradigm while the rest of the Salvation Army world continues in its conventional paradigm.

Benefits: The hybrid model allows us to attempt the depth of implementation of option three without disrupting the global movement with unproven changes. The experimental nature allows for refinements along the way that can be applied to later stages of the process.

Costs: It significantly slows down the change as it will require some years in each geographic specificity to evaluate the changes implemented.

Option 3: Absolute Overhaul

This is the pure version of the proposal, to overhaul the entire movement at once, switching from a conventional paradigm to a revolutionary paradigm everywhere.

Benefits: Uniform change maintains, on paper, at least, unity. There aren't "two" armies—the conventionals and the revolutionists. We all change together. It speeds up change as everyone moves together.

Costs: Disruption will be catastrophic, with potentially substantial casualties.

The Decision?⁹⁶

4. Reinvention?

WE JUST CONSIDERED options. We've had enough of "incremental improvement." It has gotten us to where we are today, marginally stronger, on paper, depending on the measure, than scores of years ago. No, we need

something much more significant; we need to reinvent the movement.

We're proposing that we implement option two—the hybrid model. The primary cost is time. But if we implement stage one in many places simultaneously (think one division in every territory, maybe even one territory in each zone), we can significantly speed things up while proving cross-cultural effectiveness.

But while the select divisions around the world undergo reinvention of the hybrid model, the rest of us are not stuck in some kind of organizational purgatory. We're not stuck on “pause” waiting for results to come in. In fact, here are ten things—in the endnotes—we all can do.⁹⁷



THE MASTER TOUCH!

Question six:

“WILL YOU JOIN ME IN
REINVESTING IN THIS MOVEMENT
UNTIL EVERY CORNER AND EVERY
FIBER IS IN CONCERT WITH GOD’S
PURPOSES FOR US?”

Apostolic Genius: Hirsch’s mDNA #6

“Communitas, Not Community: The most vigorous forms of community are those that come together in the context of a shared ordeal or those that define themselves as a group with a mission that lies beyond themselves—thus initiating a risky journey. Too much concern with safety and security, combined with comfort and convenience, has lulled us out of our true calling and purpose. We all love an adventure. Or do we?”⁹⁸

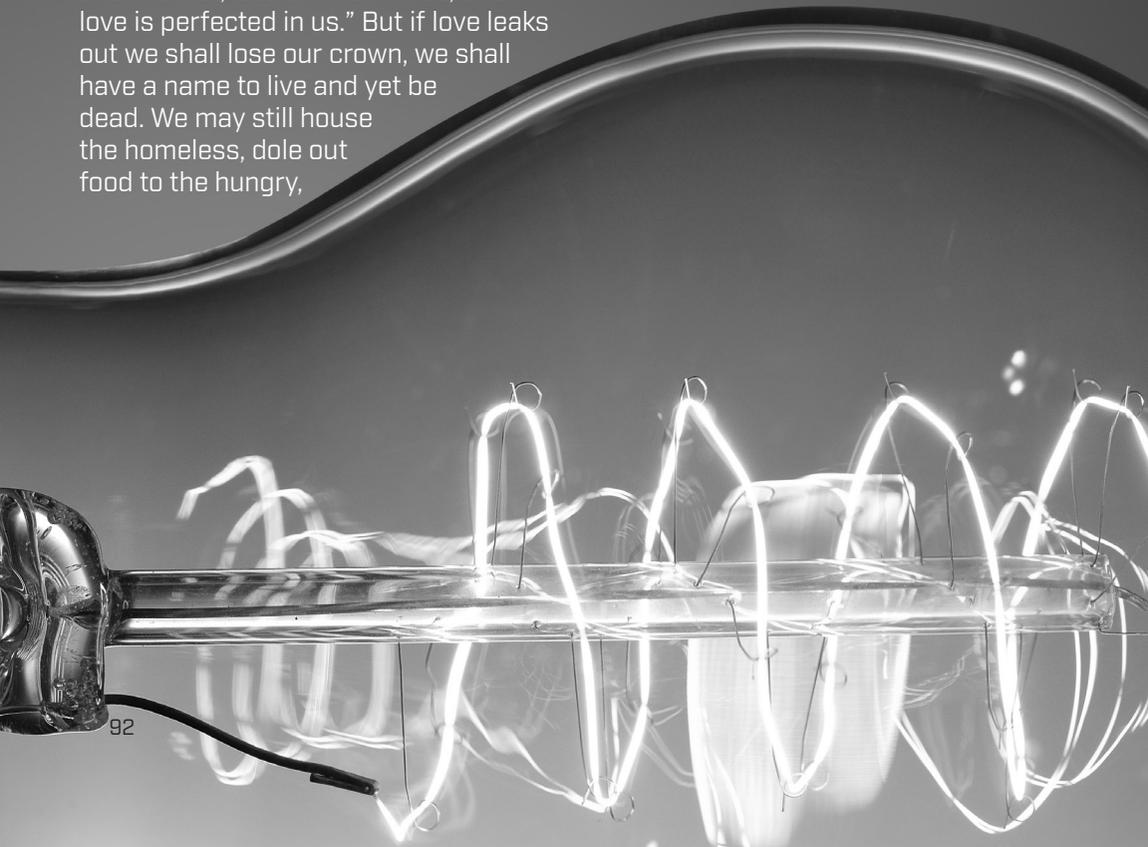
We must still prove our discipleship by our love one for the other. It is not enough to wear the uniform, to profess loyalty to Army leaders and principles, to give our goods to feed the poor and our bodies to be burned. We must love one another. We must make this the badge of our discipleship. We must wrestle and pray and hold fast that we do not lose this.

The Army is so thoroughly organized and disciplined, so wrought into the life of nations, so fortified with valuable properties, and on such a sound financial basis, that it is not likely to perish as an organization, but it will become a spiritually dead thing if love leaks out. Love is the life of The Army. "If we love one another, God dwelleth in us, and His love is perfected in us." But if love leaks out we shall lose our crown, we shall have a name to live and yet be dead. We may still house the homeless, dole out food to the hungry,

punctiliously perform our routine work, but the mighty ministry of the Spirit will no longer be our glory.

Our musicians will play meticulously, our Songsters will revel in the artistry of song that tickles the ear, but leaves the heart cold and hard. Our Officers will make broad their phylacteries and hobnob with mayors and councilmen and be greeted in the market-place, but God will not be among us. We shall still recruit our ranks and supply our Training Garrisons with Cadets from among our own Young People, but we shall cease to be saviors of the lost sheep that have no shepherd.

—Samuel Logan Brengle





1. Mastering the Movement

JESUS IS OUR model and mentor, his disciples addressing him as Master (teacher, leader, guide). Follower or not, it is an indisputable fact that he started a movement unparalleled in history, compassion his solitary weapon against evil. As light extinguishes darkness, so love smothers evil. The more of mercy, the less of the evil; it's as simple as that!

At age thirty, God physically stepped through the global threshold into a three-year liminal space, and in that time lived out the greatest story ever told. This trio of years represents a heavenly incubator, a spiritually controlled environment for the birth of a movement, a movement prototype to be adaptively remodeled, culturally, time and again down through the centuries.

Liminal space is an interesting concept, its deeper meaning applicable here. Recently, I ran across an article online by Joe Bunting titled, “What Is Liminality and Why Does Your Story Need It?”⁹⁹ According to this writer, it is “the space in-between” where “the status quo will be destroyed to make room for something new.” It is described as a “destructive, chaotic and uncomfortable” period, “the time and place of transition and transformation.”

As the prophet Isaiah says, in liminal space: *Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain* (Isa. 40:4 NIV).

Here, we would change the title of that article slightly: “What Is Liminality and Why Does Your Movement Need It?” Every new movement, at

its inception, enters a liminal space where the status quo will be destroyed to make room for something new. Jesus modeled it perfectly for us, that particular three-year space ending with denial, doubt and finally crucifixion (back to status quo). With the resurrection, his reignited followers stepped into a new liminal space—creative, chaotic, transformative for a time before eventually again regressing into status quo.

This back and forth pattern continues to resurface time and again, bringing us to William and Catherine, who once again denouncing the status quo (Never!), stepped over the threshold into a disaster zone, dangerous, chaotic and uncomfortable in every way. Their mission was outward focused and in concert with God's purpose—to save a lost and dying world from destruction and eternal damnation!

The challenge for us today is to figure out how to stay within this unique liminal space that defines a movement—how to perpetually recreate and reinvent it without repeatedly defaulting back to status quo. Part of the answer is first in identifying the parameters of this unique God-purposed liminality, and second, learning how to stay disciplined, focused and God purposed within it. Booth defines it this way:

What is a mission station? To this I reply that, as I understand it, it is not a building, or a chapel, or a hall; it is not even a society, but a band of people united together to mission, to attack, to christianize an entire town or neighbourhood.

When an Evangelist receives an appointment from this Conference it is not contemplated that he shall deal merely with those who are already within the walls of certain buildings, or with those who may be induced to come inside them; but it is intended that he shall be an apostle of the Gospel to all those who live around.

When you reach the station assigned you, if it has not been done already, you should take your stand in that hall, or theatre, or tent,

and draw a line around the breadth of population you can hope to reach, and make that your parish, and aim, with tears and prayers, and the trumpet-blast of the Gospel, to christianize every soul within it.¹⁰⁰

What is a mission station? It occurs to us that a mission station is but a microcosm of the broader space those early pioneers stepped into, a mini movement within a movement. The parameters are the same, only on a much smaller scale.

Think about it this way. Today, every time we cross the threshold into a disaster zone, we enter into a liminal space, one quite different than the space we have been occupying. In reality, the space isn't that different, but our response to it is.

The foxhole, morgue, tent—whatever, wherever—becomes our mission station. There is a profound urgency to everything we do—outward focused, where time and quick decision-making are of the essence. Out of necessity, bureaucracy and protocol are set aside allowing for flexibility and risk-taking. Most importantly, we begin relating to each other on a significantly deeper level, every corner and every fiber of that space intensely and acutely in concert with God's purposes for us.

Regrettably, when the disaster subsides, we slink quietly back into the womb of our calm, safe, secure sanctuaries, as if the emergency has passed. But has it?

2. No! Ten Thousand Times, No!

DISASTERS SUPERABOUND. For the majority on this planet, every day is a disaster. The 9/11s of this world are but a blip on the calendar by comparison, the warning sirens blaring mutedly 24/7.

For example, “According to UNICEF, 22,000 children die EACH DAY due to poverty. And they die quietly in some of the poorest villages on earth, far removed from the scrutiny and the conscience of the world. Being meek and weak in life makes these dying multitudes even more invisible in death.”¹⁰¹

TODAY, as you read this, 29.8 million men, women and children will be trafficked, 23.9 million others will suffer from addictions, and this only scratches the surface. ON ONE DAY!

But here’s the clincher statistic: It is estimated that 70,000 people will die TODAY and every day without hearing the gospel of Jesus Christ! The enemy? Satan and his legions, attacking relentlessly, casualties mounting unrelentingly, a veritable war zone 24/7.

And the Western world is not immune. London, Canterbury, Los Angeles, Helena, Sydney, Broken Hill, Toronto, Yellowknife, it doesn’t matter, casualties abound in our neighborhoods, “far removed from the scrutiny and the conscience of the world... invisible in death.”

Casualties superabound, but are difficult to detect when we are safely tucked away within the cloistered walls of our cozy corps and resplendent citadels. Someone has said, “The heart cannot grieve what the eye cannot see.”

Following are seven liminal space markers with action steps that, when grasped and implemented, have made The Salvation Army profoundly effective (an awakened giant) when in a war zone, be it temporal or eternal.

Marker 1: Proximity Matters!

That’s why it’s important and critical to become aware, break through those walls/boundaries that surround us and go to the front lines where the impending casualties are. If we stay cocooned within our sanctuary citadels—physically, emotionally and spiritually—then proximity doesn’t matter. Proximity is more than closeness; it is also AWARENESS.

Step 1: Become Casualty Aware

Periodically take “mission trips” deep within your community into the front lines of those zones. The story is legend. William Booth took a mission trip one evening. Appalled by the broken sea of humanity sleeping beneath the London Bridge, he turned to his son, Bramwell, and said, “Do something!” Nothing’s changed. The battle hasn’t ended, the enemy engulfing us at every turn. “DO SOMETHING!”

Marker 2: Visual Motivates!

Proximity (awareness) stimulates the visual senses. Seeing is believing. Media sources capture but a small fraction of this world’s wars and disasters, mostly those that are considered sensational and newsworthy.

A child dying of poverty alone, in and of itself, is not sensational or newsworthy. Multiply that child by 22,000 per day, seen as being massacred by some hostile force, then it becomes sensational and newsworthy. A person laying in the gutter because of his/her addictions is not sensational. Multiply that by 24 million dying yearly because of a plague, then it becomes sensational. It’s the large visual picture that makes it sensationalistic. And what about that one soul slipping into hell, multiplied by 70,000 daily? What the eye cannot see, the heart cannot grieve.

Step 2: Become Visually Attuned

When you see one person suffering, visualize the suffering masses. When Booth saw one person under that bridge, he saw a sea of lost and suffering humanity clutched within the jaws of hell:

You must do it. With the light that is now broken in upon your mind and the call that is now sounding in your ears, and the beckoning hands that are now before your eyes, you have no alternative. To go down among the perishing crowds is your duty. Your happiness

from now on will consist in sharing their misery, your ease in sharing their pain, your crown in helping them to bear their cross, and your heaven in going into the very jaws of hell to rescue them.¹⁰²

Marker 3: Urgency Mobilizes!

Think of the doughnut girls volunteering to serve in the trenches on the front lines. They were motivated by the newsreels and the sight of returning body bags, some of them friends and relatives. Life was good and comfortable until the attack on Pearl Harbor, penetrating the barrier of their emotional immunity, thereby stirring within them an urgency to DO SOMETHING! It takes this compounding visual sense of urgency to get the adrenaline flowing.

Step 3: Feel the Urgency

In Booth's vision, many were not feeling the urgency: "And what was equally strange and perplexing to me was that most of these people didn't seem to have any care, that is, any agonizing care about the poor perishing ones who were struggling and drowning right before their eyes."¹⁰³

By contrast, it was an "agonizing care" (urgency) that mobilized those early day Salvationists. The urgency was found in the belief that Jesus was coming soon. Today, for 70,000 daily, Jesus is coming soon!

Marker 4: Competency Optimizes!

After 9/11, I watched ordinary people perform optimally at extraordinary levels. Why is this? Perhaps it's because, under ordinary circumstances, they were comfortably "content" with the status quo. The visualization and sense of urgency were missing. Here's Booth's response: "We are not sent to minister to a congregation and be content if we keep things going. We are sent to make war and to stop short of nothing but the subjugation of the world to the sway of the Lord Jesus."

Step 4: Maximize Abilities ALWAYS

Perform as if war zones superabound ALWAYS. Because they do! Perform ALWAYS as if 22,000 children die every day of hunger, abuse and neglect. Because they do! Perform ALWAYS as if 70,000 people die every day without hearing the gospel. Because they do! Booth ratchets it up a notch here: “But what shall we do? Content ourselves by singing a hymn, offering a prayer or giving a little advice? No! Ten thousand times, no!”

3. Yes! Ten Thousand Times, Yes!

Marker 5: Risk-taking Accelerates!

War spells urgency. Urgency demands fast acting. Fast acting leads to quick decision-making. Quick decision-making is fraught with risk-taking. I watched this occur continuously during the war zone aftermath of 9/11. We don't see this happening so much in our response (or lack of response) to the superabounding casualties daily in our communities.

Harold Begbie writes in his book, *The Life of William Booth*, “He [Booth] was prepared for the risk.... He cried out that sin travels faster than salvation; that salvation must press forward at all hazard to overtake and quench that ‘prairie fire’... ‘Faster and faster,’ is his cry; whatever the risk, whatever the end; faster and faster till a catastrophe like the catastrophe of Calvary ends one period and begins another.” From one catastrophe (liminal period) to another.

Step 5: Embrace Risk

Seventy thousand people will die today without hearing the gospel. Catastrophe! “Sin travels faster than salvation,” therefore our risk-taking must accelerate! Faster and faster!

Marker 6: Compassion Triumphs!

In his book, Begbie writes this about Catherine Booth: “As for her heart, it was the heart of a woman to whom love and compassion are the very breath of existence.” In her writings, she distinguishes the difference between benevolence (a profession) and compassion (a calling): “the very breath of her existence.”

During times of catastrophe, The Salvation Army breathes compassion, thereby creating an image and brand second to none among charitable organizations—the very breath of its existence and the reason for its God-blessed triumphs.

Step 6: Breathe Compassion ALWAYS

When you see one poverty-stricken child, breathe compassion for the 22,000 others mercilessly dying every day. When you pass by that one drunkard on the street, breathe compassion for the millions, globally, suffering from this insidious plague. When you watch one lost soul come to Christ, breathe compassion for the 70,000 who die every day bereft of the gospel. Compassion always triumphs! It is our weapon of choice.

Marker 7: God Blesses!

When the above six universal ministry markers are acted upon, as if every day we are in the midst of a war zone, God will bless beyond our greatest expectation. This explains the accelerated growth of the Army in its formative years, unprecedented in many ways. And we see spurts of it today, always during times of sensationalistic catastrophes, and sometimes in those superabounding catastrophes beyond.

Think about it. These ministry marker applications, when implemented, explain the phenomenal kingdom growth today in Kenya, Africa. In a country with a population of 41 million, the Army has enrolled 366,966 junior and senior soldiers. By comparison, in the USA, with a population of

317 million, 107,936 soldiers have been enrolled. Where these six ministry applications are executed, God blesses abundantly!

Step 7: Count Your Blessings!

Acknowledging that war zone casualties superabound continuously and omnipresently, apply the first six action steps and God's blessings will follow automatically.

The World for God

One day at a time. One poverty-stricken child rescued, one drunkard cured, one lost soul redeemed, one day at a time!

Think of the result if we were to respond daily in our ministry with the same awareness, vision, urgency, competency, risk-taking, compassion and intensity as was achieved in response to 9/11 or any other temporal/eternal catastrophe? This compelling response is God's command and the bedrock of Booth's vision—24/7.

And it is the lifeblood of a movement!

YES, Ten Thousand Times, YES!

4. Blazing New Paths

FINALLY, LET'S REITERATE the challenge as referenced previously in this treatise. It is to figure out how to stay within this unique liminal space that defines a movement and how to perpetually recreate and reinvent it without repeatedly defaulting back to status quo. Part of the answer is first in identifying the parameters of this unique, God-purposed liminal space mission station (the markers), and second, learning how to stay disciplined, focused and God purposed within it (action steps). Third, is the important recognition

that risk-taking is integral to the life force of a movement. Robert Quinn, in his book *Deep Change*, communicates this truth eloquently here:

Organizations need people to conform. Traditionally, rules and procedures have been established to ensure stability and predictability in the organization. These rules and procedures are important, and a lot of time and effort is invested in ensuring their implementation. The rules bind the organization together and make coordination possible. *Nevertheless, today's rules and procedures often represent solutions to yesterday's problems.* The old rules often encumber an organization that tries to resolve new challenges from the external environment. To remain vital, an organization must adapt to its changing external demands. But this will happen only if a few people are willing to take a few serious risks. *Organizational change always begins with a personal change.*

Please view the motivation and hoped for outcome of this little book as a “reinvention challenge,” one smattered with a potpourri of creative thoughts, ideas and experimental thinking. To paraphrase Booth, it is one beginning with a clean sheet of paper, wedded to no plan, willing to take a leaf out of anyone’s book—above all, to obey the direction of the Holy Spirit, try various methods and those that do not answer, unhesitatingly throw them overboard and adopt something else.¹⁰⁴

Elizabeth O’Conner, in her book *Call to Commitment*, articulates this challenge powerfully for us.

We never have expected to hit upon that final stable structure. This is important for a church to understand, for when it starts to be the church it will be constantly adventuring out into places where there are no tried and trusted ways. If the church in our day has few pro-

phetic voices above the noise of the street, perhaps in large part it is because the pioneering spirit has become foreign to it. It shows little willingness to explore new ways. Where it does it has often been called an experiment. We would say the church of Christ is never an experiment, but where that church is true to its mission it will be experimenting, pioneering, blazing new paths, seeking how to speak the reconciling words of God to its own age. It cannot do this if it is held captive to the structures of another day.

Confident in God's desire for us to blaze new paths, we challenge the seeking reader to creatively stimulate the pioneering, missional impulse that resides deeply and continuously within our God-inspired DNA.

5. Cultural Restructuring

HAVING SERVED IN Hawaii, I was greatly impressed by the pioneering spirit, growth and swift expansion of Hope Chapel and New Hope Church, all seemingly without an investment in properties. One began and continues meeting in a tent, spinning off sibling congregations who gather in a variety of rented, borrowed and begged spaces throughout the islands and beyond. The other followed similarly and, independently, they both are growing exponentially.

Curiosity piqued, I did some research and chanced upon an e-book titled *Reinventing American Protestantism: Christianity in the New Millennium* by Donald E. Miller. It focuses on three church movements reinventing themselves out of the Foursquare denomination: Calvary Chapel, Vineyard and Hope Chapel, all considered antiestablishment.

What I found intriguing is that Hope Chapel was able to reinvent itself while remaining under the authority of Foursquare Gospel (interestingly

enough founded by Aimee Semple McPherson, whose roots were in The Salvation Army). The author speaks to this as “the new ‘cultural’ paradigm” or “cultural restructuring.” In fact he uses the term, “postmodern primitivists.”

The concept of “cultural restructuring” resonates with this presentation, the underlying assumption being that reconstruction or reinvention can occur within a highly structured organization or denomination.

A similar restructuring undertaking was initiated within the USA Western Territory in the 1990s under the auspices of New Life Centers. This indeed was an exercise in “experimenting, pioneering, blazing new paths, seeking how to speak the reconciling words of God to its own age.” I was heavily involved in that process as the secretary for program, so can speak with some authority on the matter. In retrospect, the vision did not fully materialize for several reasons.

First, it was fully integrated into the existing institutional structure, instead of being separated out as an entity of its own. The structure did not have its own defined liminal space. Second, the visionaries and stakeholders were farewelled to another appointment before the vision had taken root and become fully formed, allowing the corporate naysayers to intervene.

Taking into account all that has been documented above, and in response to Knaggs’ six questions, we present the following skeletal “reinvention template” as a springboard stimulus to further creative and innovative exploration, should the Spirit convict and lead.



KINGDOM GROWTH REINVENTION STRATAGEM

A 21st Century Mission Station Template

Stratagem: (noun) a plan or scheme, especially one used to outwit an opponent (Satan) or achieve an end (kingdom growth)¹⁰⁵

Select the Right Leaders

Those with a willing missionary heart (missional impulse), exhibiting the following:

- Personal motivation
- Ownership in ministry
- Reaching the unchurched
- Spousal cooperation/partnership
- Relationship building
- Commitment to a healthy, reproducing church-visioning capacity
- Responsiveness to community
- Utilizes the giftedness of others
- Flexibility and adaptability
- Building body cohesiveness
- Resilience
- Exercising faith

Choose the Right Locations

- An expanding population with available resources (rental or borrowed facilities, etc.)
- No capital investment in property, including quarters

Create the Right Culture (Liminal Space)

- One based on cultural restructuring
- A culture of faith, not of fear
- A culture free of bureaucracy and institutional restraints allowing for the five missional distinctives (outlined in “The Introductory Challenge”) to prevail. Structurally set apart as an entity of its own, corporately, as exemplified in the New Hope model.*

Frame the Right Vision

- The Great Commission
- Booth’s “A Vision of the Lost”¹⁰⁶
- Both to be adapted culturally and contemporarily

Shape the Right Prototype

- Based on the vision and unique founding DNA—genius of the Army
- A minimal ten-year commitment*
- A multiplication and divide model, one that replicates itself within the territory and beyond

Give the Right Support

- Release and empower
- Inspire, influence, encourage
- Financially, as any other missionary endeavor

*Overnight Success

Following are some quotes from the article "Why Overnight Start-up Success Is A Myth" by George Bradt, published by *Forbes*. (Note: Yearly cycles will vary depending upon individual circumstances.)

The best-kept secret in the start-up world is that there is no such thing as an overnight success. Success typically takes six to seven years—if you survive the first three.

Year I is about the dream... the keys are curiosity and risk-taking.... [There is a] difference between starting a business inside a corporation and outside one. The advantage of starting inside is you don't have to worry about payroll. But, almost by definition, you're going to have people that are less open to risk-taking and extra friction with the corporate people around you. If you start inside, isolate yourself as well as possible so you don't get caught up in the corporate culture and endless meetings.

Year II is scary. By then you have "built it." Now you've got to get the customers.

Year III is the break point. Either your business is working or it isn't. If it is, keep going. Keep evolving. Remember, you're still a start-up, still working towards that "overnight success" several years down the road.

Rhetoric or prophetic? Only time will tell. May God continue to grant us

vision, courage and an ongoing indomitable pioneering spirit in this present age. And may this mélange of ideas, concepts and thinking help inspire us accordingly.



WHAT A REINVENTED MOVEMENT MIGHT LOOK LIKE

WE'RE COGNIZANT OF other attempts in our past, including New Life Centers in the USA Western Territory and Alove in the U.K. Territory, to rebrand The Salvation Army with different demographic groups. And we're encouraged by examples like New Hope Christian Fellowship, both a megachurch and network of more than a hundred affiliates and a chartered church of the International Church of the Foursquare Gospel. It is encouraging to note that we are not alone in this.¹⁰⁷ The easy thing here would be to spout "sparkling ablution diffusion" nothings through rose-colored glasses. We're contending against that gravitational pull with some specifics. We drill down to some level of detail. But we also propose "soft" changes of dynamics such a culture (in the endnotes). And all of this is meant to comprise the hybrid model we've chosen.

The hybrid model is, according to this suggestion, applied selectively divisionally and/or territorially around the world (for example, maybe one in each zone or a hybrid division in selected territories) for a ten-year experimental period during which that geographic area (the selected territory/division) is considered a war zone (remember liminal space?) in which war-time exigencies are in effect. The mission command process we've explained and advocated is implemented by the territorial/divisional commander, who exercises expanded war-time (and space) authority (and, following the mis-

sion command theory, significantly empowers her/his people through the chain of command to accomplish the clear mission). The Kingdom Growth Reinvention Strategem is implemented. In this scenario, facilities can be liquidated, programs terminated, and risks accommodated. The ten-year window will provide data on the efficacy of the model.

And we New Life Center-proof the whole thing, too. By that, we mean that we take actions to protect this reinvention from the destiny we described earlier in this book of that creative innovation. How? We “Silvercrest” it. Silvercrest is a USA Western Territory creation—a stand-alone legal entity formed alongside The Salvation Army that is part of The Salvation Army to provide housing for seniors. Who would have thought that the safeguard against the potential negatives of institution is to institutionalize your reinvention?

A reinvented movement can feature the characteristics we’ve highlighted and the structural adaptations we’ve advocated (yes, and the extravagant endnote elaborations). Along with those changes, this reinvention should align with the biblical mDNA that we started out with, applying a model of the Army that is secure against recession, depression, recruitment challenges, officership pricing itself out of the market of poorer neighborhoods, attractational church, overhead, inflation, needless duplication in the body of Christ, and most other challenges we’ll likely face.

Army Base Network

The Army Base Network can become the primary strategy for world conquest. Rapidly replicable, it streamlines Salvationism.¹⁰⁸ It’s a simple formula: Base = cells + hubs.

Cells exist in various forms, applying different models using varied curricula and formats, and are open groups in which people encounter the kingdom of God, the gospel, and Christian community, and within which people cultivate spiritual gifts, enjoy Christian fellowship, and develop their relationship with God.

Hubs, the component group of Infinitum (Latin for “boundless”—see infinitumlife.com), the rule of life, are closed groups which provide the context for discipleship and accountability.

So, where a cell group exists undergirded by hubs, there is a base. Bases are:

- flexible. They can meet in borrowed spaces in different places at various times.
- cheap. They require no financial investment for infrastructure, facilities, or leadership.
- adaptable. Rapidly replicable in their DNA, change is pretty much a constant, so they are continually adapting to new leaders, new cell-mates, new locations, new dynamics....
- fast. That is, they multiply fast. In the model we use (cells run five to ten people), multiplication (one cell becoming two cells) doesn't take forever.
- incarnational. They meet in homes and cafes and parks where people live and work—where we live and work (that is, it is a Salvationist axiom that we live where we fight and we fight where we live).
- simple. Yes, in structure, but also, ideally, in lifestyle (even providing context for extreme challenges such as a common purse!).
- extraordinary prayer-friendly. They nurture the relationships that make extraordinary prayer easier and provide the context (particularly in the hubs) for intimate intercession.
- evangelistic. The cells are perfect for net fishing (as opposed to using a pole).
- worship. Stripped down (without all the production, performance quality, bells and whistles) and intimate.

And more!

Now, embracing the Army Base Network does not mean in practice that we never open corps. Neither does it mean that we close all existing corps, or even morph them into bases. Here is what it might mean:

- New initiatives begin as new bases. Some grow to outpost status. Some of those develop to corps status. All multiply themselves into new multiplying bases.
- Maybe some corps that are failing are downgraded to bases, strategically freeing up assets and personnel while deploying a financially feasible model on location.
- All existing corps multiply bases within, with the ultimate aim of multiplying without.
- Existing corps can become full-service centers for new base disciples (e.g., public meetings, programs, etc.).

Is there a lot more to reinventing the movement than a Kingdom Growth Re-invention Strategem and an Army Base Network? Sure. We've explained heaps of it already. But you probably have questions about details in this reinvented movement—things like uniforms and mission statements and officership and officer training. We don't leave you hanging. Simply check the endnote connected with this sentence for a discussion of what stays and what goes.¹⁰⁹



THE SALVATION ARMY 2.0

WE QUOTED GENERAL William Booth in earlier pages about his approach to inventing the Army:

Beginning as I did with a clean sheet of paper, wedded to no plan... willing to take a leaf out of anyone's book... above all, to obey the direction of the Holy Spirit... we tried various methods and those that did not answer we unhesitatingly threw overboard and adopted something else.¹¹⁰

These two crucial components apply not only to invention but to continuous reinvention:

- Obey the direction of the Holy Spirit;
- Unhesitatingly throw overboard those methods that do not work (in the original, “did not answer” refers to answering the needs effectively).

Presuming that we've been obeying the direction of the Holy Spirit (though the former component implicitly covers the latter), we've got to conclude that we've been too hesitant to throw overboard what doesn't work.

Let's throw it out. All of it that doesn't work. We have museums and archives and heritage centers for all of it. This stuff and our nostalgia and sentimentality connected with it pales in comparison with the salvation war, its consequences, and the ultimate glory of our great God and Savior, the Lord Jesus Christ.

Let's, obeying the direction of the Holy Spirit, try various methods, take leaves out of anyone's book, be unwedded to any specific plan (while remaining wedded to the ultimate Planner).

We've broadstoked—and even taken things to greater detail—both the eyes and the wings of this mission, where to go and how to get there.¹¹¹

Will it be easy? Of course not. It will be the greatest struggle most of us will ever overcome. It will potentially be long and difficult, not without defeat and casualty.

Will it be different? Of course it will. Mere cosmetic touch-ups or incremental accretions won't meet the demands of the salvation war. This reinvention will optimally be a transmutation. To transmute is “to change or alter in form, appearance, or nature and especially to a higher form.” It is used of, “the conversion of base metals into gold or silver.”¹¹² It will end up being something better, a higher form, gold or silver that can stand the test of fire.¹¹³

Will it be effective? Of course it will. Catherine Booth's foundational prophecy for The Salvation Army is awaiting fulfillment:

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

“This Movement”—reinvented and reinvigorated, transformed and trans-

muted—has eternal victories still to win. Daunting? Doubtless. But we are dauntless and undaunted.

Knaggs concluded his “Reinventing The Movement?” post, on which this book is based, as we might all begin:

Let’s start with our own hearts, kneeling before God, sanctifying ourselves for His glory. Then let us come together with a freshly inspired resolve to win the world for Jesus, rolling up our sleeves, loving our neighbors, determined to follow The Lord with all that we are. Hallelujah!

REINVESTING! REINVIGORATING! REINVENTING!

Will you join us?

KNAGGSES BIOGRAPHY

Commissioners James and Carolyn Knaggs
Territorial Commander
Territorial President of Women's Ministries
USA Western Territory

NOW, YOU ARE probably wondering, where on earth does a blog like “Re-inventing the Movement” come from? Well, as you can imagine, it wasn't produced in a vacuum.

Before their appointment as territorial leaders for the USA Western Territory in July 2010, Commissioners James and Carolyn Knaggs served all of their officership in the USA Eastern Territory, except for a four-year period as territorial leaders for the Australia Southern Territory.

They were commissioned as officers in 1976 and, following a brief appointment at Eastern Pennsylvania and Delaware Divisional Headquarters, they became corps officers.

Following seven years as corps leaders, they were appointed to the Greater New York Division where the then-Captain James Knaggs was the divisional youth secretary and the then-Captain Carolyn Knaggs served as the divisional corps cadet counselor.

In 1987, they were appointed to the youth department at territorial head-

quarters. In 1989, they returned to the Eastern Pennsylvania and Delaware Division where James became the divisional secretary and divisional men's fellowship secretary and Carolyn was divisional league of mercy secretary.

Following three years at divisional headquarters, Captain James Knaggs was appointed as territorial youth secretary in 1992, and then in 1994 he became the territorial evangelism and corps growth secretary. During this time, Captain Carolyn Knaggs had the positions of territorial corps cadets and junior soldiers' bureau director and territorial stewardship bureau director.

In 1996, the then-Major James Knaggs became general secretary for field operations at the Greater New York Division and Major Carolyn Knaggs the divisional director of volunteers and current issues secretary with additional chaplaincy responsibilities.

As Lt. Colonels, in 1999 the Knaggses became divisional leaders for Eastern Pennsylvania and Delaware with James being divisional commander and Carolyn the associate divisional commander.

Appointments as territorial secretary for personnel (Colonel James Knaggs) and territorial league of mercy secretary (Colonel Carolyn Knaggs) in 2000 were followed in 2003 with James being appointed chief secretary and Carolyn territorial secretary for women's ministries, fellowship of the silver star. In 2006, they were appointed leaders of the Australia Southern Territory, and then, in 2010, transferred to the USA Western Territory in the same roles—territorial commander and territorial president of women's ministries—that they now fill.

Commissioner James Knaggs has written several books:

One Day: A Dream for the Australian Southern Territory

One Thing: Win the World for Jesus (with Stephen Court)

One Army (with Stephen Court)

One for All (with Stephen Court)

Leading the War: Officership as Vocational Extremism
(with Stephen Court)

Growing up with Salvationists parents, The Salvation Army has always been their spiritual home. They have a deep love for Jesus and are extremely grateful for the example shown them by their parents and faithful local officers.

They continually desire to intelligently discern what God requires of them and, in Christ's strength, to enthusiastically follow his plan for them. They passionately want to be used to bring people into God's kingdom.

AUTHOR RESOURCES

Joe Noland

Joe Noland leverages creativity to acceleratethe advance of The Salvation Army war. His current mantra? Mercy Matters Most. He’s inviting all of us to join the MORE! Revolution: “The MORE! of mercy, the less of evil, it’s as simple as that.” You can catch him at joenoland.com and themorerevolution.com.

Joe has these titles:

Charge! Looking Back, Facing Forward

Lean Right, Love Left: Balancing the Body

Hope: A Flight Manual for Prospective Angels

A Little Greatness!

No Limits Together: Vision Infinity

Out of the Rubble... Revolution! An Allegory of Monumental

Disproportions

High Counsel: Jesus and John on Leadership

Tsunami of the Spirit: Come Roll Over Me

The Salvation Singers: A God Beat in Time

The Holiness Dilemma: 7 Experiential Illuminations

Double the Future: 6 Simple Saint-Making Success Strategies

9/11—On Our Watch (Twice): 8 World-Winning Ministry

Applications

Stephen Court

Stephen blogs at Armybarmy (<http://armybarmyblog.blogspot.ca>), and he is heavily involved in Infinitum (infinitumlife.com)

He tweets here: @StephenCourt. And he has these books available:

Leading the War: Officership as Vocational Extremism

(with James Knaggs)

Warfare Prayer: Praying the Bible on the Battlefield of Salvation

Life (with Janet Munn)

Tsunami of the Spirit: Come Roll Over Me (with Joe Noland)

Salvationism 101 (with Danielle Strickland)

One for All: The ONE Trilogy (three books: *One Day*; *One Thing*;

One Army) (with James Knaggs)

The Uprising: A Holy Revolution? (with Olivia Munn)

A Field for Exploits: Training Leaders in The Salvation Army

(with Eva Burrows)

Holiness Incorporated: Living and Working beyond Corporate

Integrity (with Geoff Webb and Rowan Castle)

Boston Common: Salvationist Perspectives on Holiness (editor)

Proverbial Leadership: Ancient Wisdom for Tomorrow's

Endeavours (with Wesley Harris)

Revolution (with Aaron White)

Be a Hero: The Battle for Mercy and Social Justice

(with Wesley Campbell)

Hallmarks of The Salvation Army (with Henry Gariepy)

Greater Things: 41 Days of Miracles (with James Thompson)

Army on Its Knees: Dynamics of Great Commission Prayer

(with Janet Munn)

High Counsel: Jesus and John on Leadership (with Joe Noland)

Boundless: Living Life in Overflow (with Danielle Strickland)

Blood and Fireworks (with Xander Coleman)

Holy! Nine Lies, Half-truths, and Outrageous Misconceptions

about the Most Radical Experience You've Never Lived

(with Peter Brookshaw)

Charge! Looking Back, Facing Forward: Five Wise Words of Counsel

(with Joe Noland)

ENDNOTES

1 This is a guesstimate for first time seekers of salvation over the decades in their appointments and commands (e.g., everyone saved at camp when you are the divisional youth secretary, everyone saved in the territory when you are the commander...).

2 J. Edwin Orr, *The Second Great Awakening* (1964), 62.

3 William Booth, *The General's Letters* (1885), 70.

4 John Rhemick, *A New People of God* (Salvation Army, 1984), 202-203.

5 Colonel William Pearson, *The Salvation Army Song Book* (2016), Song 800.

6 Evangeline Booth, *Songs of the Evangel* (1937).

7 And if you aren't right now part of the redeemed—those who have submitted their lives to the Lord Jesus Christ—this is an excellent opportunity to repent of your sins, accept Jesus' invitation into his life (he said, "Come, follow me"), and rely on him from now into eternity.

8 We understand that there is some disagreement on this issue, and while Knaggs covered it in his book *One Army*, he also dealt with it in a novel way during their term in Australia when he lightheartedly suggested replacing the S's with L's, standing for "loved to love."

9 Allister Smith, "Memorandum" (1946).

10 We find ourselves in 1 Corinthians 1:26-29 (Boundless New Testament): Take a look around, comrades. There aren't too many of you who have big jobs, big bank accounts, or big names. No, God deliberately chose ideas that the world considers foolish and weak to shame the wise and strong of the world. And He has selected people the world disdains as insignificant, despised nobodies, to bring to nothing those who think they amount to something. So nothing of the natural inclination to act selfishly can puff up in God's presence.

11 See "Dead Raising Prayers" in *Journal of Aggressive Christianity* (December 2012). For examples in The Salvation Army: <http://www.armybarmy.com/JAC/article9-82.html>.

12 Earlier in 2016, Commissioner Joe Noland launched The MORE Revolution at themorerevolution.com and it could quickly become the spark to alight revival fires around the world (and we want to be structured for revival). These pages can play a part to bring this about!

13 Salvation Army historian Gordon Moyles' term, in private correspondence, 2016.

14 Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Baker Publishing Group, 2009), Kindle edition, 274, 24-25.

15 Richard Dobbs, Tim Koller, and Sree Ramaswamy, "The Future And How To Survive It," *Harvard Business Review*, October 2015.

16 Molly McHugh, "The Ringer"(newsletter), May 20, 2016.

17 See Colonel Bryan Watters, "Mission Command—Mission Leadership (Creating the Climate for Maximising Performance): A Corporate Philosophy," Royal Air Force, http://www.raf.mod.uk/pmdair/rafcms/medi/files/225011C3_5056_A318_A8AF63C0D16C7670.doc.

18 Hirsch, *The Forgotten Ways*, 83ff.

19 Orr, *The Second Great Awakening*, 68.

20 Victor A. Shepherd, "From New Connexion Methodist to William Booth," http://www.lcoggt.org/Articles/from_new_connexion_methodist_to_.htm.

21 Harold Begbie, *The Life of General William Booth*, vol. I (London: MacMillan, 1920), 230.

22 Rhemick, *A New People of God*, 202-203.

23 Google dictionary.

24 *war cry* (from <http://www.heraldica.org/topics/warcry.htm>)

"In English heraldry, war-cries, like mottoes, are unregulated, not necessarily part of the grant of arms, and liable to change at will. In Scottish heraldry, the motto is registered, and so is the war-cry or 'slogan' (*slogorn*, which literally means war-cry in Gaelic)."

War cry (ours is "blood and fire") predates "motto."

25 Here are some of the more enduring war cries/slogans of the movement:

1. *It's Jesus or hell*. Catherine Booth said it. And it speaks to the urgency of evangelizing anything that moves because if people don't submit to Jesus they are bound for hell. It is black and white and the volume is turned up, too. That's a culture shaper.
2. *Go for souls and go for the worst*. William Booth said it. And he's not asking. He sets the radical tone for our extreme warfighting, aiming and deploying us at the most difficult, most broken, most marginalized targets of God's love possible. That's a culture shaper.
3. *Blood and fire*. The original. It is something you shout as you throw yourself into the fray. So, the culture shaping component of "blood and fire" is not only that we're proclaiming the blood of Jesus and the fire of the Holy Spirit but that we're proclaiming their efficacy and the ascendancy of our God who provides both blood and fire *as we throw ourselves into the fray*. That's a culture shaper.

4. *We'll tear hell's throne to pieces and win the world for Jesus.* William Pearson made this one up. It acknowledges the spiritual war into which we have plunged; it aggressively postures itself in violent war-fighting form; it affirms our faith that we shall win and how we shall win. That's a culture shaper.
5. *Salvation for every nation.* Pearson made this one up, too. This speaks to our mission and our faith in accomplishing it and implicitly affirms that Jesus' atonement is enough for everyone. It keeps us from settling with our little worlds and little corps and little lives and little problems and little blessings and thrusts us out to evangelize and disciple and conquer. Culture shaper.
6. *The world for God.* Evangeline Booth popularized this one. And it supports number five. She wrote a song *and* a book on it.
7. *Ready to preach, pray, or die at a moment's notice.* It speaks to our complete consecration, shouts out our discipleship and training [absolute preparedness], and implies our sanctification [already dead to self, we're ready to be dead to body as well]. That's a culture shaper.
8. *The Salvation Army is the fist of the body of Christ.* This one shows self-awareness of our role with the rest of the people of God. It is militant, yet humble. It is a culture shaper.
9. *The Salvation Army is a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus.* That's our warfare definition. And it strikes down any public relations company-generated, culturally acceptable platitudinal genericism. It describes our identity and our mission succinctly. Culture shaper.
10. *We love to fight and we fight with love.* We think maybe Michael Collins made this up (or we may have modified what he said). Anyway, Salvationists love this. The slogan confirms our war-fighting DNA and explains both our motivation and our strategy. Powerful culture shaping slogan. Fight on!

26 There is a church for every 1,259 people in Canada. There is a church for every 1,343 people in Australia. And so on.

27 All numbers sorted from Operation World raw data.

28 Combining Operation World numbers with 2012 *Year Book*.

- 29 ...105,095 people in Canada
- ...64,516 people in Australia
- ...88,445 people in U.K.
- ...31,435 people in Zimbabwe
- ...60,029 people in Kenya
- ...193,227 people in South Korea
- ...732,487 people in India...

30 See the statistics on various other countries in the previous endnote.

31 Now, we're about to massage this component of the structure as part of the reinvention process. So, stay tuned for the introduction of Army bases in coming pages.

32 As propagandists, we understand the pliability of statistics. Out of interest, we include the Webster definition of propaganda, with its surprisingly Christian roots.

Main Entry: pro-pa-gan-da

Function: noun

Etymology: New Latin, from *Congregatio de propaganda fide* Congregation for propagating the faith, organization established by Pope Gregory XV

Date: 1718

1: capitalized: a congregation of the Roman curia having jurisdiction over missionary territories and related institutions

2: the spreading of ideas, information, or rumor for the purpose of helping or injuring an institution, a cause, or a person

33 As those statistics note, more than 90 million.

34 Or, following the previous endnote, 30 million.

35 Ed Stetzer, "Churches in America—Part 3," *Christianity Today*, July 2016, <http://www.christianitytoday.com/edstetzer/2016/july/state-of-american-church-part-3.html>. This article supports this perspective, with its distinction between confessional Christian, congregational Christian, and convictional Christian.

36 "Think Big, Start Small, Go Deep" is the modus operandi we believe we first heard from The Navigators. It is reminiscent of the multiplication mandate of 2 Timothy 2:2. And it certainly works here.

37 Neil Cole, "Why We Cannot Afford to Stay Where We Are," 100 Movements, July 26, 2016, <http://100movements.com/why-we-cannot-afford-to-stay-where-we-are/>.

38 William Booth, *International Staff Council Addresses* (London: The Salvation Army, 1904), 47-58.

The source for this number and the following one is General William Booth, in this enlightening prophetic word in 1904: "Having eyes, shall I not see? And having ears, shall I not hear? And having an understanding, shall I not understand? And what I see and hear and understand, shall I not tell to you?"

"I see a conflict—a fight—no! More than a fight—a long-continued war.... I see again a vast multitude of the miserable, the lonely, the outcasts of earth... the cry of whose agony has come up to Heaven. And I see everywhere among them the mighty blessings conferred upon them by our Social operations."

Booth sees colonies for the hopeless all over the civilized world—land colonies growing to be "salvation cities." And there are orphanages, reformatories, medical colleges and nursing institutions that rise before his eyes, with officers and others streaming out across the suffering world,

bringing healing as they valiantly quest for souls. “I look,” says the Founder, “and there rises up before my eyes the mightiest and most practical body of Salvation missionaries as yet known upon the earth. Not less than 100,000 officers, men and women, of all nations, races and tongues, whose business it is to make Salvation known.” There is more: “The World’s University for Training men and women to deal with the universal sins, vices and sufferings of humanity, is at last an accomplished fact, and a glorious fact.”

Everywhere he sees the “salvation citadel,” for no city or village can be found without one—a house of prayer and a “battery of Salvation” and center of “every conceivable humanizing and spiritualizing influence and activity.” Then the Founder rises to the climax of his vision in a moving peroration: “I tell you that the eye of my imagination is resting on the first universal gathering of The Salvation Army’s triumphant hosts on the Elysian fields of the Paradise of God.” Millions and millions more. “Who are they? They are Salvationists. They were Salvationists on earth; they are Salvationists for ever,” gathered at the throne of God on that triumphant day.

39 Base = cells + hubs. There will be more on bases later in the book. See Infitum hubs at infitumlife.com.

Cell groups come in various shapes and sizes. The model we advocate runs five to ten people and multiplies. It uses the Salvo Cell Talks, which feature the welcome, witness, worship, the Word, wealth, and wisdom in each meeting.

Hubs are component groups of the rule of life *infitum* (Latin for “boundless”) that started in 2015 based on one vision, two virtues, and three vows:

- Vision: follow Jesus
- Virtues: loving God, loving others
- Vows: surrender, generosity, mission

Rhythm:

- Connect daily (with God).
- Converse weekly (with hub).
- Conference monthly (with global Infitum via webinar).

See infitumlife.com for more information.

40 We sincerely hope that the 2016 *Year Book* total of 13,826 corps is an outlier of some description, otherwise the 11.6% one-year decline indicates a state of emergency for the movement that will require immediate implementation of the suggestions of this book.

41 The collapse between 2015 and 2016 of such fundamental statistics as corps and soldiery indicate that this is more urgent than the title of this book at first suggests. The numbers: 13,826 corps in 2016, down from 15,636 corps in 2015 (decline of 1,810, or 11.6%); 1,435,533 soldiers in 2016, down from 1,560,607 in 2015 (decline of 125,074, or 8%).

42 As a status check, American readers can ask themselves which of the two holidays they celebrated more this past summer: July 2, Founders’ Day, or July 4, Independence Day?

43 *Can a land be born in one day or a nation be delivered in an instant?* (Isa. 66:8 HCSB).

44 Hirsch, *The Forgotten Ways*, 101–126.

45 Bramwell Booth, *Talks with Officers* (1921), quoted in Colonel Janet Munn, “Introduction to Discipleship,” IHQ Center for Spiritual Life Development, <http://www.salvationarmy.org/csld/Intro>.

46 William Booth, as recorded in a Boston lecture, February 18, 1885.

47 Findlay Dunachie, “The Success of the Industrial Revolution and the Failure of Political Revolutions: How Britain Got Lucky” (1996).

48 The Free Dictionary.

49 Kelly Pope, “New Salvationism,” *Journal of Aggressive Christianity*, JAC12, April/May 2001.

50 Frederick St. George de Latour Booth-Tucker, *MUKTIFAUJ: Or, Forty Years with The Salvation Army in India*, https://archive.org/stream/muktifaujorforty00boot/muktifaujorforty00boot_djvu.txt.

Did you catch that in the quote? “Make... secure... use” was his off-the-cuff paraphrase of the Army’s “capture/train/deploy” modus operandi!

51 We call it the multiplication mandate.

52 This formulation allows for exceptions, although we’re thinking that weaknesses tend to carry down to the next generation.

53 *Decimation* is derived from Latin meaning “removal of a tenth” (Google dictionary).

54 “Review of Situation—This entails a review of as much background information as possible relevant to the situation/crisis. This geo/cultural/economic/political/social/diplomatic/environmental strategic analysis should be wide ranging. It should examine anything and everything that pertains to the background, current situation and future implications of the situation or crisis. This submersion and orientation is fundamental to the success of the Estimate.” —from Colonel Bryan Watters, “Mission Command—Mission Leadership”

Most of our consideration of this philosophy will occur in this endnotes section of the book.

55 <http://www.globalissues.org/article/26/poverty-facts-and-stats>

Some 1.1 billion people in developing countries have inadequate access to water, and 2.6 billion lack basic sanitation.

Some 1.8 million children die each year as a result of diarrhea [we could aim to get rid of that cause of death as an Army, which could elicit some catchy slogans!].

121 million children are not educated.

Each of these and many more facts provide opportunities for us to dig in and rid the world of that specific blight.

56 <http://www.globalhealthfacts.org/data/topic/map.aspx?ind=82>

57 http://answers.ask.com/Society/Other/how_many_babies_are_born_each_year

58 <http://www.worldometers.info/abortions/>

59 <http://christianity.about.com/od/denominations/p/christiantoday.htm>

60 http://www.indexmundi.com/world/demographics_profile.html

61 <http://christianity.about.com/od/denominations/p/christiantoday.htm>

62 2% Portugese; 2% Russian; etc.

http://www.indexmundi.com/world/demographics_profile.html

63 <http://mobithinking.com/mobile-marketing-tools/latest-mobile-stats/a#topmobilemarkets>

64 <http://mashable.com/2012/07/17/mobile-phones-worldwide/>

65 <http://www.internetworldstats.com/stats.htm>

66 <http://www.budde.com.au/Research/Africa-Convergence-of-Telecommunications-and-Digital-Media.html?r=51>

67 <http://www.nationsencyclopedia.com/WorldStats/CIA-Radio-broadcast-stations.html>

68 For example:

- Cru <http://www.cru.org>
- Christ For All Nations <http://ca.cfan.org>
- Every Home For Christ <http://www.ehc.org>
- Gospel For Asia <http://www.gfa.ca>
- Youth With A Mission <http://www.ywam.org>
- The Navigators <http://navigators.org/us>
- Operation Mobilization <http://www.om.org>
- Billy Graham Evangelistic Association <http://www.billygraham.org>
- Jesus Film Project <http://www.jesusfilm.org>

69 See Booz Allen Hamilton (<http://www.boozallen.com/media/file/143411.pdf>) and management guru Peter Drucker's "most effective organization" quote, which became an eponymous book by Robert Watson, later editions of which were called *Leadership Secrets of The Salvation Army*. Further, Monash University's study "First XI: Winning Organisations" included The Salvation Army as the only non-profit in its elite category.

70 Hirsch, *The Forgotten Ways*, 120ff.

71 Diane Winston, *Red-Hot and Righteous: The Urban Religion of The Salvation Army* (Harvard University Press, 1999).

72 Young Men's Christian Association—that is, starting as Christian, then slouching into an awkward season having lost the Christian identity but retained the name (in the meaning of the “C” in YMCA) and then, in the USA today, informally dropping the name YMCA in favor of The Y.

73 “Mission Analysis—A logical analysis of the mission set in order to deduce the tasks necessary to fulfil the mission. The analysis places the effect you are required to generate in the wider context of the overall design and recognizes the constraints that apply in time and space. This step is both the trigger and regulator of the estimate and is thus a dynamic process.... At the conclusion of the analysis the Commander will give direction to; focus her/his teams planning effort, ensure subordinate teams are able to conduct concurrent activity and confirm the clarification required from above.” —from Colonel Bryan Watters, “Mission Command—Mission Leadership”

Effect required to generate:

1. interim targets
 - more than half the population saved
 - 4 million soldiers
 - 100,000 officers
 - Salvation Army in every country
2. wider context
 - questionable statistics—difficult to rely on in evaluating and planning
 - some advance in Asia
 - retrenchment in USA
 - apparent growth in Africa
 - significant retreat throughout Europe
 - measured retreat in Commonwealth
3. constraints of time and space
 - current five-year term for international leader
 - current two-year training period
 - retirement ages for senior leadership

How do you organize?

How do we leverage Salvationist strengths? Spiritually, they include holiness, covenant, evangelism, and simplicity. Organizationally, they include unity of praxis and the potential for total mobilization.

“Evaluation of Factors—The factors that bear on the tasks are then considered to deduce/ identify; tasks, constraints and points for clarification. The product of this stage is a list of these tasks, constraints and points for clarification that shape the thought process, underpin future detailed planning and produce key tasks that will need to be accomplished to fulfil the Mission.”

—Watters

Factors

We've outlined many of these elsewhere in the book. So, here, we'll just underline the importance of this consideration:

For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, saying, "This man began to build and was not able to finish." Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? Or else, while the other is still far away, he sends a delegation and asks for terms of peace [Luke 14:28-32 NASB].

List of Tasks

1. Change the Culture

- from entitlement to surrender
- from privilege to sacrifice
- from organizational loyalty to holy rebellion
- from satisfaction to inclination to change
- from status quo to a better way
- from maintaining to winning
- from saved to serve to saved to save
- from doing the most good (only) to winning the world for Jesus
- from collecting to giving
- from hoarding (ideas, methods, money) to sharing
- from business as usual to a war zone

How?

- marshal the means of communication: Internet, video, Salvation Army websites, Facebook, YouTube, email, Twitter, texting, mobile phone, Salvation Army periodicals, etc.
- use meetings strategically—officers councils, divisional/territorial gatherings, etc.
- coordinate prayer
- vulnerability—public confession can be good for the soul of the movement

2. Change the System (A set of connected things or parts forming a complex whole, in particular. A set of things working together as parts of a mechanism or an interconnecting network.)

- IHQ
- zones
- territories

- financially independent territories (FITs)/grant-aided territories (GATs)
- partners in mission (add countries we are still to invade)
- divisions

3. Change the Training (officer, primarily, but also soldiers)

- entry profile for commissioning
- customized training to meet profile
- incarnational apprenticeship model (IAM) (more on this later in the book)

Most of us live comfortable lives, blessed with provision, while outside our door (figuratively, if not literally) live a disproportionate number of these poor people whose statistics we've been recounting.

God is all about the poor. We are convinced that if we want to hang out with God we should hang out with the poor. That is where he is. That is where we need to be. And not just physically. Our heart and our attitudes and our interests need to move (t)here, too. They are our people—these prostituted, addicted, homeless, marginalized people. And Paul instructed us to remember the poor (well, technically, the council of Jerusalem instructed Paul that way, and Paul recounted it for us in Galatians 2:10).

- strategic deployment of training principles and clear communication of commander's intent
- disciple locally through Salvation Army system [directory, junior soldiers, corps cadets, senior soldier meetings, etc.]

List of Constraints

- existing cadre of those refusing change
- contractual obligations
- visa issues for many countries
- limited funds
- limited leaders and other officers
- limited time
- communication
- mindset
- culture

74 Hirsch, *The Forgotten Ways*, 149ff.

75 Alan Hirsch, *The Forgotten Ways* (blog), January 18, 2008.

76 Harry Read, "Salvationism," in *Hallmarks of The Salvation Army*, ed. Henry Gariepy and Stephen Court (Salvo Publishing, 2009).

77 George Scott Railton, *The Authoritative Life of General William Booth, Founder of The Salvation Army* (New York: Hodder & Stoughton, 1912).

78 *Reinventing the Movement* is applying a British military approach called mission command as outlined by Colonel Bryan Watters in "Mission Command—Mission Leadership." We're adapting it for our specific purposes, creating a framework for strategic advance.

Choreography or Improvisation?

Watters recounts the experience of General Helmut Graf Von Moltke (commander in chief of the Prussian Army), who birthed the revolutionary military doctrine of mission command in 1869 after defeat by Napoleon at Jena and Auerstedt. Known as *Auftragsaktik*, it represented a "shift from a leadership methodology based on iron discipline and control where officers sought to counter the chaos of battle by imposing order based on mathematical principles; where the military leader sought victory by triumphing over the intrinsic chaos of the battlefield by imposing order based on pre-ordained tactical and operational choreography. The shift was away from a doctrine based on orders (*befehl*) to one focused on the task (*auftrag*). The point being that it was the achievement of the task that was important, not how it was done... Choreography had been replaced by improvisation with a guiding philosophy, which reconciled alignment with autonomy to achieve the desired outcome.

"A neutral Russian, General Woide, observing the Prussian defeat of the French in 1870 (the return match) wrote 'Every German subordinate commander felt himself to be part of a unified whole; in taking action, each one of them therefore had the interests of the whole at the forefront of their mind, none hesitated in deciding what to do, not a man waited to be told or even reminded.' Discipline in the German Army tradition did not mean following orders but acting in accordance with intentions. A last word on the German model from Von Manstein: 'Two well established German leadership principles:

Always conduct operations elastically and resourcefully.

Give every possible scope to the self-sufficiency of commanders at all levels."

Imagine if everyone working for The Salvation Army had these two principles framed on their desks!

As a sidebar, let's affirm that even our recent history is punctuated with glowing examples of the second principle, from Commissioner Harry Read's famous instruction to officers across Britain giving them permission to fail, to (then Commissioner) John Gowans' shocking greeting to the "revolutionary" delegation. If you don't know the latter story, a group of young radicals had big, bold, controversial designs on world conquest and set a meeting with the commissioner to make their proposal. Gowans welcomed them preemptively: "First, the answer is 'yes.' Now, what is the question?" Read and Gowans are joined by others here and there over the years, but the critical mass hasn't yet formed.

Note that the cultural change happened in one year. The Prussian Army went from two disastrous defeats ("a shattering and scattering") to historic victory in one short year, resulting in part from the transformation of a culture of following orders to one of acting in accordance with intentions.

Regardless of critics' evaluations of the status quo of The Salvation Army, precedent exists to expect radical cultural change in one year. This requires a style/styles of strategic leadership which promote:

1. *Decentralized decision making* [formal delegation/empowerment]. This impacts later reinventing the movement decisions around structure and system. But for now, let's remember how God can and how history has changed culture on a dime in the past.
2. *Freedom (and speed) of action*. This impacts later reinventing the movement decisions around structure and system. But for now, let's tie this tightly to responsibility as previously mentioned [freedom of action is required if we want leaders to take responsibility].
3. *Initiative*. This impacts later reinventing the movement decisions around culture and training. But for now, let's acknowledge that a lot is to be done in cultivating a culture that encourages risk-taking and innovation, and that rewards success and victories more than experience.

Principles

We're not merely pragmatic. There are principled underpinnings that inform our preparations and planning.

1. Great command

He answered, "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind"; and, 'Love your neighbor as yourself'" [Luke 10:27 NIV].

The "great command" implies several truths:

- as God is good, his command to love him wholeheartedly is one that he enables in us;
- we are his loyal subjects;
- love is crucial to all that we are. Broadly put, then, our strategy is love, because *love never fails* [1 Cor. 13:8].

2. Divine destruction

The reason the Son of God appeared was to destroy the devil's works [1 John 3:8 NIV].

The purpose of "divine destruction" is part of primitive Salvationist DNA. As we've noted, General William Booth explained, "Salvationism is simply this: the banishment of wickedness from the face of the earth."

3. Multiplication mandate

And what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well [2 Tim. 2:2 NRSV]. Three generations of discipleship in one verse demonstrate that discipleship is essential. The strategy is discipleship. If we're going to win the world for Jesus we have to make disciples, not just converts.

Around your coffee tables and council tables you will discuss specifics. Until then, here are some discussion starters:

1. Every nation: 200 countries by 2020

Finish the “every nation” component of the Great Commission. This broadens a current campaign within part of the Knaggses’ command, the USA Western Territory, to gain a spiritual foothold in every city. “Every nation” could easily be the plan to gain a spiritual foothold in every nation by 2020.

- Target countries to partner-in-mission clusters immediately so that we’re praying, networking, dreaming, recruiting.
- To get there, several of the currently closed nations will initially require “the yogurt approach.” (We have fairly recently started commercial yogurt initiatives in a closed country.)
- A massive financial fund should be developed so we’re not “hand out” for a little here and a little there as opportunities develop.
- We have to be identifying and developing potential pioneers for each target country.

We have proposed 74,000 bases around the world, or one for every 100,000 people. This is obviously merely a transitional goal, one that will at least establish a spiritual foothold in those populations from which we can multiply and expand and reach those groups.

A few years ago, Commissioner Knaggs challenged USA West divisional commanders to double everything. By 2020 (or soon after) we could, globally, potentially blow by this ambitious aim if we access our international global expertise, invest our resources strategically and unite in our purpose.

4 million soldiers (Booth’s vision)

We’re currently roughly 1.43 million. This is a massive call. Children are the first focus. As we quoted William Booth earlier, “Pay 10,000 times more attention to the children.” Yet children represent fewer than 400,000 junior soldiers right now, though there are 1.42 million Sunday school members, so they should easily exceed the senior soldier total. Many of the junior soldiers will become senior soldiers in the following decade. So maybe we’re aiming to add two million junior soldiers and half a million senior soldiers?

3. 100,000 officers (Booth’s vision)

We’re currently at about a quarter of this number. The USA Western Territory quadrupled the number of cadets in a handful of years, so it is possible. Let’s use their experience as a template. Let’s make an American international candidates’ secretary who travels everywhere recruiting hard and who has the resources and authority to solve the “finance” conundrum in grant-aided territories where prospective candidates are plenty but resources are sadly finite. Let’s tie retention of appointments and ranks to hitting some of these targets. And let’s restore 1,500 former officers to covenant (apparently there are about 15,000 former officers).

79 James Knaggs, “Five Strategic Imperatives for The Salvation Army for This Generation,” Go Forward! (blog), January 14, 2015, <http://www.jimknaggs.com/five-strategic-imperatives-for-the-salvation-army-for-this-generation/>.

This outlines where Knaggs thinks we must reinvest our zeal and convictions and resources and reputation and our very lives. We'll comment on his five strategic imperatives for The Salvation Army for this generation, here:

1. **Mission**

Remember that we're talking strategic imperatives. Mission is crucial. The question among too many people is: What is the mission? A mission is an important assignment to be carried out. Implicit in this definition is that you know when it is completed. And so too many “mission statements” aren't really missions. They are descriptions instead of prescriptions.

How does Knaggs break it down?

- Save Souls
- Grow Saints
- Serve Suffering Humanity

Knaggs runs with General Gowans on this, who famously scribbled this triplet on the back of a napkin in the back of a vehicle on the way to give a speech. Sure, this is catchy, and now, popular. But you know when you accomplish a mission. How do you know when you've accomplished this “mission”? When you saw someone get saved? When you made a soldier? When you helped someone out?

To clarify, we're all for each of these things. They are all good. The first two are missionally essential. The third is not our mission but either an outflow of compassion or a means to accomplish mission.

How do we clarify it?

Here's a solution. Our traditional mission has always been “win the world for Jesus.” We haven't accomplished it yet. So it's not legitimate to move on to some other mission, yet. We've got to accomplish the one we've got. Now, how do you know when we've accomplished this mission? There is room to debate this. But in this book we've suggested “measurables,” that flesh this out.

Now, Knaggs also adds “Integrity.” He is clarifying that the whole mission is meant to be carried out with integrity. We can't argue with that. Amen.

Integrity has to do not only with honest and moral principles but also with the state of being whole and undivided. Contextually, it speaks of a united approach in spirit of the system and subculture to accomplishing the mission. To get there will take supernatural intervention and corporate holiness, which leads us to Knaggs' second strategic imperative...

2. **Holiness**

Isn't it interesting to see holiness included in a strategic list? Obviously holiness is crucial for us spiritually, and for our identity. But, strategically? Knaggs is asserting that strategically we have to be holy.

Implicitly, the expectation is that we can be holy. And we agree. What God commands, God enables. Not only can we be holy, but we should be. And Knaggs is pointing out that not only

is it possible and obedient for us to be holy, but it will also accelerate the advance of the great salvation war. We agree.

Knaggs suggests that there are two types of holiness that are pertinent here. The first is “personal.”

Personal holiness is crucial, sure. This is not an issue that we can strategically stall; we can’t put off entire sanctification for a later date or older age or a forthcoming event or a future season of life. This is something for us, now. All of us.

His second type is “corporate.” This is trickier. But it is probably better if most or all of the participants are holy. Holy individuals, though, don’t compose a holy organization. That is, the system’s features can sometimes handcuff benevolent people and generate unholy results. Knaggs has been on to this strategic dynamic for a long time and several years ago commissioned a study on corporate holiness. This is a bigger conversation but we’ll recommend the result of that study, the short book *Holiness Incorporated: Living and Working Beyond Corporate Integrity* by Geoff Webb, Rowan Castle and Stephen Court.

Corporate holiness allows significant system transformation without accompanying cultural tenderness, structural transmutation without widespread resentment, and mission metamorphosis without crippling nostalgia.

3. **Sustainability**

This is the endurance of systems and processes. And it sounds prudent. It is, in a conventional paradigm in which we’re looking to grow incrementally over the generations. Implicit in the way most people will read this is the assumption that we’re not going to accomplish the mission to win the world for Jesus. Prudence can be overrated. In contrast to the conventional paradigm is the revolutionary paradigm.

In a revolutionary paradigm, we actually anticipate accomplishing the mission. If we expect to win the world for Jesus, then sustainability is not as important in the greater scheme of things. Since Commissioner Knaggs is well known for his consistent call for us to win the world for Jesus, we need to read “sustainability” as sustainable until we win the world for Jesus.

And Knaggs points out that this is a “global” issue.

Our generosity is usually expressed from the FITs to the GATs [financially independent territories to grant-aided territories] and that is laudable. We’re led to believe that this is not always optimal for GATs [easier to say from this end].

And it is also “territorial.” As you read this, remember the paradigms that help us understand what is meant here.

And, finally, Knaggs extends it to include “local.” This is a live issue in many places. Should each corps be self-sufficient? Well, in general, sure. But there are exceptions, we think [in some places they are called “mission corps”].

And we’ve explained in this book ways that reinventing the movement will save money and thus enhance sustainability.

4. **Gender Equality**

Wow! Look, this is foundational for The Salvation Army. We haven’t consistently built on this foundation over the generations. And Knaggs is plucking this out of dozens of options. We’re all for it. We believe that gender equality is crucial, strategically, for more reasons than just

completely freeing and mobilizing and deploying half our latent fighting force in the great salvation war.

Knaggs calls us to address gender equality in leadership. Remember, Knaggs' list is for this generation. So we're talking about gender equality in leadership in this generation. Gigantic. *And* Knaggs says this is strategically IMPERATIVE (that is, of vital importance, crucial, essential, urgent).

Much more can be said on this issue. We recommend Janet Munn's 2016 book *Power and Gender Equality in the Salvation Army*.

5. **Cultural Diversity**

That will represent the kingdom of God.

For Knaggs, cultural diversity should be addressed at three levels, the first two of which are recognition and leadership.

Similar to his fourth point, it is very interesting that Knaggs chooses this as one of five strategic imperatives. We don't know how this breaks down in India with languages or Africa with tribes but there certainly seems to be representative national leadership of territories around the world. We're guessing that within territories it doesn't reflect the population perfectly in most places. But increased diversity at the soldier level will have a "trickle up" effect to leadership [or it should]. Conversely, minority cultural representation in leadership might spur accelerated growth in soldiery within that minority.

Knaggs has advocated five strategic imperatives for the reinvestment in mission in this generation. Here are a handful of others that complement his five:

1. **Covenant**

God is a covenant-keeping God. He relates to us through covenant. We are a covenant people (junior soldiery, senior soldiery, officership). Universal embrace of covenant will not only reverse fragmentation evidenced in parts of the world today, but it will unify our fighting force for prophetic fulfillment and global conquest.

2. **Training—Part 1**

Officer training colleges have to get better at preparing cadets for real world warfare. This includes the curricula, the teachers, the ethos, and the incoming students. Alternative training schools like Revolution Hawaii and the War College will prove more nimble at adapting to the exigencies of the war.

The training principal is to blame for everything wrong in the Army; the training principal is responsible for everything right in the Army (overstated, but meant to emphasize how important training is). We must do better on this. An incarnational apprenticeship model infused with primitive Salvationism seems by far the best (most effective in results, most efficient in costs and time, most attractive to recruits and corps) system.

Here are some quick suggestions for improving officer training:

- standardize core content (assure doctrinal purity);
- include crucial warfare content (e.g., spiritual warfare, discipling, extraordinary prayer);
- include the doctrine council in content supervision;

- replace the remote, cloistered model with incarnational apprenticeship;
- standardize the entry profile of officership so that those who meet the entry profile can be commissioned immediately;
- adhere to the Salvation Army Orders and Regulations about training such that a third of it is spiritual, a third of it is field, and a third of it is education.

Briefly, a well-trained officer corps will work wonders in the salvation war.

3. **Training—Part 2**

Here are some quick suggestions to improve soldier training:

- standardize core content (assure doctrinal purity). There are various options available, including *Salvationism 101 [SA101]*, Army Of Compassion, and more (online and free). If we standardize, we assure quality of recruits;
- include crucial warfare content (e.g., spiritual warfare, discipling, extraordinary prayer). Believe us when we assure you that many officers, let alone soldiers, complain to us that they are not equipped in these and related areas;
- include the doctrine council in content supervision. This should help, as this is a(nother) season of surging winds of trendy doctrine, tempting those not anchored to blow away;
- treat the command (whether division or territory) as the discipling track (DT) so that everyone is in the DT, whether the initiative is junior soldiers (e.g., Ready To Serve), corps cadets, recruit training, etc.

Briefly, a well-trained soldiery will work wonders in the salvation war.

4. **Global Plan**

We need one.

Current IHQ councils are either heavily engaged in reacting to issues and dealing with policies and financial challenges or created for other purposes (e.g., doctrine council). How about a skill-based standing council without other responsibilities or distractions existing only to focus on creating and initiating the implementation of a global plan to win the world for Jesus? Start a War Council.

5. **Recruitment—Part 1**

This starts with discipling our converts and Commissioner Knaggs has the best take on it we've heard: In what maternity ward do you see new mothers looking into the birthing unit full of incubators and newborn babies who are happy for any parent to take home their baby?

The application is simple—when we are involved in seeing someone born again it is not natural to let them go off to a church nor to send them there. It is natural to want to protect, nurture, bless, and love them into healthy maturity. (We're not saying that it is always wrong when a convert goes off to church!)

Intentionally discipling most of our converts (remember, we're talking more than 150,000 first time seekers of salvation every year in the USA alone!) will radically change the face of the Army, and within this generation, the face of the earth.

6. **Recruitment—Part 2**

We can, some of us, do better in recruiting to soldiership. It is not meant to be an automatic rite of passage. Nor is it to be something reserved for elites. We'd do well to keep it before our converts and recruits. We'd do well to make appeals for soldiership. And we'd do well to train well.

And the same can be said for officership. We can recruit hard, think outside the twenty-five to forty year-old box. We can hit middle-aged soldiers [and mostly local officers]. We can hit kids right out of school. In some places, the limits in our training capability is limiting who we can recruit. That is the cart before the horse. Let's recruit who God wants and then adjust our training for their needs [not filter potential recruits by our needs].

Briefly, God can trust the covenanted. Let's make more of them!

7. **Power**

We need it. God has it. Let's get it.

How?

Ah, well, that's the thing, isn't it? Paul instructs us to eagerly desire spiritual gifts, especially prophecy. Why not a global season to EAGERLY DESIRE?

We could follow up the congress with a year of it, each of us pressing in daily in obedience to God for ALL of his provision and gifts and power? All of us looking to lay hands on sick people to heal them, to find dead people to raise back to life, to kick demons from demoniacs?

That'd radically transform our world.

8. **Sacrifice**

How about throwing out first world problems by recognizing that we are ONE Army in ONE world and that a global budget is meant to meet the global exigencies of the war?

We read about British and African Salvationist martyrdoms but who knew about an American Salvationist martyrdom. In R.G. Moyles' book, *William Booth in America*, we find the story of a Pittsburgh soldier who in 1885 was "attacked by 'roughs' and beaten so badly that he made it only as far as the penitent form before he collapsed and died."

What a place to get promoted to Glory! At the mercy seat! Hallelujah. If we saw more of this kind of sacrifice, might we see more of the victories?

In the same way, if we recognize the sacrifices of our comrades in developing parts of the world as OUR sacrifices, might we approach standard of living, temptation, priorities, opportunity, and strategy differently? A global budget for a global war.

Briefly, that would shift the balance of power—from the devil to the kingdom of God.

9. **Community**

What if we all intentionally cultivated authentic Christian community within every corps around the world?

Briefly, "they'd" know we are Christians by the love we have for one another.

10. **Incarnation**

Sure—live where you fight and fight where you live. Anything else is unfortunate at best or commuter compassion or missional tourism at worst.

11. **Freedom**

Spiritual. The movement used to be famous (or notorious, depending on your point of view) for an embarrassing freedom in expression.

But also freedom from fear of man. There is an oppressive cultural imposition on political correctness in speech, in what is acceptable on college campuses, in positions on social issues you are allowed to hold in polite company. William Booth had no time for any of that. Here's the Founder more than a century ago:

“Are you going to take that filthy money?” a lady asked me. “Certainly I am,” I replied, and she denounced me right away. I would take anything and I would wash it in the tears of widows and orphans. I would lay it on the altar of benevolent effort for the good of the cause.

He's not afraid of political correctness, of social pressure, of governmental “demands.” There's an example for us to follow.

80 By the way, it worked extremely well, shooting from the pioneer team to 265/week attendance in four and a half years, preparing dozens for officership, impacting a marginalized neighborhood, etc. Praise God.

81 That's one very brief, crude takeaway from my (Steve's) doctoral thesis, “Behind Two Fronts: The Mission of Power and the Power of Mission” (1995).

82 R.G. Moyles, *William Booth in America* (CREST Publications, 2010), 36.

83 Ibid., 35.

84 Ibid., 70.

85 Ibid., 60.

86 William Booth, in answer to his own question, “Are all to be officers?” in Norman Murdoch, *The Origins of The Salvation Army*, (Univ. of Tennessee Pr., 1994) 141.

87 Hirsch, *The Forgotten Ways*.

88 Ibid.

89 Ibid.

90 Ibid.

91 Google dictionary.

92 Hirsch, *The Forgotten Ways*.

93 Albert Orsborn, "The Army and the World Council of Churches," in *The Salvation Army and the Churches*, ed. John D. Waldron (New York: Salvation Army Literary Department: 1986), 88-89.

94 See Anthony Castle's "Are We a Metaphor," *Journal of Aggressive Christianity*, JAC56, 2008.

95 "Consideration of COAs—For each of the identified courses of action, a 'cost benefit' analysis is conducted"—from Colonel Bryan Watters, "Mission Command—Mission Leadership"

96 "The Commander's Decision—The leader's decision is the logical and intuitive result of the Estimate. The Decision constitutes the directive for the completion of the detailed planning and thus all future action"—from Colonel Bryan Watters, "Mission Command—Mission Leadership"

97 What are some things "we" can do? Here are ten:

1. **Embrace our Covenants**

Did you know that many Salvationist parents promised, at the dedication of their children, to protect them from wealth? Isn't it true that we shoot the opposite way—that many of us do whatever we can so that our children can "achieve" and "succeed" (all in the worldly sense, mind you), and "make it" (as measured by cost of house and number of cars and length of vacation and so on)? That's just one tiny promise. There are heaps of them in dedication, marriage, junior soldier, senior soldier, local officer, and officer promises.

2. **Apply Stewardship**

We reckon that if we did number one, we would be careful where we went to school (particularly "Christian" schools/colleges/seminaries), from what sources we learned doctrine, news, and mission, where we lived, where we socialized (and how), and where we invested our money (in the mission of the "Coca-Colas" of this world or in the mission of The Salvation Army—to win the world for Jesus).

3. **Unite Our Theology**

Did you know that the original duties of the doctrine council were "to examine and report to the General as to the correctness and harmony with Salvation Army principles and doctrines, as defined in our Deed Poll of 1878, of the teaching contained in all Salvation Army publications such as song books, company orders, directories, advanced training, and similar lesson courses and text books, and other publications in which doctrinal teaching appears in any form."

That being the case, if you familiarize yourself with the *Handbook of Doctrine* (at the expense of most theologically liberal seminaries) you can check Salvation Army periodical content, and corps cadet lessons, and Salvation Army books, and Salvation Army CDs, and training college texts and lectures, and Sunday preaching for correctness and harmony with Salvation Army principles and doctrines. The goal isn't to mobilize 1.43 million doctrine police. But if we all know what we believe and why we believe it, it will be easier to both spot the imitations and to get aligned and positioned so that the Lord Jesus Christ can deploy this army of salvation for what Catherine Booth called the "great final conquest."

4. **Adopt the Base Network System**

It is certainly a future for the Army, for the following reasons:

- historically the Army ward system worked well;
- historically our spiritual grandfather John Wesley's class meetings worked very well;
- the 33 A.D. Salvationists met house to house;
- the biggest churches in the world are cell-based;
- there is no ceiling on growth either with leaders or with geographic proximity;
- it is flexible, which is important with some of the last seventy-four or so countries left for us to invade;
- every five to ten people get primary pastoral care from a cell leader;
- it lends itself to bi-vocational leadership and pioneering;
- it is a proven means of optimizing our resources and impact for the kingdom;
- for expansion, it lowers the bar. That is, you don't need to find an officer and supply a quarters and source a building in which to meet. And because it is resource-light, the stakes are lower. That is, if it fails, we haven't poured tons of money down the drain and lost face in the community.

It's time to strategically advance down this line.

5. **Exploit and Emphasize Communications**

It is increasingly important, in the following ways:

- the devil attacks this most often and most successfully (arguably);
- borders softened by the shrinking of the world will require improved communication;
- aggressive advance in the great salvation war requires increased communication to coordinate attack;
- Commissioner Knaggs, the techie TC, is leading the way for the world (way over 100,000 Twitter followers, blog, Facebook, etc.);
- new media to communicate with the local fronts;
- communication will increase in richness and frequency (General and commissioners will/should be able to receive weekly results soon, and more frequent results within a decade);
- we've had a big viral success in 2015 with "the dress"/abuse advertisement in South Africa. We're also growing a bit more sophisticated in our social media presentations and interactions. The General is active on Twitter (and other media), disseminating his message. We're moving in the right direction. There is lots of room for improvement, though.

6. **Wed Spiritual Warfare and Justice**

This will become more prevalent, as follows:

- justice should be seen as an aspect of spiritual warfare;
- we need to fill the teaching vacuum on spiritual warfare that has resulted in extremists who either see no demons in Scripture or see them under every bush;

- part of the identity crisis resolves our reticence about engaging in spiritual warfare (“The Salvation Army”);
- Catherine Booth dug it;
- as the international Army goes non-stop on justice, we’re going to press this button, for sure. But as we go non-stop, we’ll also stir up a lot more spiritual warfare in other forms as well;
- we haven’t seen the advance on spiritual warfare that we need, yet. Our worldview needs to be of warfare. Engagements are divine appointments; meetings can be counterattacks (on the enemy); evil manifests battles; conversions and healings are victories.

7. **Adopt Primitive Salvationism**

As we advance on the more difficult fronts, we will be reminded that primitive Salvationism is the only proven strain of Salvationism. It means charismatic-flavored, mission-focused heroism. It cuts through cultural accretion to the guts of our identity and calling. As numbers grow increasingly dissatisfied with status quo and frustrating failure (in some areas), primitive Salvationism will be a solution we should invite them to prayerfully consider before bailing.

8. **Embrace Financial Stewardship**

This will be increasingly important, both individually and corporately. Check out Rowan Castle in *Holiness Incorporated* for some solid teaching on it (and parameters). John Wesley taught, “make all you can, save all you can, give all you have.”

We hear heartening and challenging anecdotes (e.g., grant-aided territory corps out-raising financially-independent territory corps for self denial) that prove we can, if we will. But we also, corporately, have to shed the spirit of poverty and sense of entitlement that cripples us on the field of battle (see the bit on spiritual warfare above).

9. **Engage in Extraordinary Prayer**

Look, this bit does read like “mom, the flag, and apple pie.” It is the Sunday school answer after “Jesus.” But it got there for a reason! And, we’ve had tastes of it even in the last decade, including the global call to non-stop prayer in 2011 and various international initiatives since then.

But let’s stipulate that normally revival follows extraordinary prayer. And the revival we anticipate to fulfill the mission to win the world for Jesus is revolutionary in extent and impact and will likely be preceded by global extraordinary prayer.

10. **Dream and Scheme**

Take this as authoritative empowerment. Each of us has a unique combination of skills, “spirituals” (gifts), experience, and opportunities. We’re expected to deploy this peculiar concoction toward accelerating the advance of the salvation war on our local fronts, with people that the General probably cannot reach for Jesus, and against demons the General probably cannot dislodge (from his desk).

Take the war to the enemy. Capture/train/deploy is our macro modus operandi. And drill/deploy/debrief is our micro m.o. Let’s dream and scheme to employ both in our neighbor-

hoods, at our bus stops, in our classrooms, on the job, within our relationship networks.

What will it look like day to day?

1. **Discipleship**

We'll be focused on multiplying disciples. There are a lot of good things we can be doing, and we're doing a lot of them. Some might say that we're "doing the most good."

But since we're looking to win the world for Jesus, it is essential that we focus on multiplying disciples. That is all that ultimately accomplishes the mission. We'll throw off anything that doesn't answer to strict strategic questions on this point in a "new and improved" movement.

We won't be wearing ourselves out to fill a stat sheet. A "new and improved" movement will focus on what is strategic on the local front and allow churches and parachurches and governments and charities to do things they can that we don't need to do anymore.

Related to this, we'll be saved to save. Yes, that is the original slogan, the authentic meaning of the uniform S's, our *modus operandi*. But I'm not even making that argument solely here. I read this week Lieutenant Jessica Welch's blog "On Eggs and S's" (<http://storiesinwhite.com/>) explaining a paradigm shift and some of its consequences, from "saved to serve" to "saved to save." One thing that struck me was the "works" component of the salvation offered by "saved to serve," described in the blog as follows: "the rhythms of the system state that I have been saved to spend every moment of my day, of my week, of my life... serving. Doing. Accomplishing.... Exhausting myself serving."

2. **United**

We'll be united in missional theology. One of the geniuses of the Booths and Railton was the brevity of our doctrines. We are theoretically united on the key beliefs while there is room for variety in secondary doctrines. Practically, we've lost the practical experience in some places and in some ways of the unity safeguarded by universal embrace of the doctrines. The solution is simply a universal embrace of the doctrines that will be a feature of the "new and improved" movement.

3. **Holiness**

Sure, this is part of missional theology. A holiness that is more than just righteous living, more than socialization and learned behaviors, more than intellectual assent to dead men's philosophies, more than a list of "dos and don'ts," more than retreat from "the world," can be revolutionary. A holiness that purifies the heart, saturates the person with Jesus' love, empowers each individual with Holy Spirit force—that is revolutionary. And it will be a calling card of the "new and improved" movement.

4. **Leadership**

Leadership will change in the "new and improved" movement in that the apostolic/prophetic/evangelistic/shepherd/teaching roles will supersede the captain/colonel/commander positions in influence [not that the two lists are necessarily mutually exclusive].

5. **Identity**

As a movement we will become what we're meant to be—a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus. On the local front, we could look quite different from town to town, one location sporting a citadel with Sunday holiness meetings and the next hosting an authentic, incarnational, bi-vocational Christian base network community observing a rule of life with rhythms of prayer and a common purse.

6. **Primitive Salvationism**

Charismatic-flavored, mission-focused heroism will define the “new and improved” movement. It worked 130 years ago (remember the definition, not bonnets and bass drums) and it will work today.

7. **Aggressive Evangelism**

Love, love, love. We love to fight and we fight with love. We evangelize anything that moves. We see people as Jesus sees them—bound, captive, lost, missing out on the purpose for which God created them. And we co-labor zealously with God for their rescue.

Think of this reinvention like a musical remix. It is common today for musicians to release re-mixes of older songs. It is a fascinating experience to hear the same well-loved words and melody from many years ago set to a significantly different harmonization, arrangement, sound, tempo, rhythm, orchestration, and production. We're not changing the words. We're not messing with the melodies. But we're setting them to new harmonies, arrangements, sounds, rhythms, orchestrations, and production. And we anticipate that the result will prove fascinating for billions we're aiming to reach with the love of the Lord Jesus Christ.

98 Hirsch, *The Forgotten Ways*, 24-25.

99 Joe Bunting, “What Is Liminality and Why Does Your Story Need It?” *The Write Practice*, [http://thewritepractice.com/liminality-story/Joe Bunting](http://thewritepractice.com/liminality-story/Joe-Bunting).

100 Harold Begbie, *The Life of General William Booth*.

101 <http://www.globalissues.org/>

102 William Booth, “A Vision of the Lost.”

103 Ibid.

104 Kelly Pope, “New Salvationism.”

105 iDictionary, paraphrased.

106 Graphically displayed via video: https://www.youtube.com/watch?v=ky0DDwYzak8_2. In his own voice: <https://www.youtube.com/watch?v=AAOpCYKgbYI>.

107 See Neil Cole’s blog, “Shifts We Need to Make to Be Significant in These Significant Days” (July 2016) here: <http://100movements.com/shifts-we-need-to-make-to-be-significant-in-these-significant-days/>. Read the whole thing.

Outtakes

1. “Resources shouldn’t be banked; they should be used while they have value.”
2. “Blockbuster Video had a ten-year plan just a few years ago and no one is interested. We need to prepare people to excel in the now.”
3. Regarding the gospel: “It doesn’t cost a dime to make a disciple; it only costs your life. If we can structure for multiplication, we will be released from dependency upon money and that’s a good thing.”
4. Regarding population displacement: “Mass amounts of people are open to the gospel and they are already apostolic and now accustomed to being marginalized—they were sent before they were saved.”
5. “It’s time to realize that the way we’ve been doing church isn’t going to suddenly start multiplying.”
6. “We must courageously make changes so that we can multiply or we risk losing everything much faster than we ever thought we could.”

108 Here’s the deal with current Army structure. The Salvation Army fighting units are corps, outposts, and societies. In the USA, traditionally only corps and outposts have been deployed. However, in some territories, societies have a strategic place. For example, in India (2015 *Year Book*):

| Territory | Corps | Outposts | Societies |
|---------------------|--------------|------------------------------|------------------|
| India Central | 281 | 14 | 27 |
| India Eastern | 316 | 16 | 121 |
| India Northern | 172 | 392 | 804 |
| India South Eastern | 318 | 81 | 67 |
| India South Western | 333 | [461] [outposts + societies] | [461] |

And, for comparison’s sake...

| | | | |
|-------------|-----|---|---|
| USA Western | 258 | 5 | 0 |
|-------------|-----|---|---|

Process

Societies by Orders and Regulations differ from corps and outposts not only in size and formal activity, but also in approval requirements. While the latter two units must receive approval from territorial headquarters—TPC in USA Western Territory—societies only require approval by the divisional commander. So, “bases bypass bureaucracy.”

Bases

As the term *society* has much wider and potentially confusing connotations in America, we are re-branding society in this reinvention as “Army base” or “base.” Here is the simple formula:

Base = cells + hubs.

109 This whole reinvention does not connote that we’re throwing out the baby with the bath water. Some things will stay. Others will go. Here are twenty-two things up for grabs in the reinvention process.

1. Mission Statement?

We’re not against having a mission statement but the current politically correct, “please-don’t-sue-us” description of our activities GOES.

It gets replaced with the primitive Salvationist mission that we haven’t yet accomplished, to “win the world for Jesus.” But it doesn’t stop with a pithy, authentic catch-phrase. We actually plan to win the world for Jesus. We timeline it. We partner with Great Commission agencies. We identify and train Salvationist language speakers and Ephesians 4 roles for the remaining countries to invade. We secure resources. We obtain legal permissions (as possible and desirable). We strategize (the War Council does a lot of this—more on this, shortly!).

2. Vocational Leadership?

There may be some arguments against, but we assert that officership STAYS. But the sense of entitlement that sometimes accompanies it, including the lifestyle in the West that belies the now-outdated reputation of sacrifice GOES (though we’d love for the cause of the reputation of sacrifice to return).

Officership involves a life-long calling that includes one-time surrender of autonomy. But it isn’t perfect. Major Harold Hill, in his seminal work, *Leadership in The Salvation Army: A Case Study in Clericalisation*, traces the historic tension between the priesthood of all believers and the clergy versus laity split.

In light of this tension, we’re proposing the launch of a version of officership General William Booth dreamed up that we have yet to seriously explore. He calls it the Companions of the Cross of Christ (see the text of this message here: <http://www.armybarmy.com/JAC/article11-83.html>).

That said, officership in the reinvented movement might look significantly different than it does now in some Western territories. A fasted lifestyle characterized by more simple living will feature smaller quarters, smaller allowances, and possibly bi-vocational employment (that is, maybe an officer in the hybrid model gets a part-time job at the local café to help pay the bills and explore new evangelizing opportunities).

3. Officer Training?

Officer training STAYS. But the Harvard-level tuition and the state university curriculum GOES. And it gets replaced by the incarnational apprenticeship model that deploys brigades of cadets at leading-edge corps under leading-edge corps officers until they meet the entry profile for commissioned officership (don’t worry, the three components of officer training—spiritual, field, education—will remain).

AND, we bring back the International Staff College [ISC] [which was replaced by the International College for Officers a few generations ago]. ISC was meant to train and prepare leaders for senior leadership. You might even argue that when we closed it down we stopped training and preparing leaders for senior leadership. But we've got to deal with holiness, mission, Salvation Army system, corruption, and more. This is the place.

4. **Local Officers?**

Local officership STAYS, and multiplies, we hope. In fact, we'll help the process along. In a practical nod to the priesthood of all believers, to the best hearts and minds throughout our movement, and to our current limitations in most theaters of war, we're advocating trans-local officers, namely divisional sergeant-major, territorial sergeant-major, and international sergeant-major.

5. **Soldier Training?**

There is so much to do on this one but all the advances on residential soldier training STAY. In fact, we ratchet it up. We put a campus of the War College or Revolution Hawaii in every territory.

Meanwhile, the ad hoc approach to local soldier training GOES. We replace it with universal standards of training developed from the best existing approaches [we think of Army of Compassion, *Salvationism 101*, etc.] and applied by trained teachers in every corps.

6. **Women's Department?**

The emphasis on warfighting among the most marginalized people group in history STAYS, but the silo-separation from other programs GOES. There are practical negatives to the current situation, including the languishing of other programs because of the deployment of superlative programming abilities exclusively to the women's departments, and the strange parallel universe artificially created by formal spousal tracking.

The solution isn't rocket science. We collapse the whole women's system into the program department. And in so doing, we free married women to take appointments beyond corps officer that match their callings, experiences, skills, zeal and abilities. This is a difficult strategic and justice issue with a simple administrative solution. Watch the acceleration of the advance of the salvation war around the world as we implement the change.

7. **Partners in Mission?**

Our campaigning STAYS. The formal name GOES.

The idea remains but we're going back to self denial as the term so that soldiers understand the idea that we're meant to deny ourselves.

AND, we're not limiting the "partners in mission" component of self denial to FITs and GATs [financially independent territories and grant-aided territories]. We're including prospective invaded countries. The seventy-three remaining not-yet-invaded countries [we're officially in 127 countries and we're using the round number 200 for the number of countries in the world, there being various tallies out there] are harnessed to existing Salvation Army territories in which Salvationists dream and scheme and pray and pay, along with practical projects [such as clean water, micro-enterprise, education, radio broadcasting, solar-power Bible instruments, etc.] and networking aimed at officially invading these "not-yet" countries.

8. **Incarnational?**

Our best history (e.g., slum sisters) is incarnational and so this intention STAYS. And the commuter/spectator/"us-first" mentality GOES.

There are many layers to this one. But here are a few for officers to get us started:

- as we've described above, incarnational apprenticeship model training;
- soldiership assignments (at which corps to soldier) or even better cross-appointments (so all staff officers are appointed to soldier at specific corps);
- mandate a move of every quarters into the neighborhood of every corps (which, coincidentally, will raise significant funds as we move into more modest areas).

We'd best put a timeline on all of these initiatives.

9. **Prayer?**

We've had a relationship over the last couple of decades with extraordinary prayer and that definitely STAYS. But the cavalier attitude toward it of too many GOES.

AND, we return to the global call to non-stop prayer, except that it becomes an "all-in" proposition, with every territory and every division praying itself non-stop and a lot of corps carrying this load, too. Then watch God move.

10. **Online Leader Training?**

Our lack of it GOES.

Into the vacuum comes the Rader Leadership Institute, an online initiative intended to strategically identify and train younger leaders for higher leadership.

11. **Headquarters?**

We figure there remain benefits to the existence of headquarters, so the idea STAYS. However, it may turn out that some number of them GOES.

There is existing research in different territories on this by outside consultants. Let's get the War Council on it to sort the best way forward, acknowledging that almost everything is on the table (International Headquarters remains; most territorial headquarters will remain, though we might consolidate; divisional headquarters? Let's see).

12. **Adherency?**

The whole concept of adherency has had a checkered past, and despite efforts by General Larsson to rescue the practice, adherency GOES. We've heard that some of the weakest territories have some of the highest adherent totals. Could there be a correlation? We understand that the adherent rolls are meant to be a "fishing pool" for people on the margins. That whole idea might have applied a few generations ago but today with social media we have a fishing pool at the ready. Besides, why wait? Let's start fishing!

13. **Positional Statements?**

They might have had a place a generation ago but they seem more trouble than they are worth, so this whole arrangement GOES.

They've overstepped their authority, in that soldiers do not sign up to them, and they've overstayed their usefulness, in that we have easy access to solid teaching everywhere now. In the place of controversial and restrictive static positions on issues, we should plunge into the public square with public action for justice. So, we're trading position for action.

14. **S's?**

Our slogan "saved to save" and the S's that represent it, STAY. The uniform on which the S's shine GOES.

AND, the current uniform gets replaced with something that is

- less expensive;
- fair trade;
- more identifiable (read, big shield);
- more adaptable; and
- more evangelistic (something about Jesus and his love would be good).

15. **Covenant?**

The covenants of officers and soldiers STAY.

But the ranks system gets whittled down to something approximating captains and General (don't worry, we can grandfather all the majors and colonels out).

AND, every officer is a captain except while serving in exceptional roles (e.g., General).

That means, among other things, every reserve officer (or, in some vocabularies, "retired") is a captain.

We'd love for the articles of war to slip the last phrase back in there, "til I die" (the concept is still in Orders and Regulations).

16. **Doctrine 10?**

Our historic embrace of Wesleyan holiness STAYS, but our more recent apparent embarrassment of it GOES.

AND, we multiply the various Brengle Institutes around the world, not just for officers, but also Children's Brengle Institutes, Youth Brengle Institutes and Soldiers' Brengle Institutes, combined with intentional teaching.

17. **Retirement?**

The idea of retirement from the salvation war GOES. In its place we pick up on General Gowans' attempt to replace "retired" with "reserve." This is happening in different countries at the government level already, so we might as well be proactive rather than helplessly wait for them to tell us the policy. Start by raising the retirement age. Among other things:

- life expectancy is so much higher now than when the retirement age of sixty-five was set;
- retired officers need to work in most cases anyway, these days, so let's make them reserve officers (yes, with pensions, where available, kicking in) and allow them to find employment as strategic; and

- missionally, our best wisdom and experience can be leveraged (sometimes with lesser administrative workloads or in consultative or assisting capacities) to optimize impact.

18. **Committee?**

If you know your Salvationist history, you know that the committee system was one of the human prompts to the switch from Christian Mission to Salvation Army. William Booth wanted nothing to do with committees. So the concept of committee GOES.

However, the idea that we want to leverage the counsel of the saints STAYS. And at its apex, it looks like the War Council (which can exist at every level of the system) to strategize to win the world for Jesus. At International Headquarters, it becomes a standing council, similar to the doctrine council, peopled by experts who will network and plan to win the world for Jesus.

19. **Traditionalism?**

Traditionalism is “the upholding or maintenance of tradition, especially so as to resist change.” Traditionalism GOES. (Yes, some traditions STAY—those that help or do not hold back warfare advances.)

Traditionalism succumbs to “iconoclastic.” We discard obsolete understanding and models and replace them with unrelenting, ruthless Great Commission.

20. **Modus Operandi?**

Our Salvationist macro modus operandi—capture/train/deploy—STAYS! In fact, we double down on it, aiming to get it implemented in every Salvation Army unit. And we shoot for the Salvationist micro modus operandi—drill/deploy/debrief—to be implemented in every corps and unit.

And extraordinary becomes the new normal. Who knows? What if:

- every unit participates in non-stop prayer;
- every soldier moves into the slums;
- every corps sponsors another (in the developing world; and every soldier a soldier, every division a division, every territory a territory, every country targets a country still lacking Salvationists); and
- even smaller things like soldiers wearing uniform Monday through Saturday and not on Sunday.

21. **Bias for the Poor?**

STAYS.

“The Salvation Army is going to continue to go ‘down.’ By this I mean that we are going to continue to minister to those who are sunk in sin and wickedness. The danger which confronts nearly all religions and theologies is the danger to rise, to rise above the level of the men and women who have made them and whom they have made.

“We must delve down, down. Our mission, our work, is among the neglected class.... Therefore we must continue to go lower, to keep down, and not rise above the heads of those we seek to save. Our endeavour must be among those who are beyond the pale of ordinary effort.

“Let the theologians and the philosophers have their sacramental doings. With those things The Salvation Army has nothing to do. We have to stick to that half-damned crowd; we must lift them up and give them a chance at the better things. So long as the Army sticks to that, so long will it prosper; when it departs from this path, it is not desirable that it should live longer. There are plenty of other people to do the ceremonials.” —William Booth (as quoted in *Washington Times*, October 28, 1907)

22. **Slogans?**

Salvationists are all about slogans. Our conversation is punctuated with “Blood and fire!,” “Go for souls!,” “Die at your post,” “Every hour and every power for Christ and duty,” “Love to fight and fight with love!,” “Live where you fight and fight where you live,” “Ready to preach, pray, or die at a moment’s notice,” and more. STAY!

But let’s keep adding to the lexicon. Listen to this media exchange featuring General William Booth and see the potential for new slogans and credos: “My work is my pleasure, my amusement. It has been sixteen years since I had a holiday. I work seven days a week and as many hours each day as I can keep going.”

This is because the Father is always working (he’d taken his day off); and Jesus only did what he saw the Father doing (always working); and the whole idea of Sabbath rest is one of those first testament sacraments the physical practice of which is meant to subside while the spiritual experience of which is meant to continue (see Hebrews on the “Sabbath rest”). But, back to the slogans....

“What I do I do for the love of it. I don’t ride in a motorcar; I don’t live in a swell mansion; I don’t eat out of a gold bowl with a silver spoon, but I do practise what I preach.”

This is excellent advice for us. Love is the motivation. If we are currently set in a job and lifestyle that we do not love, let’s multiply some bases and/or offer for officership. If we currently love a job and lifestyle that smacks of the “swell mansion/fancy motorcar/gold bowl and silver spoon” luxuries to which Booth alludes, let’s liquidate and multiply bases and/or offer for officership. Booth concludes, “Here’s my religion: Love God with all your heart and your neighbour as yourself. Try to make others good by being good yourself.”

The greatest commandment and the second like it. We’re perfectly positioned to share that religion. God help us.

110 Kelly Pope, “New Salvationism.”

111 “Eyes and wings” term comes from Stacey Campbell. See eyesandwings.com.

112 Google dictionary.

113 We are indebted to Major Brendan Nottle for this distinction and for the emphasis on “transmutation” as reflecting God’s purposes for the movement.

