

SALVATIONISM 301

Captain Cathi Kennelly

INTRODUCTION WARDS

The Kennellys serve as founding Corps Officers of the cell-based East Wind Corps in London, Canada. Coming out of careers in the military, Cathi and Kevin live out a unique kind of primitive salvationism, combining power evangelism, the ward system, and strategic spiritual warfare on their growing front. They have served the wider Kingdom of God in Canada in various capacities, including Prayer For Your City, Lighthouses Of Prayer, ALPHA regional programming, and national prayer coordination. Kevin contributes our chapter on SPIRITUAL WARFARE, and Cathi contributes our chapter on **WARDS**, the SA prequel to cells.

Going Cell-Based: The 33AD Salvos met frequently in home groups that were the building block of the Kingdom. An explosive, multiplying system of cells was and remains the key to winning the world for Jesus. Wesley called them class meetings. The primitive Salvation Army called them wards, and developed an effective ward system to facilitate the accomplishment of mission. Wards are the Army 'prequel' to cells. If we can re-establish an effective ward system, no matter what we call it, we have a firm foundation on which to build the Kingdom in our district. This is what Captain Cathi Kennelly has done at her Corps, and this is what she teaches us.

RESOURCES:

BOOKS:

Joel Comiskey. CELL GROUP EXPLOSION .
Larry Kreider. HOUSE TO HOUSE.
Dale E. Galloway. 20/20 VISION.
D. Michael Henderson. JOHN WESLEY'S CLASS MEETING.
William Beckham. THE SECOND REFORMATION.
Carl George. NINE KEYS TO EFFECTIVE SMALL GROUP LEADERSHIP.
Ralph Neighbour. THE SHEPHERD'S GUIDE BOOK.

MOVIES:

MICHAEL COLLINS (story of Irish 'cells'; ignore the language and think critically of the system)
THE SIEGE (Denzel Washington; autonomous wards are dangerous to the enemy)

ONLINE:

Touch Ministries: www.touchusa.org
Dove Christian Fellowship International: www.dcfi.org
Bethany Cell Church Network. www.bccn.com
The Salvation Army Ward System (two articles in JAC, Issue 7, June - July 2000
General Duty): armybarmy.com/JAC/

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WARDS One

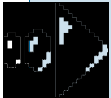
Captain Cathi Kennelly



Acts 2:42-47
1 Corinthians 14:26
Colossians 3:16



1. How could our corps put these things into practice in our current structure?
2. How many people in my corps know the 'real me' with all my failures and sin?
3. Who in my congregation knows and prays for my specific needs and whose specific needs do I pray for?



LOOKING FOR NEW TESTAMENT CHRISTIAN COMMUNITY

It's actually a pretty dismal picture when you think about it. I can remember the end of our first new cell meeting last fall. One of the participants, after 40 years of church membership elsewhere exclaimed, "I know more about you all than some people I have spent years with at my old church!" Our typical corps structure does not allow us to get to know each other well. We are all so busy 'doing' and 'attending' all the right meetings and activities that real relationships rarely develop. This is not the picture we have of the 33AD Salvos. They spent most of the time face-to-face with each other and less time facing the 'experts' at the front of the room. This picture of small group face-to-face Christianity, balanced with large group worship, was the primary structure for the Body of Christ until Emperor Constantine made Christianity the state religion of the Roman Empire in the fourth century. When that happened, many congregational activities, including the celebration of communion and the baptism of new converts, became controlled by the state, and the face-to-face community life began to die. Ministry gradually became the realm of the 'experts', and the congregation became the recipient of ministry rather than the ministers. Except in rural communities, people no longer got to know one another intimately. 'Church' became a place where you had to look like you had it all together, no matter how bad the mess was inside. True Biblical community died. This pattern persists today. What is the result of this extra-Biblical pattern of Christian community life?

People in pain and struggling in the pews that no one knows about until it's too late!

- Twenty percent of the people doing eighty percent of the work!
- An incredible lack of congregational involvement or ownership of the local church community and its mission and vision.
- The great commandment left undone, with tens and hundreds of gifted ministers sitting idle and unknown in the pews.

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Wards One



Although there are always a few who don't want to do anything, most just never get the chance. How does that compare with the picture in Acts 2 of a people living face-to-face, involved in each other's needs and struggles, encouraging and loving and supporting one another, working as a team to reach the lost, and filled with the power of God? If this is to change, we are obliged to think about the way we 'do' church. We need to accept the challenge that our old structures do not fulfill the task any more, and that something else is needed. Not just the old ways done better, but the mission and vision of our corps fulfilled in a new way altogether. Wards are intended to help us return to that pattern of 33AD Salvos life. Most of the fastest growing churches on the world are built on this pattern of cell and celebration; churches in Korea, Columbia, Ivory Coast, South Africa, Louisiana, Pennsylvania and all over the world. People are tired of living the fantasy of "I'm O.K. You're O.K." church life. They want to be known and accepted and forgiven and taught and released. They want their lives to make a difference for God -today When corps provide a structure that allows people to meet weekly in face-to-face groups of 4-15, put their lives up against the Word of God, pray for and support one another, and reach the lost as a team, they will never go back to the old way again. In this age of broken families, frequent moving, and social and economic instability, the ward becomes the family many have left behind or perhaps have never known. Ward life feeds a deep-seated hunger for intimacy and relationship. It's attractiveness and effectiveness is without equal. Real people face-to-face, with the living Christ at the centre and directing their personal and corporate activity. **What could be better?**

Face-to-face Christianity has its challenges. We are not used to showing others who we really are. Most of us have lived all our lives hiding behind masks of performance and self-sufficiency. As we learn to take off our masks, the rough edges are suddenly out in the open, and our real responses to life are visible for the world to see. This often results in offence and hurt, things that we are used to hiding instead of dealing with. Part of the challenge and reward of ward life is the walking out of these moments of tension, bringing Biblical healing to relationships. It is hard work- it is trying to accomplish something that we have likely never seen modeled. Within our corps we too often claim that our personal issues have been put 'under the blood', when they have actually just been put 'under the cork'. This becomes obvious when we step back and take a look at the overall state of relationships within our corps. Ward life forces its participants to go to the scripture and put the teaching of reconciliation into practice- but it also provides a safe place in which to do it- a place where even in tension, people can know that they are loved and accepted. But for those of us used to going through life with our masks on, this is a huge stress-point. The truth is that we live in fear that others will discover who we really are. But living that way is not God's plan for us. His plan is transparent living. Those who enter courageously into the stream of ward life will soon find themselves re-discovering who they really are, and doing the hard work of applying the work of Christ to the internal as well as the external life. The most amazing moments of healing will come when we discover that others are much like us, and that we really are able to accept and forgive and even love one another- despite our 'work in progress' lives. Face-to-face Christianity teaches us that we are valued and valuable, not despite our brokenness, but in it!

COMMON OBJECTION #1 *Our people are too busy already!* They likely are- but too busy doing what? Wards cannot work if they are simply added to the already over-full schedule of Corps events. But, if we begin to take seriously our mission statement, if we honestly evaluate every activity in light of it, and eliminate those that do not effectively advance the mission, we will likely find lots of time. The most challenging thing for us is to honestly evaluate our existing programmes in light of our stated mission. Our human tendency is to try to please everyone. So we don't eliminate anything. This results in programme overload. Wards are not intended to be just another programme. They are a more efficient way to accomplish many of the things we really want to be doing!

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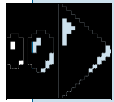
WARDS Two



Philippians 4:4-7
1 Timothy 2:1-4
Mark 11:20-26



1. How much intense, focused prayer is really taking place in my congregation?
2. What percentage of people currently attends any existing corporate prayer meetings?
3. How often are prayers answered in a measurable way?



Most typical North American congregations are doing well if they see 5% of the congregation at prayer meeting in the week. This means that in an average congregation size of 80 people, 4 people are doing the praying for themselves, the other 72, the leadership, its vision and mission, the lost, ministry opportunities, community needs- and all this within a one hour weekly prayer meeting. Of the 72 who do not come to prayer meetings, perhaps half will claim a 'personal prayer time'- but when pressed, most will have to admit to few minutes spent in prayer on even fewer days. Is it any wonder we are seeing so little transformation and answered prayer? Is it any wonder that the power of God is largely absent from our ministry?

Imagine if you had your average celebration service plus two to five prayer meetings a week, with every person in the congregation meeting weekly to spend at least 30 minutes worshipping and praying for one another, the ministry of the corps, and the lost by name? As they see their specific prayers being answered, and testify about it, the prayer meetings would begin to fill up with excited people waiting to see what the Lord is doing! Do you think that there is any possibility that the spiritual life of the corps would go up a few notches?

Prayer is the foundation of the ward-based corps. In fact, the wards that multiply the fastest are those where the ward leader spends more than 60 minutes per day in prayer, and where the cells themselves experience meaningful, and specific times of prayer in their time together. Wards and ward leaders who pray little or not at all see very little growth or effective ministry opportunities. Prayer is not an option with the ward-based corps - it is an absolute necessity. Programmes can sometimes attract people if they are well thought-out, even without much prayer (although without prayer they will not reach the lost). However, because the purpose of wards is to be intimately involved in seeing lives transformed and the lost brought into the kingdom, they cannot even hope to be effective without much time with the Lord. The average ward meeting has three prayer times built into it:

1. During the worship time, prayers of praise and thanksgiving (don't forget that many songs that we sing are simply sung prayers)
2. During the edification time, where the ward members pray for each other's needs and struggles; and,
3. During the vision time, where the ward members pray for their lost friends and family and ward and corps outreach activities.

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Wards Two



In addition, the ward members pray for each other throughout the week, as well as two to three pre-Christian friends and relatives daily. They also periodically have half-nights of prayer, prayer-walk through their neighbourhoods, and prayer-drive outside of the homes of other ward members and their most resistant pre-Christian contacts. Technically, that would mean that every person in the corps could receive meaningful and specific prayer DAILY, and two to three times that many unsaved people as well. Because the prayers are specific they can be measured, and everyone knows when they are answered. This encourages even more prayer, and an upward spiral of prayer is the result. Increased prayer will result in more answers to prayer, which will result in increased prayer... and I think you see where this could lead.

It is important to know that the success of growing ward-based corps is not the structure, it is the prayer that the structure births. One of the greatest weaknesses of the programme-based structure is that the prayer meetings are often the most poorly attended meetings of the week. This is not because prayer is not a stated value of the corps, but because so few people attend that the prayer tends to be very general, answers are often difficult to identify, and so prayer becomes a chore rather than a joy. If we think in terms of the scriptural law of reaping what you sow, then the fruit of effective prayer is not answered prayer, but a 30, 50 or 100 time increase in prayer. One of the ways that the ward system makes this level of prayer possible is because many of the traditional corps programmes do not exist in the ward-based corps. When Christians are involved in meaningful and active ministry, the need to entertain them disappears. Leaders and other Christians have the time and focus to keep the main thing the main thing. Prayer and time spent with the Word and the Lord can take precedence. Leaders have the time to spend with God, and the ministry of the corps is a result of this intimate relationship rather than human planning that we try to sanctify with a 'Lord bless our efforts' prayer. I remember sharing this at a gathering of leaders. To my dismay one of them approached me after and commented, "I don't know if I can do it that (prayer-driven) way - I am so used to doing it the other (human effort) way. It is a proven fact (CELL GROUP EXPLOSION - Joel Comiskey, Touch Publications) that the single greatest contributing factor to the growth and multiplication of cell/ward groups is the prayer time of their leaders. Wards whose leaders spend 90 minutes in prayer daily multiply their cell groups at twice the rate of those who spend less than 30 minutes in prayer daily.

As much as we would like to pretend otherwise, people only pray if they have faith to expect results. The faith to expect answered prayer comes from the experience or testimony of previous answered prayer. In the ward-based corps, each ward sees weekly results in its prayer foci. As each ward meets, they have been recording their prayer requests, and the answers- each person is intimately aware of the interaction of God with His people. As a result, the faith to pray is increased throughout the body, and the commitment to see the power of God released into the needs of the lost, the Corps and its soldiers become an unquenchable fire!

COMMON OBJECTION #2 It will cause division in the corps. Small groups do not cause division in the corps- but they may accentuate divisions that already exist. In most cases though, these are not really divisions at all, but rather diversity. Viewing people's differences as diversity rather than division allows us to see them as opportunities to reach a larger and more varied group of people than if we try to make everyone look the same. In the case of true divisiveness, there is scriptural instruction on how to deal with that, and we should follow it.

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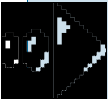
WARDS Three



1 Corinthians 12:4-11
Romans 12:3-8
Galatians 5:22-26



1. Do you know what your spiritual gifts are?
2. Do you and others in your corps tend to exercise your spiritual gifts in isolation from one another, or is it more like a symphony orchestra, where you can't really tell where one begins and the other ends as they all work together in harmony?
3. To whom are you accountable for the development of the fruit of the Spirit in your life?



Over the last twenty years the Church has been gripped in the great debate over the importance of the gifts of the Spirit v. the importance of the fruit of the Spirit. Each side has seen extremes- to the point where people have said that they would rather have one than the other. I'm sure that the heart of God is pleased to see that we are finally coming to the place where we understand the need for both of these God-given gifts: 1. the gift of the power to do the works of Christ, and 2. the gift of the power to have the character of Christ.

The ward is a potentially powerful channel through which the corps can reach a large number of souls for the Kingdom of God. However, if we are to be effective for the purposes of God we ourselves must diminish and allow Christ and His power to increase in us. We must come to a place of understanding that it is not what we accomplish that has lasting value in the world, but what we allow Him to accomplish through us. "It is no longer I that lives, but Christ who lives in me..." Our productivity for the Kingdom of God is not based on our ability, but on our availability to be filled with His presence and power so that it may flow through us into the lives of others. **SPIRITUAL GIFTS**. As you read again the familiar scriptures describing the exercise of Spiritual Gifts, ask yourself when was the last time you ever saw a corps meeting looking like what Paul describes here (don't forget that Paul was addressing only the problems in Corinth, and doesn't really tell us about the parts that were working well). Can you even imagine how it could work meaningfully for each individual in a congregation of 100 or more, let alone hundreds or thousands? How about providing safe places to practice and develop your gifts? To discover how they dovetail together with the gifts of others? To use them regularly as part of the body to minister to the needs of other Christians and pre-Christians? Now ask yourself the same questions- but with respect to groups of 4 to 15 people? The answers come out completely differently, don't they? Wards provide a safe environment for the discovery and development of spiritual gifts that no other environment can; not the classroom, not the celebration service, not anything else. In each part of the ward meeting, different spiritual gifts come to the forefront- leadership and pastoring, mercy and service, prophecy and discerning of spirits, knowledge and wisdom, helps and giving, evangelism, tongues and healings. Each person has the chance to try out different roles, to explore different gifts, to make mistakes, and to watch the Lord work through them to bring encouragement and correction to their brothers and sisters, and to reach out to their unbelieving friends and family. Because spiritual gifts are dynamic, alive with the power of the living God, they are a very important part of what makes a ward effective in its ministry to both its members and to its mission of rescuing lost souls. In addition, people begin to see how their gifts complement each other, how as they work together they are able to see the works of Jesus take place in their midst. The result of this corporate lifestyle is that their attitude towards different gifts becomes one of appreciation rather than competition, and more cooperative ministry results.



The tendency of the programme-based corps is to pool the people with the same gifts in various ministries. Although this may be effective to a point, it also isolates the gifts from one another, so that the multiplication of power in the synergy of complementary ministry becomes much more difficult to achieve. When the gifts are isolated and pooled, people are forced to function in gifts they do not have, because those who have the necessary gifts are pooled somewhere else. When people with different gifts come together in a ward, they are able to complement each other's strengths and weaknesses, creating a whole that is truly greater than its parts.

FRUIT OF THE SPIRIT

In the ward the presence or absence of spiritual fruit is soon obvious. People who spend time together in ward life and ministry soon begin to see underneath the veneer of what I think of as pretend fruit, to the real stuff underneath. It isn't possible to hide for very long behind the masks of 'age equals maturity'; 'position equals spirituality'; 'family name equals leadership'. The reality of each person's fruit is soon laid bare, but instead of the horror and rejection they are expecting, each one is received with acceptance into the fellowship of those who know they are people in process. They are able to lovingly challenge and pray for each other for healing and resultant spiritual growth. It is at that point- the point of truth that true spiritual fruit can begin to form- fruit that is the result of a life given over completely to Jesus. For most Christians, it is only in the context of such a small group that they can admit that their righteousness is as filthy rags, and allow the life-transforming power of the Holy One to flow through them. This is the gift of spiritual growth from face-to-face Christianity. While spiritual gifts are given in accordance with the will of God, fruit of the Spirit is to be seen in the life of every Christian. Fruit is the measure of spiritual maturity. The loving accountability of face-to-face Christianity encourages each group member to wrestle to victory in every area of their lives, resulting in great growth and the development of lasting fruit.

COMMON OBJECTION #3

How will we control it? This is an important question- since it is the responsibility of the corps leadership to lead the local body of Christ forward under a united mission and vision. The first step would be to make sure that you have a well-defined and communicated mission and vision, and that all the small groups are operating to see them fulfilled. The second step is to ensure the corps leadership, not the ward leaders, controls that curriculum. Eight out of nine growing congregations with an effective small group ministry base their small group curriculum on the previous week's sermon material, and the curriculum is written centrally.

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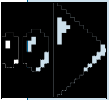
WARDS Four



2 Timothy 4:1-5
1 Thessalonians 5:14-23
Colossians 3:16-17



1. Looking around at my local congregation, how well are people lovingly challenged in their walk with the Lord?
2. Who has the authority to do that, and how many people could they realistically do it with?
3. How many people are left unchallenged?



Proverb 27:17 states, "As iron sharpened iron, one man sharpens another". The individualistic society in which most of us have been raised is completely in opposition to the life of community described and modeled in scripture. In both the Old and New Testament the purpose of Scripture was clearly to teach people how they should live. In Psalm 119:11 the Psalmist cried out, "I have hidden Your Word in my heart, that I might not sin against You." Because they understood the heart to be the centre of the will, the purpose of the Word was not that it would somehow magically change them (although there is dynamis power in the Word of God simply because it is the Word of God)- but that through submission and obedience it would transform their will and their desires. The Word of God was expected to immediately bear fruit in terms of transformation. In the desert, John the Baptist cried out to the Pharisees that they should, "bear fruit in keeping with repentance." Despite all their knowledge, the Word of God had not transformed their lives; it had only changed the exterior.

Sadly, the Army of God is in much the same state today. There is a great deal of knowledge, but it is too often just information rather than transformational. The sad truth is that people who show up on Sundays, even those who are highly involved in corps programmes, often do not know each other well enough to see deeper than the outside layer of performance. In some cases our standard measure of congregational health has been apparent peace. A peaceful surface can cover hearts filled with offence, bitterness, rejection, and grief. When there is a challenge, the years of religious performance come peeling off, all that hurt and offense and fear comes pouring out, and the person blamed is the one who brought the challenge because they upset the 'peace'. Because people are able to perform adequately, we are often lulled into believing that the inside is as good-looking. In reality, this is seldom the case.

There can be no success in the ward-based corps without facing this reality square in the face. People have problems and issues and offence- often a great deal of it. Some of the finest-looking Christians have incredible amounts of unforgiveness lurking in their hearts from past injury. Even though they will often say that the past is 'under the blood', in most cases it is more likely in a tightly closed closet. True holiness is not about hiding the sin and pain; it's about submitting it to the transforming power of the cross. When you attempt to put a bunch of hurting, offended people in a small group, it will soon explode as they offend each other (accidentally most of the time), and respond in hurt and rejection. Expect it. It is a good thing (REALLY!). It is a good thing because it exposes the truth, and it is only when the truth comes out of the darkness into the light of exposure that people can be set free.



This is one of the most difficult challenges of ward life, but also one of the most rewarding. The difficulty is that we are not traditionally very good at dealing with conflict, mostly because we have our own load of hidden 'stuff'. We want to judge others for their issues, push them away from us, and just forget that whole business. Unfortunately, this is not God's way- He calls us to challenge and help one another as we take a trip to the cross together. At first, dealing in a Godly way with personality clashes, offence, and other irritations, is very very difficult. The reaction in our flesh is to reject rather than accept and assist the other person. This is sometimes because the raw honesty of their emotion reminds us of our own pain hidden deep within- the people we are still not forgiving, the pain we have not released to Christ, the relationships we have not reconciled. That's good too- because God is going to use others to bring our issues to the surface. We all have them. They are the fruit of modern western Christianity, which prizes information above transformation, or which mistakes looking good with true holiness. Don't run from them- run too them, and help others to do the same. Once you and others see the results, you will never want to go back to the old way of pretending again. People really do hate their hidden garbage; they just don't know who to go to for help. Only in the intimacy of the small group setting is there enough security to get this real, to pray for each other, to bear one another's burdens, to give the acceptance that healing requires, to challenge each other and to love each other. Only in the wards can we get to know each other enough that we learn to accept and love each other through the struggles and into the victory.

COMMON OBJECTION #4

What about Bible study?

Most western Christians already know more Bible than they can possibly put into practice. They don't need more Bible study- they need a forum to put it into practice. Bible knowledge in a ward system context should be provided by a solid Biblical message at the celebration meeting and enhanced by the application questions used in the wards. Personal Bible study is also emphasized. Every Corps with small groups would also have a discipleship or equipping track, which should be Biblically based from a topical perspective. Those who have a desire for deeper learning can be encouraged to enroll in a Masters' Bible Study type course.

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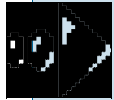
WARDS Five



2 Timothy 2:1-2
Luke 10:1-24



1. Are leaders intentionally developed within your congregation, or do people just wait for them to 'pop up' as a result of their training and experience in the world?
2. Are leadership training and opportunity available to relatively few or many?



Prior to S.A. officership, I spent a number of years as an officer in the military. In that time I was involved in a fair amount of training. In the military there were two main types of training- in class and on-the-job. Of the two, on-the-job training was considered to be the best way for most people to learn and perfect new skills. Not surprisingly, the same thing is true about training up leaders in the corps. One of the main reasons we always seem to have a shortage of leaders is that we have a shortage of opportunities to train leaders. In a good ward every person is viewed and treated as a potential leader. Yongi Cho, leader of one of the largest churches in the world, says that what his church looks for in potential leaders is faithfulness and growing Godliness of character, because leadership skills can be learned, but nothing can replace those two qualities.

The method for developing leaders is clearly found in the example of Jesus with the disciples. He had 12 men of vastly different personalities and giftings. None of them were trained in theology, although most had the basic knowledge expected of the day. They came from every walk of life and every social status. And step-by-step, opportunity-by-opportunity, He taught them, demonstrated ministry to them, gave them ministry experiences, and released them into ministry themselves. By the time He was done with them, they had the basic foundation of everything they would need for future ministry. Every single one of them was developing into a leader of the 33AD Salvos, each in his own unique way.

In a programme-based structure, there are very few opportunities for leadership development. Most of the ones that do exist are based on people's ability to fit into an existing role rather than on the development of each individual to his or her maximum potential. This leaves a huge body of forgotten potential leaders sitting in the pew, taking minutes at meetings, or making posters for coming events. It's not even that their potential is unseen- it is often that the corps just doesn't have place to train them adequately.

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Wards Five



Leadership development in wards is based on giving each person the basic ministry skills they need for fruitfulness. This is done through a formal discipleship programme, and through experiences provided in the ward. Every ward member is taught to lead the different parts of the ward meeting, to greet and welcome newcomers to the Army and the ward, to pray for the needs of the community and the unsaved, to develop a strong devotional life, and to prayer-walk. Through the discipleship process they are taught: a basic understanding on important doctrines, how to get free and stay free from spiritual bondage and sin, to identify and develop their spiritual gifts, to evangelize both the easy and the hard-to-reach, to deal with conflict Biblically, to understand why people behave the way they do, and to identify and practise spiritual warfare at the appropriate level. When they are ready for ward leadership training, they are taught how to teach others to do the same.

The alternative to becoming good leader-makers is that we have to rely on the world to prepare leaders for us. There is something very wrong with that. The Army has already run into no end of trouble using that method of leader preparation. We end up with people in places of leadership who do not have a dynamic relationship with God, who do not pray or even know how to pray, whose Bibles are gathering dust on the shelf. I have even run into one congregation where the local leader was such a person, placed in the job because he was a leader in the business community. Although good-hearted and wise in the ways of the world, such a person is not an appropriate leader for the congregation, where leaders must be wise in the ways of God. Instead of the world preparing our leaders for us, we must begin to prepare leaders for ourselves and for the world.

The preparation of leaders in ward-based corps does not begin at the level of the adult leader, but at the level of the child. Children can be introduced to ward life at the age of 5 or so through what are called 'Inter-Generational Wards'- family ward groups that include a place for children up to the age of 12 or so. In the family ward, leadership is modelled for the children, and they are given the opportunity to participate in prayer and ministry right along side the adults. Children ages 11-13 can have their own ward groups, led by an adult or mature youth. Teens of high school and college age have their own peer-led wards, overseen by an adult. Before you shudder at this idea- remember that in the early days of the Salvation Army it was the teens and young adults who led the way in radical discipleship and evangelism.

COMMON OBJECTION #5 How will we get enough qualified people to lead? This question comes from an assumption that to be successful, small group leaders need to have a particular spiritual gift. Actually, recent studies have shown the opposite to be true- any spiritual gift mix can be applied to good effect in small group leadership. What changes is not the quality of the group, but simply the way in which the group is led. People with different gifts will need to compensate at different areas of weakness, but that is basically all. Also, when the corps centrally prepares the group material, and the meeting structure is preset- the level of technical expertise is significantly reduced. The primary qualification for leadership then becomes spiritual health and commitment. This means that almost every member of the congregation is a potential ward leader, either now or some time in the future.

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WARDS Six



Matthew 28:18-20



1. How many pre-Christians do you know?
2. How many have you led to the Lord in the past year?
3. Where are they now in their walk with the Lord?



Ward-based corps place a very high priority on building relationships with pre-Christians for the purposes of evangelism. In the book of Acts, it is quite clear that the 33AD Salvos understood that their very reason for existence was to live out the Christ-life in front of the entire community- witnessing for Jesus at every opportunity in the home, the marketplace, and the workplace. Jesus expected it to be a natural part of Christian life when He said, "You will receive power when the Holy Spirit comes, and you will be my witnesses..." (Acts 1:8). The Body of Christ was always intended to be a reaching-out community. The only reason this seems strange to our modern way of thinking is that as the Church we have become used to conforming to our culture and living in disobedience to Jesus Christ in this area. We are so used to it that what is wrong seems right to us, and what is right seems wrong. If you are feeling this way, simply agree with God that your feelings are not according to His desires, and ask Him to forgive you and help change your thinking.

We all have relationship networks of friends, families, neighbours, co-workers and members of other groups to which we belong. These network relationships are the most natural and successful way to win people for Christ. Although many of us know hundreds of people personally, they obviously can't all be close enough to us that we can influence all of their lives at one time. To determine whom the people are that we can best influence, we simply need to identify those people we spend 40-60 minutes with every week. This does not mean that we have to give them the time in one solid chunk, but 4 - 10-15 minute conversations each week makes up the time as well. These are the people we relate to regularly, with who there is at least a small level of friendship and respect. In the space below, write the names of people you spend 40-60 minutes a week in conversation with:

_____	_____
_____	_____
_____	_____
_____	_____

Most people would have 6-10 names on this list, but the number can vary quite a bit depending on your lifestyle.



The next important question is, how many of these people are pre-Christians? Most Christians who have been raised in the Army sadly find that they have few if any relationships with pre-Christians. If we are to be effective in the task that Jesus has given us, then we need to choose to bring pre-Christians into our network of relationships. This sometimes has to be done with great thought and intention- join a club, give up some 'Christian' activities to spend time with neighbours, host a street barbecue... The possibilities are endless. We do need to choose our activities carefully, so that it is something that will not negatively affect our witness for Jesus, but there are still many possibilities. I have a minister friend who was very frustrated that his official responsibilities made it hard for him to spend time with pre-Christians, but who has brought many to Christ through pub ministry. No, he does not go in and sell or give away literature. He goes in, sits in the sports bar, has a glass of pop, and listens to the conversations around him. At first, it's just surface 'sports talk'. Since the bar has regulars, the men soon get to know each other, and eventually they discover that he is a minister (through normal conversation). As they talk about their problems at work and home, he listens, offers helpful advice (without Bible thumping them), and sometimes will take a man aside and pray for his need in a quiet corner. Although in a bar, he has not soiled his witness, and men are coming to Christ and into his congregation. He is effective because he has taken seriously Jesus' example to go and sit with the tax collectors and sinners, not to wait for the tax collectors and sinners to come to him. We need to do the same. Not everyone may feel comfortable going to a bar, but everyone can go somewhere that pre-Christians hang out. For those of us who do have pre-Christians in our relationships, the next step is to continue what we have always been doing, but to pray. Pray for them in ward meetings, pray for them in your personal prayer time. Prayer-walk on their street, and pray for them. Don't just pray general prayers for their salvation - be specific:

1. **Begin by claiming them for the kingdom of God - in accordance with the scripture 2 Peter 3:9, that God does not want anyone to perish, but all to come to repentance**
2. **Pray for an openness to spiritual things, asking the Lord to open their eyes and ears to the work of God. Remember that we do not war against the flesh, but against the spiritual realm, and it is the enemy who has blinded them, plugged their ears, and dulled their minds.**
3. **Pray that God will do whatever is needed in that person's life to show them that they need God.**
4. **Ask the Lord to use you in that process. Pray that the Holy Spirit will guide you in word and deed. Pray that the life and joy of Christ will shine through your life as a testimony of the Christian life.**

Never Never Never quit! Remember that it is a spiritual battle, and that some people have more stuff to deal with than others. Another powerful prayer strategy is to pray for an unbeliever's 'felt needs'. Most people in our society have never had the experience of another person sitting beside them and praying for them where they could hear. They will be so impressed that you took the time to pray to God on their behalf that they will not even care if you don't pray 'right'. God loves to answer the prayers for the real needs of others.

COMMON OBJECTION #6 What about discipleship? Effective ward-based corps must have a well-defined equipping/discipleship track to support the ward system. This equipping track teaches ministry and leadership skills to the Body. These skills can then immediately be put into practice in and through the wards. Discipleship in the ward-based corps is highly effective because it is based on transformation and on-the-job training, rather than just information that people often have a hard time finding places to use. In ward-based corps discipleship is expected rather than presented as optional. Because people can see an immediate application, a far greater percentage of the congregation becomes actively committed to the discipleship process.

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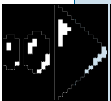
WARDS Seven



Acts 1:8



1. How many people were won to Christ through the direct ministry of your congregation in the last year?
2. How many of those people are now integrated into the body and winning others to Christ?



Most Christians know that evangelism is their responsibility. And most feel guilty that they are not doing it. On average, it takes 100 people 1 year to see one family come to the Lord. This is not a very good use of resources. So, where is the problem? Is it with our expectation, maybe we should only expect a few salvations every year? Is it with God? Perhaps He hasn't given us the resources we need to do the job? Even when people are trained, the effectiveness of evangelism doesn't improve much. So what is the problem? Fear. Fear of failure and fear of not knowing enough are probably the two largest barriers to effective evangelism. The evangelism techniques that we use most often in the west only increase that fear. Cold call visitation, handing out tracts, even open airs where individuals are expected to walk around talking to people - each one of these techniques relies so much on the skill and courage of individuals that they are paralyzing to most Christians. Even 'friendship evangelism' seldom gets beyond the friendship stage to actual evangelism. **Evangelism in wards is different.** First of all, those with the ministry of evangelism are used differently in ward-based corps. Rather than being expected to 'do' all the evangelism they are trained to 'prepare the body for works of service' by encouraging them to be the evangelism 'drivers' within the wards. They are the ones who keep leading the hearts and minds of the ward members back to the purposes of Christ for the salvation of the lost. Secondly, no one in the ward is expected to do evangelism by himself or herself. The whole ward works together or in teams of two or three to pray for their lost friends and relatives, build relationships with them, and bring them into the kingdom. This is done intentionally and ward members are held accountable for their efforts, as are ward leaders.

Thirdly, once a person is brought into the kingdom, there is a clear discipleship path that every ward member knows how to lead them through. This ensures the growth and maturity of every new Christian. It works like this: One part of the ward meeting is referred to as the vision time. This is the time for the ward to develop its vision for mission and ministry. As every ward is formed, its members ask the Lord to bring them two people they can pray for to eventually invite to ward. Every week, the whole ward group prays for their 'blessing list' at the ward meeting, and also daily throughout the week. Gradually, the group gets to know these people, even if they have never yet met them. They begin to discover things that their friends have in common. Perhaps two of the people on the blessing list enjoy golf. The ward members praying for them could organize a golf foursome. Each person on the blessing list would then get to know two people in the ward, and each other. After a couple of games of golf, they could easily be invited to a larger social event involving the whole ward, and then to a ward meeting. This way, evangelism is built on relationships rather than a 'project'. It only takes one or two people to come to the Lord before the whole ward gets fired up with the possibilities for effective relationship building and evangelism. Another possibility would be for the group to sponsor a support group, interest group or other activity to gather those they already know, and build stronger relationships with them. Building these kinds of relationships with pre-Christians helps us to identify where they are on their spiritual journey, and to work together as a team to develop an effective strategy to reach them with the Gospel. Here are some important questions for you to consider:

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Wards Seven



Write down the names of the people from yesterday's list who are not born again:

Now list the talents, skills and areas of interest in your life that give you a 'right to relationship' with them.

List ways in which your spiritual gifts might be used to reach people for Christ:

Do you have any neighbours or co-workers you did not list yesterday because you do not interact with them enough, but you could if you put a little effort into it?

What are some things you could do to build a relationship with them, or minister to them?

How could your ward group help?

Depending on their responsiveness, what kind of an approach would be best to help them move ahead in their spiritual lives?

The uncharted tend to fall into one of six broad categories of responsiveness:

1. 'Churched' Unbelievers: Are a member of a congregation, but have never trusted Christ for salvation. Prayer is the key to reaching this group. They are hard to reach because they think they know the answers already.
2. Seekers: Are ready to respond to the Gospel. Some will respond to a loving personal challenge, others to a large gathering where the Gospel will be presented, and still other to a book or perhaps the JESUS film. These are the smallest group in any community.
3. Open to the Message: They are not ready to make a personal commitment, but are interested in learning more about Christ. They may be willing to attend an evangelistic Bible study, or a ward meeting. These are also a small group.
4. Open to the Messenger: Are not ready or willing to attend 'Christian' activities, but are quite happy to enjoy a relationship with a Christian built on a common interest. They can be reached through prayer, and are usually quite willing to allow a Christian to pray for their felt needs. These are normally a larger group than the last two.
5. Distorted or Unaware: are not open to the message or the messenger. Their image of Christianity is negative, often distorted by the media or an unfortunate relationship earlier in life. They have many barriers that can only be broken down through intentional and passionate prayer. In most communities, this is the largest group.
6. Hostile: they are similar to those in the distorter/unaware group, except that their obstacles are bigger and harder to overcome. If they know you are a Christian, they will dislike you. Reaching them will require time, prayer and patience. Results will come slowly and require much follow-up. The size of the group varies.

COMMON OBJECTION #7 What about our service ministries? In ward-based corps, the service ministries are often carried out to greater effect for the kingdom than in regular programme-based corps. This is because each ward becomes responsible to serve those in the local community that the Lord sends them. So, the ward members visit the sick, provide food and clothing to the needy, and take turns working at the soup kitchen in teams. This allows them to build relationships with people, ultimately resulting in more fruit for the Kingdom through service ministry.