Exploring Mission Drift with Salvation Army Leaders

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EXPLORING MISSION DRIFT WITH SALVATION ARMY LEADERS

ABSTRACT

The problem identified for this project is that The Salvation Army may be in regular danger of failing to fulfill its own stated mission. The purpose of the project then became to explore potential drift with present and future leaders of The Salvation Army in order to understand how they can best remain focused on fulfilling the stated mission. The qualitative research project involved interacting for one day with students at The Salvation Army College for Officer Training in California, with subsequent follow-up, and a series of Zoom conference interviews with officers experienced in field ministry.

The results of the exploration coalesced around a few issues: lack of mission clarity (e.g., church or social service agency), the pressures to hire individuals who turn out to be non-mission aligned employees, short-term assignments as an impediment to implementing change, and a separation of Corps and social services ministries. These issues are evidence of a mission drift from an integrative ministry of evangelism and social services as originally outlined in the stated mission. But leaders are convinced that change in the direction of greater mission alignment is possible, related to the structure of leadership within The Salvation Army. This can come about by leaders' consideration of reinventing the movement.

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For my wife, Sharon, who walked with me through all that was the vision of an integrated Corps and social services ministry of The Salvation Army, and who was a source of support as I undertook completing this Doctor of Ministry degree. Minister in her own right, she is wife, mother, and my best friend.

And for my sons, Joshua and Christopher, who as children and youth embraced this cross-cultural and integrative ministry journey with their parents.

CHAPTER ONE

STATEMENT OF THE PROBLEM

1.1 PURPOSE

The purpose of this study was to explore the potential for mission drift with future and present leaders of The Salvation Army in order to understand how they can best remain focused on fulfilling the stated mission of The Salvation Army. Concerning mission drift, Pierong Lin explains how "A crisis that faith-based organizations have been categorized to experience has been termed 'mission drift.' This is described as a phenomenon where 'faith-based organizations will inevitably drift from their founding mission, away from their core purpose and identity.'"[1] In the case of an organization with the size and impact of The Salvation Army, mission drift could fundamentally alter the mission objective and throw the entire purpose into question.

Future leaders of The Salvation Army ordinarily are educated at a college for officer training, which presently provides a two-year program that prepares individuals to become Commissioned Officers and ordained ministers of the gospel, subject then to appointment in ministry units of The Salvation Army. A college for Officer training functions somewhat like a Bible college or seminary would in another denomination; although, in the case of the college for Officer training, graduation leads directly to being

[1] Peirong Lin, *Countering Mission Drift in a Faith-based Organization: An Interdisciplinary Theological Interpretation Focused on the Case Study of World Vision's Identity Formation* (Eugene, OR: Wipf and Stock, 2019), 25.

commissioned and sent. Those who graduate are awarded an Associate of Arts degree and are considered basically competent to begin ministering on behalf of The Salvation Army.

This researcher obtained permission to meet with students—known as *Cadets*—of The Salvation Army College for Officer Training for the Western Territory, located in Rancho Palos Verdes, California, to think through The Salvation Army mission statement and discuss possible mission drift in this ministry. This was to be accomplished by exploring biblical/theological issues related to God's concern for the poor; the church as an agent of social change; a history of The Salvation Army's self-understanding concerning its own theology and doctrines and the provision of social services; the impact of the development of the fields of psychology, sociology, and social work on The Salvation Army's approach to social services; the challenges presented by secularization to the funding for social services and the demands for non-discrimination in hiring practices by the funders.

The time together was also to include the experiences of this researcher related to addressing mission drift in a social services program he had directed for The Salvation Army and the ongoing challenges of hiring mission-aligned workers. The material for this exploration would be gathered into three-ring binders provided to each of the students under the title, "Exegeting The Salvation Army Mission Statement: Exploring Mission Drift with Salvation Army Cadets."[2] The material contained in the three-ring binders was to be culled from material that forms chapters two and three of this project. The material from the notebooks was to be accompanied by a PowerPoint presentation

[2] See Appendix A.

given that day and then later re-recorded to be made available online.[3] The exploration with the Cadets was designed to continue beyond that day for a number of months through email communications.

The original purpose of the project was to explore potential drift as future leaders with the Cadets only, but for reasons explained in chapter four, the exploration partners expanded to include Officers who were now in the field as well as the Cadets. Thus, the purpose of the project evolved to explore biblically, theologically, historically, and experientially possible mission drift with future and present leaders facing the challenges of providing holistic ministries of evangelism and social concern in an increasingly secular society not necessarily supportive of The Salvation Army Mission. And this exploration was in order to understand how leaders can best remain focused on fulfilling the stated mission of The Salvation Army).[4]

1.2 THE PROBLEM

The purpose of this study flowed from this researcher's identification of a possible problem impacting The Salvation Army. This identification emerged from his twenty-five years of active leadership in The Salvation Army, directing programs for the homeless, providing spiritual leadership for Corps, ministering on the Skid Row of Los Angeles, and doing chaplaincy in the Los Angeles County Jails. The problem identified by this researcher is that if The Salvation Army in the United States provides its social services by staff persons who may not be aligned with the stated mission of The

[3] See Appendix B.

[4] See chapter four for more detailed project description.

Salvation Army, then it is in regular danger of failing to fulfill that mission. The Salvation Army Mission Statement reads:

> The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.[5]

This researcher observed that The Salvation Army has developed hiring practices that do not require employees to be aligned with the Christian purposes of the stated mission. A recent announcement on The Salvation Army in Southern California's website states that the organization has come to decide that it "embraces employees of many different faiths and orientations."[6] Peter Greer and Chris Horst observe that one of the characteristics of an organization that is experiencing mission drift is if those employees hired do not embrace the mission of the organization.[7] And yet The Salvation Army in the United States provides social services to tens of millions of poor and marginalized persons a year, under the direct and indirect leadership of over 3000 active Army Officers and the work of over 40,000 employees, with the employees not required to embrace the mission of the organization as the condition of their hire.

It could be argued, however, that employees not fully aligned with the mission of The Salvation Army nevertheless assist The Army in accomplishing its mission. The 2022 annual report states that:

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[5] The Salvation Army Western Territory, "Mission Statement," The Salvation Army, accessed November 30, 2022, https://westernusa.salvationarmy.org/usw_thq/location_search/.

[6] The Salvation Army Southern California Division, "Salvation Army and the LGBTQ Community," The Salvation Army, accessed November 30, 2022, https://socal.salvationarmy.org/southern-california/non-discrimination-policy.

[7] Peter Greer and Chris Horst, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities and Churches* (Minneapolis, MN: Bethany House, 2014), 98-109.

> The Salvation Army annually helps more than 25 million Americans overcome poverty, addiction, and economic hardships through a range of social services. By providing food, emergency disaster relief, rehabilitation services, clothing and shelter, The Salvation Army is meeting human needs without discrimination at 7,219 centers of operation across the country.[8]

The Salvation Army in recent years developed a motto to support its fundraising efforts of "Doing the Most Good," and from the statistics reported, certainly much good is being done. Would The Salvation Army be able to accomplish this level of good without the 40,000 employees hired that do not have to be aligned with the Christian purposes of the organization?

The Salvation Army funds the delivery of services to 25 million people in the United States primarily through support from outside the organization.[9] Public donor support accounts for fifty percent of annual income nationwide to The Salvation Army.[10] Another ten percent comes through sales through The Salvation Army Thrift Stores.[11] A third significant source of annual income for The Salvation Army is government funding, which accounts for eleven percent of all income received.[12] When this researcher was hired by The Salvation Army in 1994 to develop a residential program for homeless veterans, the only known funding sources were grants from the Department of Housing and Urban Development and the Department of Veterans Affairs. As the program

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[8] The Salvation Army, "2022 Annual Report," The Salvation Army, accessed November 27, 2022, https://www.salvationarmyusa.org/usn/2022-annual-report.

[9] The Salvation Army, "The Salvation Army 2021 Annual Report," The Salvation Army, accessed November 27, 2022, https://s3.amazonaws.com/usn-cache.salvationarmy.org/e1941a3f-50f7-490e-b6ad-d06b710941ab_2021-SAL-Entire-Annual-Report.pdf.

[10] The Salvation Army, "The Salvation Army 2021 Annual Report."

[11] The Salvation Army, "The Salvation Army 2021 Annual Report."

[12] The Salvation Army, "The Salvation Army 2021 Annual Report."

expanded in terms of services provided, the funding continued to be almost exclusively new and varied government contracts, amounting to approximately three million dollars per year.

It is worth considering, however, whether The Salvation Army would receive the level of public support that it does if it was presently known primarily for its original purpose, as when founded in England by William and Catherine Booth in 1865, as an evangelistic mission to the lost. And yet, although known publicly, especially in the United States, for its social services, The Army continues to affirm an evangelistic mission, identify as part of the evangelical church, and is legally constituted as a church. It is unlikely, however, that most major stakeholders in The Salvation Army, namely the donor public, would understand The Army in this way.

Additionally, The Army is not always forthcoming in clearly identifying its overall mission. The Salvation Army does include the mission statement in its online communications but may choose to emphasize "meeting human needs" in a way that might lead some to view this through a more humanitarian lens. It is interesting to note that in the statement from the 2022 annual report, the focus is on the 25 million Americans The Salvation Army helps each year as reflective that "The Salvation Army is meeting human needs without discrimination at 7,219 centers of operation across the country."[13] Notice that evangelism is left out as a way The Salvation Army assists the millions in poverty "In His name" is also left out as a way The Army is "meeting human needs without discrimination."

[13] The Salvation Army, "2022 Annual Report."

A further observation concerns the 7,219 places where The Army meets human needs. The Salvation Army identifies a significant number of those sites as a "Center for Worship and Service." These locations have a chapel in one part of the building and other spaces set aside for the delivery of social services. And yet the statement from the 2022 annual report identifies them merely as "centers of operation."[14]

But The Salvation Army continues to internally, explicitly affirm that it is a church with a mission to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination. But if The Salvation Army is a church with this mission, then one might think that it would be the church (those identified as supportive of The Salvation Army's overall mission) that would preach the gospel and meet human needs. Nevertheless, The Salvation Army's present hiring practices include considering people for hire that are not committed to it as a church or maybe even committed to Christianity at all. Therefore, The Salvation Army is in regular danger of failing to fulfill its own mission by those who may be hired to "meet human needs."[15]

This researcher was one of those social services employees hired without commitment to the mission but who later came to embrace the larger purposes of The Salvation Army, providing non-Officer, leadership for twenty-five years, seeing examples of possible mission drift and participating in some as well. Over the years, this researcher developed an interest in the history and theology of The Salvation Army.

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[14] This researcher directed a residential program for homeless veterans that was a free-standing facility without a worship center on site. The Army operates many such structures; however, the usual Salvation Army building in a community in the United States is identified as a "Center for Worship and Service."

[15] Mission drift or creep can occur when forces external to an organization begin to reshape the mission so that the organization begins to move away from its original impetus. For an explanation of this and its impact on The Salvation Army, see Joe Loconte, *Seducing the Samaritan: How Government Contracts are Reshaping Social Services* (Boston, MA: Pioneer Institute, 1997), 33-54.

There were also encounters with Army writers who had concerns about the movement of Salvation Army social services in a secular humanist direction, including the hiring of so many employees to run social services programming who were not committed to the larger purposes of The Salvation Army. There were also laments from leaders who came to believe social services were overshadowing the evangelistic efforts of The Salvation Army, especially in the United States. Some wondered if there had been a drift from the mission of the early years of The Salvation Army. These insights motivated this researcher to change the development of The Haven—his program for homeless veterans—integrating The Haven program with a Salvation Army worshipping community, which avenue led to the formation of a church plant for homeless and addicted persons. This researcher came to believe that this was a better reflection of the Salvation Army Mission rather than one in which there were few, if any, mission-aligned employees staffing the program.

During ongoing years of active ministry, this researcher continued to explore possible mission drift in The Salvation Army by raising questions to those in leadership. Why is the evangelistic work of The Salvation Army less well known by the public? Why do Salvation Army social services programs have so many employees not aligned with the overall stated mission? Why does The Salvation Army so readily accept government funding contracts that demand non-discrimination hiring practices which seemingly have resulted in employees not aligned with the overall stated mission? Why does there seem to be less integration between The Salvation Army's worshipping communities and the social services provided? In retirement, the issue of mission drift, hiring of non-aligned workers, and struggles to integrate evangelism and social concern in The Salvation Army

has remained of interest to this researcher and thus became the problem to be researched for this project.

1.3 RESEARCH QUESTIONS

This researcher became greatly interested in the larger purposes of The Salvation Army after being employed for three years. Prior to this, interest was primarily in The Salvation Army as a social services agency and an employer. But after joining The Salvation Army as a church, other issues came to be considered. What kinds of employees would best contribute to fulfilling the stated mission of The Salvation Army, if that mission is an integration of evangelism and social services? The possible answers formed the backdrop to the research questions guiding this project of exploring mission drift with leaders of The Salvation Army.

A primary question is "what is The Salvation Army?" One finds lack of clarity when researching The Army's self-understanding over its history. In exploring this area with future and present leaders in The Salvation Army, this researcher was interested in discovering others' understanding of this topic. Is The Salvation Army a church that engages in social service ministry? Is it a faith-based organization that operates worshipping communities and social service ministry? Are there implications as to what leaders think The Salvation Army is?

A related concern is understanding of The Salvation Army Mission. What is the mission of The Salvation Army and who should be accomplishing that mission? Is a social services program staffed by no one affirming the fundamental Christian purposes of the mission a fulfillment of The Salvation Army Mission? This researcher came to

believe that this was not the case but was interested in the reasoning of future and present leaders as to their understanding of the Mission.

Another area of concern is exploring The Salvation Army's great reliance on non-aligned workers for the delivery of social services. What has contributed to so few workers coming directly from the ranks of The Salvation Army? This flows into another question worth exploring with leaders; namely, why do Salvation Army churches have, on average, so few in attendance relative to other denominations? Why are Salvation Army resources directed more towards social service ministries than building up evangelistic opportunities? What can be done to expand the evangelistic thrust of Salvation Army ministries? Will evangelistic growth prepare the way for the development of more mission-aligned persons to take on employment roles in social services ministries?

Ultimately, the larger research question to be explored with future and present leaders of The Salvation Army is if there has been mission drift, what it looks like, and what can be done to remain mission-true moving forward? Are there examples of mission-true ministries of The Salvation Army that receive government funding? What are their hiring practices as it relates to non-discrimination policies while still able to employ mission true workers? What might future leaders do to keep mission-true no matter their leadership appointment within The Salvation Army?

1.4 SIGNIFICANCE OF THE STUDY

The significance of the study directly relates to whether or not there has been mission drift within The Salvation Army. It could be argued that The Salvation Army has

been and remains in a long period of stabilization.[16] And while all institutions are subject to potential drift, The Salvation Army has not wavered from its ongoing commitment to evangelism and social concern as developed by its founder, William Booth. Also, the organization continues to be led only by ordained ministers of The Salvation Army who have complete fiduciary responsibility for the ministry. These ordained ministers must declare their covenant allegiance to the Eleven Doctrines of The Salvation Army and agree that the winning of souls is their chief end.[17]

On the other hand, Peter Greer and Chris Horst believe that mission drift is "pervasive and affects faith-based organizations of all varieties—nonprofits, churches, denominations, businesses, foundations, and schools."[18] Greer and Horst argue that there can be mission drift if organizations lack "clarity about their mission," hire those that may have credentials but are not mission-aligned, and fail to "boldly proclaim their core tenets."[19] It was this researcher's experience that The Salvation Army continues to struggle with clarity of mission. And this lack of clarity may have contributed to the development of the hiring of non-aligned workers as a regular practice. As Joe Loconte argues, The Salvation Army's hiring practices can be "problematic."[20] He goes on to bemoan faith-based social services providers that do not use "a religious litmus test for new employees—even in roles that may be informed by a moral and spiritual outlook,

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[16] Alan Hirsch, *The Forgotten Ways* (Grand Rapids, MI: Brazos Press, 2016), 238.

[17] See chapter two for a delineation of these doctrines.

[18] Greer and Horst, *Mission Drift*, 19.

[19] Greer and Horst, *Mission Drift,* 9-10.

[20] Loconte, *Seducing the Samaritan,* 79.

such as counselors or educators."[21] Loconte's perspective on The Salvation Army is from a number of years ago, but it still applies to a ministry that announces on its website that it "embraces employees of many different faiths and orientations." But do such employees contribute to fulfilling The Army's stated mission? And might further compromises be asked of a ministry which has become so dependent on public and government funds? In an increasingly post-Christian culture, there will likely be greater pressure on The Army leadership to adapt in a way that the Christian message becomes further muted. Will the present and next generation of Army leaders re-affirm the integration of evangelism and social concern as articulated by William Booth? Or will The Army move further in the direction of conciliation with secular and even anti-evangelical forces in the larger society?

1.5 LIMITATIONS AND DELIMITATIONS

This study was limited to a particular region of The Salvation Army world. The Salvation Army's International Headquarters is located in London, England, and has ministries in over 130 countries. The work of The Army varies by country and cultural context; although, there is an emphasis on meeting human needs in every place where ministry occurs. However, some regions where The Army ministers are funded less by government sources than others. Also, some countries in the so-called Third World have such high poverty rates that the funding for Army programs comes almost exclusively from outside those countries. The best funded areas in The Salvation Army world tend to be in Europe, Australia, New Zealand, and North America, primarily the United States, with monies raised there going to support much of the ministries throughout the world. It

[21] Loconte, *Seducing the Samaritan*, 81.

is also in these areas that greater reliance upon government funding is occurring for some programming, accompanied by a secularization which has expanded the notion of what constitutes discrimination in hiring practices. Thus this study was limited to that part of The Army world that is experiencing the effects of secularization in the larger culture more profoundly and which also has been more successful in obtaining government funds for the delivery of certain social services.

This researcher was hired by the Southern California Division of the United States Western Territory of The Salvation Army and only worked in this division of this territory during twenty-five years of active employment. This study reflects experiences and observations heavily narrowed by being in the Southern California Division of the United States Western Territory. However, this researcher has had conversations with leaders from other United States Territories of The Salvation Army over the years to conclude that The Army across the United States faces similar challenges of mission drift to what is going on in the Western Territory. But the focus was on the Western Territory's cultural context. And the study developed into an exploration of mission drift with future and present leaders in this area of The Salvation Army so as to discern how leaders can remain focused on fulfilling the mission of The Army. The study included those presently in the Training College, those that had been in the College for the Western Territory and had become Officers, and those connected to the Western Territory through an Officer that had been stationed in the Territory.

This study did not include an exploration of mission drift with mission stakeholders such as regular social services employees and advisory board members. Those in these groups have primary interest in The Salvation Army's social services

activities and thus would not be as keen in exploring mission drift in an area (Christian evangelistic efforts) that has not been an emphasis of their involvement in The Army. There was also no attempt to include an exploration of mission drift with Soldiers of The Salvation Army who are not leaders with decision-making power. The emphasis instead was on exploring with decision-makers who have declared they are committed to the larger mission of The Army to evangelize and meet human needs and who recognize the threat of mission drift by de-emphasizing the Christian message to operate social services in an increasingly secular environment.

Those with whom this researcher explored mission drift in The Salvation Army were not selected by gender, race, ethnicity or other common distinctions. It is not that these categories would not be important in researching as they relate to mission drift—for examples, are some groups more likely than others to be concerned about mission drift, and what might account for this? However, the focus was on an opportunistic sampling of future and present leaders of The Salvation Army with whom the researcher could explore mission drift. As it turned out, those who engaged in this exploration came from every area of The Army ministry except disaster relief and camping. A wider exploration could have produced an expanded understanding of the degree to which The Salvation Army believes mission drift is occurring, but the timeframe for the project and geographic considerations narrowed the focus. This researcher, however, would assert that the exploration was representative of present and future leaders and the issues faced to remain mission-true in an increasingly secular context.

1.6 PERTINENT DEFINITIONS

The Salvation Army practices a form of episcopal ecclesiastical polity that is hierarchical in nature under the authority invested in the ecclesial leadership. In other denominations organized by episcopal polity, the hierarchical leadership usually operate under the title of *bishop*. However, The Salvation Army uses military nomenclature to describe much of its life, including rank designations for those in hierarchical leadership. The most senior leadership position within The Army is the *General*, whose office is located at the International Headquarters in London, England. The General has final authority over the worldwide Army during his/her term which is set at five years (but can be extended to seven years total). The General is responsible for the appointment and placement of T*erritorial Commissioners*.

The Salvation Army world is divided into territories, each under the authority of a Territorial Commissioner who has authority over the activities in that territory. The Territorial Commissioners select the next General every five or seven years. The United States has four territories as well as a National Headquarters (located in Alexandria, Virginia) with a National Commander. The United States' Territories are not under the leadership of the National Commander. Instead, the National Headquarters coordinates national activities of The Army, and the Commander represents its interests on the national stage. The Headquarters for the Western Territory is in Rancho Palos Verdes, California, a coastal suburb of Los Angeles. The Territorial Commissioner has authority for The Army in the thirteen Western states (and Guam). The Commissioner for the Western Territory is appointed by the General and serves at the General's discretion.

In the United States each of the Territories is divided into Divisions that report to their respective Territorial Headquarters. The Divisions are responsible for overseeing much of the daily activities of The Army, including programming, finances, personnel decisions, human resources, payroll, and fundraising. The Divisional Headquarters is under the authority of a *Divisional Commander* who is under appointment by that territory's Territorial Commissioner. This researcher's work for The Salvation Army occurred only in the Southern California Division of the Western Territory of the United States, the headquarters of which is located in a suburb of Los Angeles.

Whether one is the General, a Territorial Commissioner, or a Divisional Commander, the first step toward entering in that hierarchy is being commissioned as an Officer. All of those in ecclesial leadership in The Salvation Army are Officers, ordained to Christian ministry and covenanting with The Army to go wherever asked to go. Persons first entering Officership are assigned the rank of *Lieutenant*. After five years of service the rank of *Captain* is given. Then after fifteen years of service, the rank of *Major* is awarded. Any rank beyond Major will recognize that someone has been appointed to senior leadership in The Army. Officers serve at the discretion of Territorial Commissioners and a tendency has developed in The Army to usually not have Officers in an appointment for more than five years. In exploring mission drift with leaders, a concern raised by some Officers was the difficulty in addressing mission drift in an appointment if one knows they will be moving in a relatively short period of time.

Most Officers train for their commissioning at a Territory's college for Officer training, which is a two-year process to prepare men and women for active service in The Salvation Army. In the Western Territory, the College for Officer Training is located in

Rancho Palos Verdes, California, in the same location as the Territorial headquarters. At the present time, there are no on-line possibilities for being educated for Officership. Students, who are known as *Cadets*, must move to Rancho Palos Verdes for the two-year training regimen.[22]

The Salvation Army uses the term *Soldier* to describe a member of the denomination. Someone who wishes to become a Soldier must sign a Covenant acknowledging agreement with the Eleven Doctrines of The Army and a commitment to living a holy life, including not smoking or consuming alcoholic beverages. Soldiers are encouraged to wear a Salvation Army uniform as often as possible (with blue epaulets), while Officers are required to wear uniforms while on Army business (with red epaulets that indicate rank). One must be a Soldier before consideration is given to becoming an Officer in The Salvation Army.

The primary unit for worship in The Salvation Army is known as the *Corps*, which functions much like a local church in other Protestant denominations. Soldiers are to worship at a local Corps, and most Corps will be led by Officers appointed there. Some Corps may be led by *Envoys*, employees who are Soldiers but not commissioned as Officers yet who play the role of an Officer in a local setting. This researcher was designated an Envoy for many years of employment with The Salvation Army. In the United States, The Army refers to a Corps as a *Center for Worship and Service*. A Corps provides regular church activities and also social services of some sort. Average attendance at most Corps is few in number, making it likely the Officers will look to paid staff, with the possibility of not being connected to the Corps as their worshipping

[22] See chapter four for more information on the Training College.

community, to provide the social services for which The Salvation Army has come to be known. In exploring mission drift, some Officers mentioned the demand to provide services leading to the hiring of non-aligned workers as an ongoing challenge for them.

The Salvation Army uses the term *Outpost* to describe a new church plant that may develop into a Corps. This researcher started an Outpost out of a residential program for homeless veterans, integrating the two and developing employees for the program through discipleship at the Outpost. This Outpost later merged with an existing Corps while maintaining an integration with the program for homeless veterans. This attempt serves as an example of addressing mission drift in exploring this area with present and future leaders.

The Soldiers who are designated as lay leaders of a local Corps form what is known as a *Corps Council*. They serve in a capacity in many ways similar to a Board of Deacons in other Protestant denominations. They are not, however, elected by the congregation. Rather, they serve at the discretion of Officers in charge of the local Corps, and they have no fiduciary authority. This researcher's experience is that many small Corps have no functioning Corps Council. Decision-making falls mostly on the Officers in charge. This, however, means that Officers in charge of local Corps can effect change that moves The Salvation Army in a direction of being mission-true. Programs and employees are at their discretion to some degree (subject to approval by Divisional Headquarters), as long as they remain within budget and maintain a presence in the community. This researcher's exploration with present and future Officers was rooted in an understanding that committed Officers can bring about change in the direction of being mission-true at every level at which they are appointed.

All units of The Salvation Army are encouraged to develop an *Advisory Board* of influential people in the community to assist The Army in raising funds and making an impact with its social services. Wide representation on the Advisory Board is encouraged so that The Army will be seen in the most positive light by all sectors of a community. This can lead to representation on Advisory Boards by persons having a humanitarian concern but not supportive of The Salvation Army's evangelistic message. This researcher observed Advisory Board members for another unit of The Salvation Army exercise inordinate influence on that program because they were powerful persons in the wider community and able to direct resources to The Army, even though they did not share in the evangelistic aspect of the organization. They were also interested in having The Army change its views on certain moral issues of the day. On the other hand, the Officer in charge plays an influential role in who is on an Advisory Board, so exploring mission drift with Officers concerning board membership was an important aspect of this study.

Much of The Salvation Army's work in the United States occurs at the local Corps level. However, The Army also operates free-standing *Institutions*. These are most likely residential facilities that may also have treatment components as part of the services provided. The Adult Rehabilitation Centers provide substance abuse treatment in a work-therapy context, are funded by the Thrift Store sales, supervised by Officers, and are the most evangelistic of The Army's Institutions.[23] Most other Army Institutions are government funded and are thus impacted by non-discrimination hiring policies and likely to be directed by someone other than Officers. A director will most likely not be a

[23] See chapter four for further analysis of the Adult Rehabilitation Centers.

Soldier, possibly not a Christian, offering a secular perspective on program management. A director will report to Officers at the Divisional Headquarters, but the program itself is not managed daily by anyone committed to the overall mission of The Salvation Army. This was the situation into which this researcher began employment with The Salvation Army and to which an attempt was made to adjust such a program so as to better reflect the overall mission of The Army. The exploration with present and future leaders of The Army as part of this project included conversations concerning having persons lead Army programs who are not aligned with the larger purposes of The Army.

Chapters two and three of this project provide the background for the exploration of mission drift with present and future Officers of The Salvation Army; the process of exploration is then recorded in chapter four. Chapter two, a biblical and theological review, includes sections on the theology of William Booth; a biblical basis for social concern; the relationship between the Kingdom of God and the Cross as foundational to the integration of evangelism and social concern; the importance of eschatology to social concern; the ecclesiology of The Salvation Army; and how the Jerusalem Council dealt with potential mission drift in the early church. Chapter three, a literature review, looks at the early history of The Salvation Army in the context of revivalism and reform in the nineteenth century; the rise of professional social work; theological liberalism and social work; the Great Reversal; The Salvation Army amidst the rise of secularism; and mission drift in The Salvation Army. Chapter four describes the project and results of exploring mission drift with present and future leaders of The Salvation Army, flowing from the literature reviewed in chapters two and three. Chapter five then provides concluding

remarks related to the project itself and future challenges facing The Salvation Army to remain mission-true while ministering in an increasingly secular context.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL REVIEW

In order to better explore the potential for mission driven drift among Salvation Army Officers, both present and future, so as to understand how these leaders can best remain focused on fulfilling the stated mission of The Salvation Army, several areas need to be examined through a biblical/theological lens. First is the theological development of The Salvation Army founder, William Booth, which must include his later expanded view of redemption to include a "Salvation for Both Worlds."[24] It is the development of William Booth's theology that forms the foundation for The Salvation Army Mission of evangelism and social concern. Second, and directly related to the theology of William Booth, one must explore how Scripture reveals God's concern for the poor. In building off of this exploration, the third area to examine is the intersection of God's concern for the poor, the Kingdom of God, and Jesus' death on the Cross. Fourth, one must develop an understanding of God's Kingdom particularly in relation to perspectives of eschatology and the current age. This ties directly into the fifth area, developing an understanding of Salvationist ecclesiology and social concern, culminating in the sixth area which is examining the concept of *mission drift* from a biblical point of view.

[24] Roger J. Green, *War on Two Fronts: William Booth's Theology of Redemption* (Alexandria, VA: Crest Books, 2017), 89.

2.1 THE THEOLOGY OF WILLIAM BOOTH

William Booth was born April 10, 1829, in Nottingham, England to religiously uninterested parents who nevertheless had him baptized into the Anglican church as an infant.[25] William and his siblings did attend church without their parents when they were young, and at the age of fifteen, after the death of his father, he had a conversion experience at a local Methodist class meeting.[26] By the age of nineteen, William Booth was preaching on the streets as a lay minister in the Wesleyan Methodist movement.[27] This movement was owed to the ministry and theology of John Wesley (1703-1791) who taught that everyone could be pardoned from sin because of Christ's sacrificial death on the cross *and* that everyone could experience entire sanctification, or a separation from the power of sin, resulting in a perfecting love.[28] This perfecting love enables one, by the Spirit of God, to unreservedly "love God and neighbor."[29] Roger J. Green asserts that William Booth became "consciously Wesleyan in doctrine, practice, and spirit."[30] A number of Methodist denominations arose after Wesley's death, and by the 1850's William Booth was a British minister in the New Connexion Methodist denomination.[31]

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[25] Roger J. Green, *The Life and Ministry of William Booth* (Nashville, TN: Abingdon Press, 2005), 10.

[26] Green, *The Life and Ministry of William Booth*, 12.

[27] Green, *The Life and Ministry of William Booth*, 30.

[28] J. Kenneth Grider, *Entire Sanctification: The Distinctive Doctrine of Wesleyanism* (Kansas City, MO, Beacon Hill Press, 1980), 22.

[29] R. David Rightmire, *The Sacramental Journey of The Salvation Army: A Study of Holiness Foundations* (Alexandria, VA: Crest Books, 2016), 102.

[30] Green, *The Life and Ministry of William Booth,* 36.

[31] Green, *The Life and Ministry of William Booth*, 68.

Over time this proved to be unworkable to Booth and his wife, Catherine, whom he married in 1855, both of whom preferred evangelism and revival campaigns to the circuit pastoral concerns of a Methodist minister and so resigned from that denomination in 1861.[32] The Booths then became itinerant evangelists and conducted revivals over the next number of years.

In Calabasas, California there is a Salvation Army camp that provides recreational activities for marginalized children, youth, and adults. For many years, the facility gate-code was 1865, which signifies the beginning year of The Salvation Army; although, this ministry was first known as the Christian Mission. The Christian Mission commenced as a preaching ministry in open-air settings to the masses located in London's East End. The East End of the nineteenth century was a place of unmatched "horror, a community of poverty, disease, and crime."[33] While the Booth's interest at that time was primarily on the regeneration and sanctification of the spiritually lost of this community, they were following the lead of John Wesley in focusing on those living in poverty. In 1740, John Wesley was engaged in open-air preaching in London and Bristol, focusing on the poor masses that the Church of England had been ignoring.[34] Wesley preached a message of Christ having died for all, also known as unlimited atonement, rather than for just the elect (or limited atonement), which had been the emphasis of the Reformed Protestant churches of his time. However, the Methodists of Booth's time had become somewhat

[32] Green, *The Life and Ministry of William Booth*, 90.

[33] Green, *The Life and Ministry of William Booth*, 106.

[34] Howard A. Snyder, *The Radical Wesley and Patterns for Church Renewal* (Downers Grove, IL: Inter-Varsity Press, 1980), 33.

comfortable in their developing status in society and had become less enamored with revivalism and street preaching.[35]

The Booths were also influenced by the revival movement that was impacting the United States. Phoebe Palmer (1807-1874), a Methodist based in New York City, and her doctor husband, taught about salvation and holiness at churches and camp meetings. She came to believe and teach that Wesley's view of entire sanctification, or perfecting love subsequent to salvation, could be received instantly by a believer as a gift from God.[36] Her writings, as well as her evangelistic visits to England, impacted the Booths' perspective on revival preaching and services.

Catherine Booth, herself a gifted speaker, published in 1859 her written defense of preaching entitled, *Female Ministry: Or, Woman's Right to Preach the Gospel.* She argues by reason and scripture that "where the law of expediency does not prevent, she is at liberty to exercise it without any further pretensions to inspiration than those put forth by that male sex."[37] Women teaching and preaching was a hallmark of The Salvation Army from the beginning, and within these ranks, females have always been ordained to Christian ministry from the early days to the present.

The Booths were also inspired by the revival preaching and methods of American Charles Grandison Finney (1792-1875). Raised a Presbyterian and trained to be a lawyer,

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[35] Paul Bollwahn, *William Booth: The Development of His Social Concern* (Alexandria VA: The Salvation Army National Headquarters, 2006), 4.

[36] Roy Hattersley, *Blood and Fire: William and Catherine Booth and Their Salvation Army* (New York: Random House, 1999), 104.

[37] Catherine Booth, "Female Ministry: Or, Woman's Right to Preach the Gospel," The Voice: Biblical and Theological Resources for Growing Christians, 2018, accessed August 10, 2022, http://www.crivoice.org/WT-cbooth.html.

Finney had a profound conversion experience and by the 1830's was engaged in revival campaigns in upstate New York as well as the larger cities on the East Coast. He introduced new measures, beyond the emphasis of Reformed tradition, used in his services that reflected a greater confidence in the will of human beings to choose God. Finney came to believe that, with the right methods, humans can be moved to repent and receive Christ as Savior.[38] Finney represented to the Booths the kind of preacher they wished to be in their evangelism mission to the poor of the East End of London and elsewhere.[39] Finney, following in the theological footsteps of Hugo Grotius (1583-1645), argued for a governmental view of the atonement. This position is an expression of the idea that Christ died so that everyone can be saved. Christ's death upholds public justice, showing the seriousness with which God views violation of His moral Law by allowing Christ to die on the cross.[40] Christ's death is acceptable to God because it meets the demands of God's Law and justice; although, it is not the substitute penalty for human sins as in the traditional Reformed view of atonement. God's moral Law would be denigrated and so Christ's death "magnified the importance of the law we had broken, while at the same time, making a way for our deliverance from its penalty."[41] The governmental view of the atonement is one that William Booth came to hold,

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[38] Charles G. Finney, *Lectures on Revival* (Minneapolis, MN: Bethany House Publishers, 1988), 103.

[39] Green, *The Life and Ministry of William Booth,* 128.

[40] Charles Finney, *Systematic Theology* (Minneapolis, MN: Bethany House Publishers, 1994), 209.

[41] Stephen Court and William Booth, *Articles of War: A Revolutionary Catechism* (Alexandria, VA: Crest Books, 2017), 43-44.

undergirding his evangelistic preaching and revival services. Booth argued that God's honor was at stake if sin was only dealt with by human repentance.

By 1878 the successes of the Christian Mission in London's East End and in other mission areas evangelized by the Booths led to a new name for the ministry: The Salvation Army. While the emphasis was still on salvation and entire sanctification for the lost masses, the language to describe these activities was clothed in military nomenclature. War was being waged for the souls of people directed by covenanted Soldiers (members) under the leadership of Officers (ministers) with distinct ranks and under the final authority of the General himself (William Booth). Uniforms reflective of the relative ranks soon followed, and a hierarchical, military discipline type of authority was implemented.[42] Meeting places became known as Corps, rather than church buildings, and were about preparing the troops for battle using songs written with emphasis on warfare language.

The early emphasis of The Salvation Army remained the same as the Christian Mission, however, namely to "convert the sinner, raise up the saint, and put the saint to work."[43] The legal establishment of The Salvation Army in 1878 also included eleven core doctrines that have remained consistent from that time until the present:

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.
2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things, and who is the only proper object of religious worship.
3. We believe that there are three persons in the Godhead – the Father, the Son and the Holy Ghost, undivided in essence and co-equal in power and glory.

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[42] Green, *The Life and Ministry of William Booth,* 131.

[43] Green, *The Life and Ministry of William Booth*, 128.

4. We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man.
5. We believe that our first parents were created in a state of innocency, but by their disobedience they lost their purity and happiness, and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved.
7. We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation.
8. We believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself.
9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.
10. We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.
11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked.[44]

Thus, The Salvation Army, from 1878 until the present, doctrinally holds to the beliefs of all major branches of Christianity in affirming God as Trinity; Jesus as both fully human and fully divine; and the reality of original sin and human total depravity. Like all traditional Protestant denominations, The Salvation Army holds to the authority of Scripture for faith and practice; the atoning sacrifice of Jesus when He died on the cross (although more governmental than purely substitutionary as described above); the necessity of repentance and faith to receive the gift of salvation made possible by Christ's atoning sacrifice; and the reality of hell for the unrepentant. And like the Wesleyans and what would become the Holiness movement denominations, The Salvation Army upholds the importance of a second work of grace that results in entire sanctification.

[44] The Salvation Army: International and Theological Council, "The Doctrines of The Salvation Army," The Salvation Army, accessed August 13, 2022, https://www.salvationarmy.org/doctrine/doctrines.

The developing Salvation Army continued to emphasize revival meetings using, like Finney, whatever might be most effective to bring a sinner to the place of repentance, including protracted meetings with much singing, emotional sermons calling for a decision by the hearers, and having an altar at the front of the auditoriums where people might meet God.[45] The altar in Salvation Army meetings came to be known as the Mercy Seat, a title taken from Exodus 25:17-22 to describe the covering for the ark containing the Ten Commandments. The ark was placed in the Most Holy Place in the tabernacle where the High Priest would enter to make blood sacrifice before God once a year. Because of Christ's finished blood sacrifice on the Cross and the outpouring of the Holy Spirit, persons now have the privilege of directly encountering God, and Salvation Army evangelists directed persons to the Mercy Seat to receive forgiveness of sins and/or a baptism in the Holy Spirit resulting in entire sanctification.

The Mercy Seat remains a fixture in all Salvation Army worship centers to this day. Also, pulpits in Salvation Army centers have an attached garment with the words "Holiness Unto the Lord" printed on it (words taken from Exodus 28:36). These were words the High Priest was to have on his robe to remind him to be set apart for service to God as a representative of the people in the Holy of Holies of the Tabernacle. However, because of the blood sacrifice of Christ and the power of the Holy Spirit, The Salvation Army teaches that believers can be set apart by the sanctifying power of the Holy Spirit to live a holy life before God and have a passion to evangelize the lost of the world.

As someone raised in the Assemblies of God during the 1960's, this researcher encountered many similar teaching to The Salvation Army as they relate to the reality of

[45] Finney, *Lectures on Revival,* 161.

sin, Jesus' atoning death on the Cross as the only way by which human beings might be saved, that salvation is appropriated by repentance and faith, the reality of hell for the unrepentant, the importance of a second work of grace after saving faith (although believed always to be accompanied by speaking in tongues), the usefulness of revival meetings (weekly evening services were held at this researcher's home church at least quarterly), and the absolute importance of evangelizing the lost. Donald W. Dayton argues that the roots of Pentecostalism are in the Holiness revivals of the nineteenth century and the evolution of the Wesleyan emphasis on entire sanctification with an additional stress on baptism in the Holy Spirit with speaking in tongues.[46]

And yet one is hard-pressed to recall any community ministry offered during those years beyond active evangelizing of the lost. The church in which this researcher was raised certainly did not offer social services to the poor and marginalized of the community—an activity for which The Salvation Army has come to be known. William Booth's focus during the early years of The Salvation Army was similarly focused except for having more explicitly directed evangelistic activities to the poor. By 1882 the successes of the preaching stations and evangelistic efforts resulted in an evolution towards an organization that would resemble a Protestant Christian denomination "with all the structures and appearances of what would be called a church."[47] There were failings, as well, but the work was also reaching beyond England with The Salvation Army arriving in the United States in 1880. And yet, because evangelism was directed

[46] Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids, MI: Baker Academic, 1987), 173.

[47] Green, *The Life and Ministry of William Booth,* 140.

towards the poor, there developed "an awareness . . . that it was not enough to preach the Gospel to the poor, but that preaching had to be complemented by taking care of the physical needs of the poor to whom they preached."[48] In the 1880's, The Salvation Army opened rescue homes for women, half-way houses for ex-convicts, rescue homes for prostitutes, treatment programs for alcoholics, child day-care centers, and shelters for the homeless.[49]

In 1889 William Booth penned an article, entitled "Salvation for Both Worlds," in The Salvation Army periodical, *All the World,* reflecting a certain evolution of his thinking as to the mission of The Salvation Army. In this piece he asserted:

> I saw that when the Bible said, "He that believeth shall be saved," it meant not only from the miseries of this also. That it came with the promise of salvation here and now; from hell and sin and vice and crime and idleness and extravagance, and consequently very largely from poverty and disease, and the majority of kindred woes.[50]

According to Roger J. Green, William Booth now believed that he had "two gospels to preach—a gospel of redemption from personal sin and a gospel of redemption from social evil."[51] Other interpreters of William Booth's added commitment to social concern suggest a more pragmatic reason. After a period of initial growth, The Salvation Army's numbers stagnated. The criticism is that there was a failure to turn "converts into

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[48] Green, *War on Two Fronts,* 79.

[49] Bollwahn, *William Booth,* 9.

[50] William Booth, "Salvation for Both Worlds," Salvation Factory, accessed August 15, 2022, http://www.salvationfactory.org/wp-content/uploads/2015/12/Salvation-for-Both-Worlds-1.pdf.

[51] Green, *War on Two Fronts,* 176.

members."[52] During the same period, however, there was an increasing interest by those with political and social influence as how best to alleviate poverty in England.[53] By focusing increasingly on programs to address poverty, financial resources might be more available to support The Salvation Army's efforts in this regard rather than relying solely on the ongoing challenges of raising income from evangelistic endeavors. It is also argued that William Booth's greater focus on social concerns was connected to the death of Catherine Booth in 1890. Catherine had been less convinced that The Salvation Army should become more involved in addressing social ills and viewed the efforts as secondary, at best, to saving souls and preaching holiness of life.[54] With her death, the influences of Booth's son, Bramwell Booth, and trusted advisor, Frank Smith, moved William Booth further in the direction of adding an explicit social mission. Roger J. Green, however, continues to insist that Booth's pragmatism in incorporating the second mission to The Salvation Army was still girded by theological concerns and that the work of evangelism and personal salvation remained important.[55]

In 1890, with the assistance of newspaper publisher, William T. Stead, William Booth wrote his major statement addressing poverty in England and publicly announcing an adjustment to the mission of The Salvation Army. The work was entitled, *In Darkest England and the Way Out.* Stead's interest in social reform was more humanistic in nature, with a socialist bent, rather than Christian, but he was clearly interested in

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[52] Norman H. Murdoch, *Origins of The Salvation Army* (Knoxville, TN: University of Tennessee Press, 1994), 120.

[53] Hattersley, *Blood and Fire,* 344.

[54] Green, *The Life and Ministry of William Booth,* 174.

[55] Green, *War on Two Fronts,* 86.

improving the lot of the poor, so his assistance to The Salvation Army became greatly valued over time. Roger J. Green, in again defending the integrity of Booth's addition of the social mission to The Salvation Army, argues that the writing of *In Darkest England* reflected the overall success of the ministry up to that time but also positioned it to take the lead in addressing poverty.[56]

In Darkest England is divided into two parts: The Darkness and The Deliverance. In part one, while there was social darkness in England, Booth presents his belief there was "wealth enough abundantly to minister to its social regeneration so far as wealth can, if there is but heart enough to set about the work in earnest."[57] Booth identifies a submerged tenth of the population who were the lost of Darkest England, unable to obtain even the basics needed to survive from month to month.[58] Booth argues that the submerged tenth be included in a Cab Horse Charter that society would ensure for each of its citizens. At that time, the cab horses in England were treated more compassionately than human beings. The cab horse had at least three things: shelter, food, and the ability to work to earn its food.[59] The proposed Cab Horse Charter would be to gain at least these three things for everyone in darkest England. The rest of part one of the book describes the conditions of those of the submerged tenth and why Booth believes the present responses, including those of trade unionists and socialists, were not sufficient.

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[56] Green, *The Life and Ministry of William Booth,* 170.

[57] William Booth, *In Darkest England and The Way Out* (Atlanta, GA: The Salvation Army, 1984), 23.

[58] Booth, *In Darkest England and The Way Out*, 25.

[59] Booth, *In Darkest England and The Way Out,* 27.

In part two (The Deliverance), Booth outlines his solution and why The Salvation Army was uniquely positioned to be the lead organization in bringing Darkest England out of desperate poverty. The plan aimed to improve the character of the poor and address circumstances beyond their control that might contribute to their situation.[60] Booth called for the creation of colonies in cities, in rural areas, and overseas to work with the poor so that they could escape from extreme poverty. These colonies were to be "self-helping and self-sustaining communities, each being a kind of co-operative society, or patriarchal family, governed and disciplined on principles which have already proved so effective in the Salvation Army."[61] The rest of part two gives more details as to how Booth's scheme might work and provides success stories from the work of The Salvation Army in addressing poverty.

While Booth asserts that no participation in religious services would be required of participants, he expresses confidence that many would attend evangelistic events made available alongside the social services provided. He affirms that The Salvation Army remained committed to bringing "about that regeneration of the heart and life that is essential to their future happiness and well-being."[62] Booth also envisions that the present worship centers of The Salvation Army would be adapted so as to offer hope for this world as well as the next.[63] Booth states that while he believes his scheme would be overwhelmingly self-supporting, he would look for all sectors of society to offer

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[60] Booth, *In Darkest England and The Way Out*, 93.

[61] Booth, *In Darkest England and The Way Out*, 99.

[62] Booth, *In Darkest England and The Way Out*, 118.

[63] Booth, *In Darkest England and The Way Out*, 252.

support.[64] As Booth concludes *In Darkest England*, he acknowledges that the Soldiers of The Salvation Army were trained for saving souls. He would be looking for those who had the practical skills necessary to direct the various social service programs outlined in the book. He wanted to make clear, however, that those with these additional capabilities would still be persons "who know our rules and are prepared to submit to our discipline."[65]

William Booth did not much develop a biblical or theological rationale for his scheme outlined *In Darkest England* given that it was designed to be read by a general audience and the focus would be on the scheme. However, Roger J. Green argues that the book expresses Booth's understanding of redemption to include social redemption even if he was not as clear in spelling this out. Green believes Booth:

> wanted to maintain the delicate balance between personal and social salvation. Doing so was important to Booth for at least two reasons. First, he feared that social salvation would break loose from its ties to spiritual salvation, thus rendering The Salvation Army merely an ineffectual social agency. Second, he wanted to respond to his critics on the one hand who denied the validity of his social work, and his critics on the other hand who denied the validity of his religious work.[66]

Booth himself states *In Darkest England:*

> As Christ came to call not the saints but sinners to repentance, so the New Message of Temporal Salvation, of salvation from pinching poverty, from rags and misery, must be offered to all. They may reject it, of course. But we who call ourselves by the name of Christ are not worthy to profess to be His disciples until we have set an open door before the least and worst of these who are now apparently imprisoned for life in a horrible dungeon of misery and despair. The responsibility for its rejection must be theirs, not ours.[67]

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[64] Booth, *In Darkest England and The Way Out*, 257.

[65] Booth, *In Darkest England and The Way Out*, 295.

[66] Green, *The Life and Ministry of William Booth,* 178.

[67] Booth, *In Darkest England and The Way Out,* 44.

From Booth's 1890 public announcement, via *In Darkest England*, of a poverty alleviation scheme for The Salvation Army in addition to the personal evangelistic thrust, until the present time, there continues to be an emphasis, as the present Mission Statement reads, that The Salvation Army is "to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination." And yet conflict that Booth faced soon after the introduction of this dual mission has continued to challenge the organization such that there has been, and continues to be, temptation to minimize the evangelistic thrust relative to the social services programming.

The popularity of The Salvation Army grew dramatically in the years following the introduction of the *In Darkest England* scheme. By the time *In Darkest England* was published, a Social Reform Wing had already been created to coordinate the social services being provided by The Salvation Army. The British public responded favorably as did those in the United States and Canada (where the ministry had initially expanded as primarily an evangelistic work).. By 1894 Booth "was no longer a mere revivalist—he was now one of the world's great social benefactors, a genius in the field of social reclamation, whose opinions on important social . . . questions were avidly sought and valued."[68] The public, and especially the rich and famous, were eager to support financially The Salvation Army's social work.[69] Those who joined The Salvation Army as Soldiers, however, increasingly came from the middle-class rather than from the poorest of the poor as the "evangelical branch was becoming separated from the social,

[68] R. G. Moyles, *William Booth in America: Six Visits 1886-1907* (Alexandria, VA: Crest Books, 2010), 50-51.

[69] Moyles, *William Booth in America*, 53.

and the corps were becoming religious communities unto themselves, much as other churches had."[70] Pragmatically, it worked, in terms of popularity and financial support, but to some of those who had given themselves wholeheartedly to the evangelistic thrust of the earlier Salvation Army, there was concern that social work and spiritual work had become "two competing operations."[71] Booth did return to evangelistic preaching after the social services work became stabilized under the leadership of his son, Bramwell, but towards the end of his life, he expressed some reservations as to the direction The Salvation Army was headed. Roger J. Green states that "there appeared to be some lingering questions in Booth's mind as to whether the decision to enter into social ministries was a wise one."[72] Was this related to Booth having failed to articulate a clear biblical and theological justification for the Army's social ministry?[73]

Booth's vision, as expounded throughout *In Darkest England*, did not lead to any additions or modifications to The Salvation Army's doctrinal commitments which remained (and remain) rooted in a Wesleyan Holiness understanding of God, Jesus, personal sin, salvation through the blood of Jesus received through repentance and faith, entire sanctification, and the reality of hell for the unrepentant. In addition, when someone today joins The Salvation Army, they agree to the eleven doctrines and make a behavioral commitment to be

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[70] Moyles, *William Booth in America*, 54.

[71] Green, *The Life and Ministry of William Booth,* 188.

[72] Green, *The Life and Ministry of William Booth*, 180.

[73] Green, *The Life and Ministry of William Booth*, 188.

> faithful to the purposes for which God raised up The Salvation Army, sharing the good news of Jesus Christ, endeavoring to win others to Him, and in His name caring for the needy and disadvantaged.[74]

Thus no doctrine undergirds half of what is stated as the purpose for which God raised up The Salvation Army, namely, "caring for the needy and disadvantaged."

When this researcher was hired by The Salvation Army in 1994 to develop a residential treatment program for homeless veterans, The Haven, there was no mention of a biblical or theological rationale for the creation of such a program. The rationale was geared towards the pragmatic: the interest of a particularly influential non-Salvationist (and non-Christian) veteran in creating such a program, the desire for such a program by the local Veterans Affairs administration, and the realization that the program could be funded through various government contracts. During the first year of operation of the program, no one who was a Salvationist (either Officer or Soldier) visited the facility. It was not that no one was interested in the program or uninterested in veterans being spiritually impacted by such a program; it was just that pragmatic concerns (especially finding adequate funding) overshadowed the spiritual, at least from this researcher's interpretation. After three years of being Director of the program (and having experienced a powerful charismatic filling by the Holy Spirit), this researcher joined The Salvation Army as a Soldier and became convinced this program was not contributing to the fulfillment of the mission "to preach the gospel of Jesus Christ and meet human needs in His name without discrimination." This researcher then came to realize that others within The Salvation Army movement were expressing similar concerns about how social services related to evangelism and what might be done to better fulfill William

[74] The Salvation Army International, "Soldier's Covenant," The Salvation Army, accessed September 2, 2022, https://www.salvationarmy.org/ihq/56C765982907E8E6802573B1004E4E37.

Booth's articulated vision of a ministry that was robustly evangelistic and yet also active in addressing social concerns.

At a symposium in the 1980's to consider a theology of social services in The Salvation Army it was asked "Is it possible to develop a theology of social service which goes beyond Christocentric examples to something more developed, something which does approach theological rationale and a theological world-view?"[75] Other questions asked included:

> Should The Salvation Army's emphasis be that of a balanced ministry between evangelism and social responsibility? . . . Should The Salvation Army withdraw from areas of ministry in which there is little or no room for fulfilling the evangelistic mandate because of government or secular restrictions? . . . Is it possible to maintain a Christian social services program without the bulk of the workers in that program being persons who have experienced an individualistic reconciling conversion?[76]

Additional questions to consider include: Is there a biblical and theological rationale for a church, like The Salvation Army, to engage in social services as integral to its mission? What might social services programs look like that were rooted in a biblical and theological foundation? What would this researcher's program need to change in order for it to reflect that biblical and theological foundation and to approximate more closely William Booth's vision of evangelistic and social ministry?

2.2 THE BIBLE AND SOCIAL CONCERN

To answer these questions, therefore, a second area to explore is God's concern for the poor as revealed in Scripture. There are those within the broader circle of

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[75] Earl Robinson, "The Whole Gospel," in *Creed and Deed: Toward a Christian Theology of Social Services in The Salvation Army,* ed. John D. Waldron (Oakville, ON: The Salvation Army, 1995), 4.

[76] Robinson, "The Whole Gospel," 4.

evangelicalism to this day who assert the church is not to be about the business of social concern. Christians should try to influence society as best they are able, but social concern is not an integral component to the gospel nor is it to be a primary concern of the church.[77]

During this researcher's youth in the 1960's and early 1970's, it was pointed out that certain Protestant churches had abandoned the Bible for a social gospel that was really not the gospel at all but an attempt to improve society without proclaiming salvation through Jesus Christ alone.[78] By the mid-1970's, however, this researcher, now in college, had begun to be exposed to evangelical thought on social concern. There had been the First International Congress on World Evangelism held in Lausanne, Switzerland in 1974 that produced a document proclaiming a "salvation that is personal, social, global and cosmic."[79] The year prior, fifty-three evangelical leaders had gathered during Thanksgiving to draft *The Chicago Declaration of Evangelical Social Concern* that challenged evangelicals to address the social ills of society.[80] One of the signatories had been Carl F.H. Henry—a leading evangelical theologian of the latter half of the twentieth century, an original faculty member at Fuller Theological Seminary in Pasadena, California, and original editor at *Christianity Today*—who had sounded an

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[77] Voddie T. Baucham, Jr., *Fault Lines: The Social Justice Movement and Evangelicalism's Looming Catastrophe* (Washington, D.C.: Salem Books, 2021), 240.

[78] Walter Rauschenbusch, *A Theology of the Social Gospel* (Nashville, TN: Abingdon Press, 1978), 145.

[79] Quoted in C. Rene Padilla, *Mission Between the Times* (Cumbria, UK: Langham Monographs, 2013), 6.

[80] Dartmouth College: Religion, Politics, and the Presidency (FA19), "Chicago Declaration of Evangelical Social Concern," Dartmouth University, accessed September 3, 2022, https://canvas.dartmouth.edu/courses/35388/files/5264567?module_item_id=329977.

alarm in 1947 that evangelicals had become a "stranger . . . to the vigorous social interest of its ideological forebears."[81] He was referencing the fact that evangelical churches in the United States had engaged in social concern in the nineteenth century only to experience the demise of that involvement in the early twentieth century in a period known as *The Great Reversal* (a phrase coined by historian, Timothy L. Smith).[82] Tensions had developed among United States Protestants between those who emphasized "personal versus social ministries."[83] The larger issues had to do with the authority of the Bible, belief in the supernatural, the virgin birth, Jesus' substitutionary death on the Cross, Jesus as the only way of salvation, the reality of hell for the unrepentant, and the literal soon return of Jesus in glory. Those who denied or reinterpreted these beliefs took control of the seminaries and bureaucracies of the major denominations while being accused, by those termed *the faithful*, of having abandoned Christianity for the religion of naturalism or humanism while yet maintaining that they were Christian. [84] The faithful left to form new denominations that continued to affirm central Christian truths, separating themselves not only from these denominations but also from further engagement with social concern, which became associated with those accused of having abandoned the Christian faith.

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[81] Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2003), 39.

[82] Timothy L. Smith, *Revivalism and Social Reform: American Protestantism on the Eve of the Civil War* (n.p.: Barakaldo Books, 2020), chap. 3, Kindle. David O. Moberg, *The Great Reversal: Evangelism Versus Social Concern* (New York: J.B. Lippincott Company, 1972), 11.

[83] Moberg, *The Great Reversal*, 15.

[84] J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999), 6-7.

In the 1970's, there was a resurgence of evangelical interest in social concern that could be rooted in the Bible and connected with Christian discipleship. This researcher encountered the writings of Jim Wallis, the editor of *Sojourners*, at the time an evangelical publication committed to radical discipleship. Wallis argued that the evangelical churches, though separated from the larger culture when it came to consuming alcoholic beverages and indulging in popular entertainment like attending movies, nevertheless were implicated in the larger culture's failure to address militarism, racism, and poverty.[85]

Prior to college graduation, this researcher read Ronald J. Sider's, *Rich Christians in an Age of Hunger*, published by the evangelical group, InterVarsity, wherein the author offers extended biblical evidence of God's special concern for the poor. Although raised in church and required to memorize many Bible verses, this was the first serious sustained presentation about the Bible and the poor that this researcher remembers having encountered. Sider argues that, "At the crucial moments when God displayed his mighty acts in history to reveal his nature and will, God also intervened to liberate the poor and oppressed."[86] These critical junctures include the Exodus, the destruction and captivity of the Israelite nation, and the Incarnation.[87] Sider goes on to argue, from Scripture, that God identifies with the weak and destitute, the poor are God's special instruments, and

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[85] Jim Wallis, *Agenda for Biblical People* (New York: Harper and Row Publishers, 1976), 47.

[86] Ronald J. Sider, *Rich Christians in an Age of Hunger: A Biblical Study* (Downers Grove, IL: InterVarsity Press, 1978), 60.

[87] Sider, *Rich Christians in an Age of Hunger*, 60-67.

that God desires His people show the same concern as himself as an expression of following Jesus in discipleship.[88]

Readings like Wallis and Sider influenced this researcher to attend seminary rather than pursue graduate education in psychology, which had been this researcher's undergraduate major. It was in seminary, and then through ongoing study of Scripture, that a greater understanding of God's concern for the poor emerged. This understanding also impacted this researcher's decision, after graduating from Fuller Theological Seminary, to work at homeless shelters and later at The Salvation Army.

Christopher J.H. Wright argues that the "paradigm of all God's redemptive work in the Old Testament . . . was the exodus."[89] The people pled to God because of the conditions of their slavery in Egypt:

> Then the children of Israel groaned because of their bondage, and they cried out; and their cry came up to God because of their bondage. So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged them. (Exod. 2:23b-24)[90]

Soon after their release from bondage, at Mt. Sinai, the Israelites are given the Law that includes provision against mistreating a stranger because the Israelites had been strangers in Egypt (Exod. 22:21). Justice to be shown the stranger, the widow, and the poor was reiterated by God to the Israelites during their sojourn in the wilderness on the way to the Promised Land, connecting the treatment to how they had been treated:

> You shall not pervert justice due the stranger or the fatherless, nor take a widow's garment as a pledge. But you shall remember that you were a slave in Egypt, and

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[88] Sider, *Rich Christians in an Age of Hunger*, 68-78.

[89] Christopher J.H. Wright, *Old Testament Ethics for the People of God* (Downers Grove, IL: InterVarsity Press, 2004), 156.

[90] All Scripture quotations, unless otherwise referenced, are from NKJV.

> the Lord your God redeemed you from there; therefore I command you to do this thing. (Deut. 24:17-18)

In other words, God not only heard and recognized the plea of the Israelites from slavery in Egypt, He continues to recognizes the plea of those who are downtrodden and in need of justice and mercy.

God's compassion toward the weak is seen in other aspects of Israelite Law and culture. Private land ownership was an important aspect of the economic activity for the Israelites as the Covenant community in the Promised Land. There was recognition, however, that circumstances would arise resulting in some Israelites being without land of their own. The Law thus provided for an elementary welfare system of gleaning that would make available grain and fruit to the poor:

> When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest. And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and the stranger: I am the Lord your God. (Lev. 19:9-10; cf. 23:22; Deut. 24:19)

And every seventh year was to be a year of gleaning connected with a rest for the land itself:

> Six years you shall sow your land and gather its produce, but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. (Exod. 23:10-11a)

In other words, God expected His people to physically provide and support those around them.

There was also the system of the tithe in the Promised Land that provided a degree of welfare for the poor. A tithe of grain, as well as wine, oil, and the firstborn of the herds, was to be brought to the Tabernacle every year. There were sacrifices but also

a consuming before the Lord in joy because of His abundant provisions. Every third year, however, the tithe was to be stored wherever an Israelite lived so that:

> (T)he Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and eat and be satisfied, that the Lord your God may bless you in all the work of your hand which you do. (Deut. 14:29)

Thus the poor would not only be fed but also be included in worship and celebration of the Lord's goodness to the people of Israel. Christopher J.H. Wright acknowledges that providing for the poor was practiced by many pagan peoples of the Ancient Near East, but that Israel's concern for the poor directly flowed from God's liberating activity of the oppressed Israelites in Egypt.[91]

In the Promised Land economic inequality related to the sinfulness of the human condition developed. However, the Lord instructed the Israelites to engage in judicial equality. While they were not to show favoritism to the poor in disputes, neither were they to favor the rich over against the poor. "You shall not pervert the judgment of your poor in his dispute . . . Also, you shall not oppress a stranger, for you know the heart of a stranger, because you were strangers in the land of Egypt" (Exod. 23:6, 9). Leviticus also emphasizes this necessity for equal justice: "You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor" 19:15). In other words, the wealth or social status of an individual is not recognized by God in judgement.

In a fallen world there are also always those who go into debt. The Mosaic Law instructed the Israelites to engage in certain practices to limit indebtedness and thus not

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[91] Wright, *Old Testament Ethics for the People of God*, 172.

have families caught in an endless cycle of poverty. When it came to servitude, the Law provided a plan to address debt prescribing that "If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing" (Exod. 21:2). For debts that did not result in servitude, they were to be forgiven every seven years:

> At the end of every seven years you shall grant a release of debts. And this is the form of the release: Every creditor who has lent anything to his neighbor shall release it; he shall not require it of his neighbor or his brother, because it is called the Lord's release (Deut. 15:1-2).

And then the Law provided for a year of Jubilee:

> And you shall consecrate the fiftieth year and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. (Lev. 25:10)

In other words, God did not want debt to be a societal barrier to anybody. Ronald J. Sider asserts that Leviticus 25 is "one of the most radical texts in all of scripture."[92] The extensive cancellation of debt every fifty years is theologically rooted in "Yahweh's ownership of everything."[93] This went beyond a form of welfare to justice for the poor, returning the land to the original family ownership, allowing the possibility of the poor to own property again, and opening opportunity for anyone to earn their own way from the land.[94] Sider also finds it striking that the trumpet blast announcing the Jubilee would occur on the Day of Atonement, connecting the biblical themes of redemption and liberation.[95]

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[92] Sider, *Rich Christians in an Age of Hunger,* 88.

[93] Sider, *Rich Christians in an Age of Hunger*, 88.

[94] Sider, *Rich Christians in an Age of Hunger*, 89.

[95] Sider, *Rich Christians in an Age of Hunger,* 89.

Later in Israel's history, during the time of the Psalms, concern for the poor is expressed in poetic form. Christopher J. H. Wright asserts the "psalmists affirm unambiguously that the Lord is the God who hears the cry of the poor."[96] For example, the psalmist in Psalm 146 gives praise to the Lord and declares that happy are those who trust in Him who is greater than princes, the Creator of all, and the One:

> Who executes justice for the oppressed
> Who gives food to the hungry.
> The Lord gives freedom to the prisoners.
> The Lord opens the eyes of the blind;
> The Lord raises those who are bowed down;
> The Lord loves the righteous.
> The Lord watches over the strangers;
> He relieves the fatherless and widow;
> But the way of the wicked He turns upside down. (Ps. 146:7-9)

In short, the Lord sees all people—regardless of social status—and cares for each of them.

The Wisdom literature also expresses God's concern for the poor, however, unlike the books of Law, does not root this in the redemptive event of Israel's release from bondage in Egypt. Rather, concern for the poor flows from the *imago Dei* that the poor should be treated like everyone else because all humans owe their existence to the same God.[97] "The rich and the poor have this in common, the Lord is the maker of them all" (Prov. 22:2). Therefore, if God is the Creator of all, "He who oppresses the poor reproaches his Maker, but he who honors Him has mercy on the needy" (Prov. 14:31). Additionally, "He who mocks the poor reproaches His Maker; He who is glad at calamity

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[96] Wright, *Old Testament Ethics for the People of God,* 177.

[97] Wright, *Old Testament Ethics for the People of God*, 178.

will not go unpunished" (Prov. 17:5). In other words, those would serve the Creator would serve all of His creation.

The importance of those in power caring for those who needed empowerment continues to be seen throughout the books of the prophets. Christopher J. H. Wright states, "The law makes care for the poor the litmus test of Covenant obedience to the whole rest of the law."[98] The Old Testament prophetic tradition came to prominence in the years following the death of Solomon and the division of Israel into the northern kingdom of Israel and the southern kingdom of Judah. The prophets are recorded as being called by God to challenge the nations' leaders when they fail to live up to the demands of the Covenant and the Law for right worship and living, including, most importantly, how the poor were being treated. The prophets "first notice, then expose the grievances, then challenge those in power (kings and judges especially), who would prefer to look the other way."[99] In other words, foundationally, when God challenges leadership, He looks first to their treatment of the poor.

Amos, the earliest of the writing prophets, prophesied during the reign of Jeroboam II of Israel in the eighth century BCE, a time of great prosperity in the land but at the expense of the poor. Amos indicts the king, declaring, "You who turn justice into wormwood, and lay righteousness to rest in the earth" (5:7). In addition, he speaks against the people as a whole: "They hate the one who rebukes in the gate, and they abhor the one who speaks uprightly" (5:10). James Luther Mays argues that these verses show the connection between justice, righteousness, the misuse of Israel's court system, and

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[98] Wright, *Old Testament Ethics for the People of God*, 174.

[99] Wright, *Old Testament Ethics for the People of God*, 176.

oppression of the poor.[100] Amos goes on to declare the consequence, "because [Israel] tread down the poor and take grain taxes from him," will be "though you have built houses of hewn stone, yet you shall not dwell in them" (5:11). In short, Amos proclaims the Lord is going to "invoke the sanctions of his Covenant with Israel against these perverters of Israel's social order."[101] The alternative, however, may forestall the sanctions:

> Seek good and not evil, that you may live;
> So the Lord God of hosts will be with you, as you have spoken
> Hate evil, love good; establish justice in the gate.
> It may be that the Lord God of hosts will be gracious to the remnant of Joseph.
> (5:14-15)

Amos then thunders with the words of the Lord that He despises their worship ceremonies that are disconnected from the works of justice for the poor and then demands, "But let justice run down like water, and righteousness like a mighty stream" (5:24). The power of this statement has been felt throughout history and is later repeated by other prophets. James Luther Mays asserts that the sentiments of Amos 5:24 are also on display in Micah 6:6-8 and Hosea 6:6.[102] Thousands of years later, the Civil Rights Movement of the 1960's incorporated this verse into their call for justice for Blacks in the United States, including Martin Luther King Jr.'s citation in his Letter from a Birmingham Jail.[103]

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[100] James Luther Mays, *Amos: A Commentary* (Philadelphia, PA: The Westminster Press, 1969), 90.

[101] Mays, *Amos*, 94.

[102] Mays, *Amos,* 108.

[103] Martin Luther King, Jr., "Letter from a Birmingham Jail," in *Letters to a Birmingham Jail: A Response to the Words and Deeds of Dr. Martin Luther King Jr.*, ed. Bryan Loritts (Chicago, IL: Moody Publishers, 2014), 30.

Later prophets would warn of the overthrow of Israelite rule in Israel and Judah by foreign empires as consequence for their false worship and failure to obey the Law. Isaiah wrote in the years leading up to and following the Assyrian takeover of Israel in 721 BCE. He warned of the rise of the Babylonian empire, which would overcome Judah in 597 BCE, but Isaiah also prophesied of a Messiah who would be God's anointed to fulfill God's saving purposes for Israel and the world.[104] In Isaiah 61, the prophet announces this coming Messiah:

> The Spirit of the Lord God is upon Me
> Because the Lord has anointed me
> To preach good tidings to the poor
> He has sent Me to heal the brokenhearted
> To proclaim liberty to the captives
> And the opening of the prison to those who are bound
> To proclaim the acceptable year of the Lord
> And the day of vengeance of our God
> To comfort all who mourn . . . (Isa. 61:1-2)

John Howard Yoder argues that the "acceptable year of the Lord" is a reference to the Jubilee year announced in Leviticus chapter 25.[105] There is a question as to whether the Jubilee was ever practiced by the Israelites once they entered the Promised Land, so it may be the case that the Messiah was to usher in a critical practice to the Covenant community's life but had not been previously experienced (and would go beyond the exact details of what Leviticus 25 had called the Israelites to do).[106]

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[104] Many modern scholars reject the idea that the Isaiah of Chapters 1-39 is the writer that penned Chapters 40-66, attributing these to unknown scribe(s) at the time of exile/post-exile. See Walter E. Pilgrim, *Good News to the Poor: Wealth and Poverty in Luke-Acts* (Minneapolis, MN: Augsburg Publishing House, 1981), 69.

[105] John Howard Yoder, *The Politics of Jesus* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1972), 36.

[106] Sider, *Rich Christians in an Age of Hunger,* 90.

Christians believe that with the incarnation of the Son as Jesus of Nazareth, the Messiah came to fulfill the Old Testament promises of salvation for Israel and the world. Ministry to the poor is emphasized throughout Luke's Gospel. Luke is known as the evangelist of the poor, and his Gospel has been thought of as a "compendium of the Gospel teaching on possessions, meaning that the Synoptic Gospels (and to a lesser degree the Gospel of John) present Jesus' ministry as focused on the needs of the poor and the outcast."[107] Luke records that after resisting temptation by Satan in the desert, Jesus taught in the synagogue in His hometown of Nazareth, reading from Isaiah:

> The Spirit of the Lord God is upon Me
> Because the Lord has anointed me
> To preach the gospel to the poor
> He has sent Me to heal the brokenhearted
> To proclaim liberty to the captives
> And recovery of sight to the blind
> To set at liberty those who are oppressed
> To proclaim the acceptable year of the Lord. (Luke 4:18-19)

Jesus was reading a passage from Isaiah 61:1-2, but there is also an additional reference to Isaiah 58:6 inserted into the passage: "To set at liberty those who are oppressed." This just adds to the identification of Jesus' ministry as directed towards the poor. In Luke's Gospel, the poor are not spiritualized but are identified as individuals in situations of definite material need and, therefore, "the ministry of Jesus is . . . manifest through his deeds of compassion and mercy toward the sick, the suffering, and the poor."[108] Jesus then continues on in Luke 4:21 to identify himself as the Messiah referenced in Isaiah 61, saying "Today this Scripture is fulfilled in your hearing."

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[107] Luke Timothy Johnson, *Sharing Possessions: Mandate and Symbol of Faith* (Philadelphia, PA: Fortress Press, 1981), 12-13.

[108] Pilgrim, *Good News to the Poor,* 72-73.

Concerning Jesus' ministry, John Howard Yoder asserts that, "concrete renewal . . . and renewal after the end of the age, will have the form of jubilee. . . [and] is thus integral to the prophetical vision."[109] This proclamation of an age of Jubilee recorded in Luke reveals Christ's concern about the place of the poor in His redemptive mission. The Early Church continued the practice of Jesus' concern for the poor and those in need after the outpouring of the Holy Spirit: "Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need" (Acts 2:44-45). This distribution to those in need is referenced again in Acts 4:32-35. A problem with the distribution is then addressed in Acts 6 where Hellenist (Greek speaking) Jewish widows complain that preference is being shown to the Hebrew widows in food given. This leads to the development of setting aside disciples to serve as deacons to oversee this important aspect of the life of the Early Church. It is interesting to note that in these instances of providing for those in need there is also mention that the church grew in the number of disciples (Acts 2:47; 6:7).

The church would later develop outside of Jerusalem to include Gentiles, especially through the apostolic activities of Paul. Acts 11:27-30 records that, in response to famine in the known world, Paul and Barnabas spearheaded a relief effort for the disciples in Judea. This can be seen as the Church's first world relief program.[110] Eventually the Early Church came to agreement that Peter and James would lead the evangelistic work among the Jews while Paul would reach the Gentiles. In the context of his missionary journeys to Asia Minor, Macedonia, and Greece, Paul agreed to collect

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[109] Yoder, *The Politics of Jesus,* 38.

[110] Pilgrim, *Good News to the Poor,* 156.

donations for the needy in Jerusalem. Concerning this agreement, Paul wrote in Galatians 2:10, "They desired only that we should remember the poor, the very thing which I also was eager to do." It is evident that neither Paul nor the Early Church considered social concerns apart from the *Missio Dei*.

The non-Pauline writings of the New Testament also have teachings concerning treatment of the poor. As an example, the themes in the Book of James are close to the teachings of Jesus' Sermon on the Mount (Matt. 5-7). James was possibly written by Jesus' own half-brother, a leader in the Jerusalem church. It is also possible that the Book of James was the earliest writing of the New Testament, possibly as early as 45 CE. James wrote to Jewish Christians scattered by the early persecution of the Church, encouraging them to remain strong in the faith. In reminding his readers not to show partiality to the rich in their churches, he writes "Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?" (2:5)[111] From the beginning, the Early Church recognized physical poverty means nothing in terms of spiritual relationship.

Concerning God's judgment at the end of time, Jesus taught of sheep and goats (recorded only in Matthew's Gospel), indicating the sheep will be separated from the goats, with the sheep (the righteous) inheriting God's Kingdom and the goats (unrighteous) being cast away into everlasting punishment (Matt. 25:31-46). The criteria established in this passage is that the righteous were those who care for the hungry,

[111] It is interesting to note that this concern for the poor in the Early Church continued into the second and third centuries. K.C. Richardson argues that care "exhibited continuity with the earlier practices rather than a new direction in Christian economic behavior." See *Early Christian Care for the Poor: An Alternative Subsistence Strategy under Roman Imperial Rule* (Eugene, OR: Cascade Books, 2018), 143.

thirsty, stranger, naked, sick, and prisoners, while the unrighteous fail to do so. Jesus declared that He was somehow present in these actions as "inasmuch as you did it to one of the least of these My brethren, you did it to Me" (Matt. 25:40), or "inasmuch as you did not do it to one of the least of these, you did not do it to Me" (Matt. 25:45). Interestingly, commentator John Phillips views this passage as referencing only what people will do during the Great Tribulation as works which will grant them entrance or denial into the millennial reign of Christ.[112] Taking an alternative position, Stanley Hauerwas writes, "The difference between followers of Jesus and those who do not know Jesus is that those who have seen Jesus no longer have any excuse to avoid the least of these."[113] Hauerwas' position is consistent with a view that sees God's concern for the poor running throughout Scripture, identifying this parable as the way of discipleship at all times for all Christians, giving evidence that a disciple is responding to God's grace in Jesus Christ.

2.3 THE KINGDOM OF GOD AND THE CROSS

A third area to examine is how God's concern for the poor can be integrated with an understanding of the Kingdom of God and also Jesus' death on the Cross. In Matthew 4:17 it is recorded that in the early days of His ministry in Galilee, "Jesus began to preach and to say, 'Repent, for the kingdom of heaven is at hand.'" George Eldon Ladd asserts

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[112] John Phillips, *Exploring the Gospel of Matthew: An Expository Commentary* (Grand Rapids, MI: Kregel Publications, 1999), 470.

[113] Stanley Hauerwas, *Matthew: Brazos Theological Commentary on the Bible* (Grand Rapids, MI: Brazos Press, 2016), 211.

that, "This theme of the coming of the Kingdom of God was central in His mission".[114] Jesus came to reestablish His place in the earthly portion of His Kingdom, for "A kingdom is the authority to rule, the sovereignty of the king".[115] God is over all creation but has allowed a certain degree of authority to Satan since the Fall (Gen. 3). Jesus referred to Satan as the "ruler of this world" (John 16:11), while Paul described him as the "prince of the power of the air" (Eph. 2:2) and the "god of this age" (II Cor. 4:4). Although the terms *Kingdom of God* and *Kingdom of Heaven* are not mentioned in the Old Testament; nevertheless, "God's kingdom pervades the entire story line of the Old Testament."[116] However, the Lord specifically exercised authority over the Israelites as His Covenant people, and then Jesus came announcing that God's rule and reign for Jews (and Gentiles) would come through Him. But who would be included in the Kingdom in this age? How extensive would its reach be? Would it include the physical, material, social, etc., aspects of life? Roger J. Green argues that William Booth came to believe in a social redemption connected with the establishment of God's Kingdom during this age; although, those were not terms that Booth used.[117]

But how is social redemption, or any perspective on the material aspects associated with the Kingdom of God in this age, to be understood relative to the Cross and the resurrection? The Salvation Army has no doctrinal statement on the Kingdom of

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[114] George Eldon Ladd, *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2002), 14.

[115] Ladd, *The Gospel of the Kingdom*, 19.

[116] Kevin DeYoung and Greg Gilbert, *What is the Mission of the Church? Making Sense of Social Justice, Shalom and the Great Commission* (Wheaton, IL: Crossway, 2011), 118.

[117] Green, *War on Two Fronts,* 50.

God, but doctrines #6 and #7 do reference the blood shed on the Cross and its importance for salvation in this life and the next:

> Doctrine #6—We believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved.
>
> Doctrine #7—We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation.[118]

Michael Horton, writing from a Reformed perspective but speaking into this issue, states that the Great Commission, as recorded in Matthew 28:19 and Mark 16:15-16, is the primary call of Christians. "The mission statement that Jesus delivered to his church is an urgent imperative to proclaim the gospel to everyone, to make disciples of all nations."[119] He goes on to assert, "Whatever effects the gospel has in the lives of its hearers and in the wider society in which it is heard, the Great Commission itself is a very specific mandate to get the Good News to everyone who lies in darkness."[120] For Horton, "the kingdom is the gospel and the gospel is the kingdom," meaning the Kingdom is present and advances in this age wherein the gospel is preached, and sinners repent and are saved.[121] Horton does not deny that there is a call to care for the poor in Scripture but refers to this as *Mercy Ministries*, coordinated by the office of deacons in the church for those who are a part of the church. Horton does support, however, Christians acting outside the church for social and cultural improvement but opposes identifying this with Kingdom ministry.

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[118] The Salvation Army: International and Theological Council, "The Doctrines of The Salvation Army," The Salvation Army, accessed August 13, 2022, https://www.salvationarmy.org/doctrine/doctrines.

[119] Michael Horton, *The Great Commission: Recovering God's Strategy for Making Disciples* (Grand Rapids, MI: Baker Books, 2011), 84.

[120] Horton, *The Great Commission*, 88.

[121] Horton, *The Great Commission*, 79.

Horton's observation is that some who have identified as evangelical Christians and who have also wanted the church to incorporate social concern with evangelism eventually have moved in the direction of interpreting the Kingdom primarily in terms of concern for the improvement of the material lot of the poor.[122] Bryan Stone, writing out of the Holiness tradition, seems to have moved in the direction Horton identifies by arguing:

> . . . how equally shocked we might be to find out that in God's eyes many of those secular institutions that never garnered one conversion to Christ, placed one Bible in a sack of groceries, or required a single homeless person to listen to a sermon before providing food and lodging were nonetheless counted as God's friends. . . . According to the biblical witness, it is this . . . group who may be rightly said to know God![123]

This researcher experienced in the 1980's and 1990's a personal slide away from an emphasis on the Cross to the place of seeing the Christian faith through the lens of social improvement for the poor. When arriving at The Salvation Army, this researcher also observed this perspective among some of those who held leadership positions in social services, while also observing Salvationists who tended towards Horton's perspective (but through a Wesleyan Holiness rather than Reformed lens).

Is there a biblical/theological understanding that affirms the blood atoning sacrifice of Jesus on the Cross for the salvation of sinners and yet also upholds the importance of addressing social concerns as stated in The Salvation Army's Mission Statement? *Christus Victor* (Latin for "Christ is Victorious") is a 1931 book by Gustaf Aulen in which he articulates a view of the atonement that emphasizes Christ's death and resurrection as a defeat of the powers of the kingdom of this world. In Colossians 2:15

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[122] Horton, *The Great Commission*, 92-93.

[123] Bryan P. Stone, *Compassionate Ministry: Theological Foundations* (Maryknoll, NY: Orbis Books, 1996), 50.

Paul writes, “Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.” As Jeremy R. Treat understands *Christus Victor* compared to penal substitution, the difference is that, “The core problem for *Christus Victor* is that humans are in bondage to the powers of evil. For penal substitution, the problem is that humans have enmity with God, entailing both divine wrath and human guilt.”[124] Treat goes on to argue, “The order of the human sinful condition (bondage to Satan because of enmity with God) is determinative for the order of its remedy (*Christus Victor* through penal substitution).”[125] Concerning Christians in spiritual warfare, while commenting on Ephesians 6:10-20, Treat states, “This war is advanced on the spiritual battlefield of sin and salvation, bondage and liberation.”[126] People are sinners *and* in bondage to ruler of this age, with this bondage including the conditions of poverty and oppression. Christians are to go forth evangelizing the lost and proclaiming victory over bondage, including material bondage in which the poor may find themselves. With Christ’s life, death, and resurrection, the Kingdom of God has broken into this present age of darkness and now, to use George Eldon Ladd’s language, “We no longer have to live in conformity to it.”[127]

This is not the Social Gospel of Walter Rauschenbusch (1861-1918), the Baptist pastor from Hell’s Kitchen in New York City who interprets all of Christian doctrine through the lens of social progressivism, nor is it seeing evangelism as almost

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[124] Jeremy R. Treat, *The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology* (Grand Rapids, MI: Zondervan, 2014), 196.

[125] Treat, *The Crucified King*, 204,

[126] Treat, *The Crucified King*, 212.

[127] Ladd, *The Gospel of the Kingdom,* 42.

synonymous with social concern, but instead it is an understanding of evangelism and social concern rooted in the integration of the Cross and the Kingdom of God.[128] While not addressing *Christus Victor* and penal substitution directly, long-time advocate for evangelical social concern, Ronald J. Sider, acknowledges that:

> In the New Testament, the Kingdom of God comes only where people acknowledge Christ. New Testament usage does not seem to support the view that the Kingdom of God comes both where non-Christians unconsciously do God's will by creating greater peace and justice. . . . This in no way means that one cannot ground one's social responsibility in a theology of the Kingdom. We know that the Messianic Age that has already broken into history in Jesus Christ will come in its fullness at his return. In that final Kingdom, peace and justice will prevail. . . . It is precisely that coming Kingdom which has already invaded this old sinful age. The church . . . is the visible expression now of that coming Kingdom.[129]

Bearing witness to the Kingdom of God through evangelism and social concern became this researcher's way of understanding the holistic mission of The Salvation Army and interpreting mission drift as related to uncoupling evangelism from social concern or identifying social concern as evangelism or interpreting social concern as a means only to evangelism. This researcher came to affirm and live out ministry in The Salvation Army as bearing witness to the Kingdom of God including evangelism and social services that were integrated, interdependent, yet each operating in its own area with integrity. This is not social services based heavily on pragmatic (or even humanitarian) considerations but

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[128] Roger E. Olson, *Against Liberal Theology: Putting the Brakes on Progressive Christianity* (Grand Rapids, MI: Zondervan, 2022), 27. The Social Gospel will be viewed in greater detail in chapter three of this paper. This researcher recognizes the penal substitution theory and moral government theory are not the same views of the atonement. However, the moral governmental theory of William Booth still recognizes the importance of Christ's blood sacrifice as a payment to God for the sins of humankind, making Treat's connection between penal substitution and *Christus Victor* and grounding the integration of The Salvation Army's evangelism and social concern.

[129] Ronald J. Sider and James Parker III, "How Broad is Salvation in Scripture?," in *In Word and Deed: Evangelism and Social Responsibility*, ed. Bruce J. Nicholls (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1986), 104.

social services rooted in the biblical witness and a theological understanding of the relationship of the Cross and the Kingdom.

2.4 ESCHATOLOGY AND SOCIAL CONCERN

Another area to examine is an understanding of the Kingdom of God and its relationship to perspectives on *eschatology*, meaning the study of the end of human history. Is the Kingdom of God to be understood primarily as a future happening or understood as already realized, to whatever extent, during the present age? Roger J. Green states, "William Booth's vision of the kingdom of God was shaped by his postmillennialism."[130] This was not unusual for nineteenth century evangelicals; the revivalist Charles Finney, most Wesleyan Methodists, as well as other evangelical social reformers were postmillennial in their thinking.[131] With postmillennialism was the belief that there could be "spiritual and cultural progress amounting to a millennium, after which Christ would return."[132] It is interesting to note that these revivalists were interested in personal conversion and social reform as part of this progress, and they also affirmed an actual bodily return of Christ at the end of the millennium (understood as more symbolic than a literal 1,000 years). Howard A. Snyder identifies Walter Rauschenbusch's Social Gospel program as an expression of postmillennialism, except that the Kingdom is present and earthly with no actual return of Christ and little emphasis

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[130] Green, *The Life and Ministry of William Booth,* 204.

[131] Donald W. Dayton, *Discovering an Evangelical Heritage* (Grand Rapids, MI: Baker Academic, 2011), 125-126.

[132] George M. Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism 1870-1925* (New York: Oxford University Press, 1980), 27.

on personal conversion.[133] Liberal theologians of the late nineteenth century, in general, tended towards postmillennialism but with an almost exclusive viewing of "the kingdom of God as a social order ruled by love in human history."[134] Liberal theologians either tended towards uncertainty about a life to come or towards universalism (all would go to heaven), meaning that personal conversion connected with the blood sacrifice of Christ and as the only way to be with God throughout eternity would be unnecessary.

By the end of the nineteenth century, leading evangelists and revivalists were expounding the dispensational premillennial views of the English Plymouth Brethren teacher, John Nelson Darby (1800-1892). Dispensational Premillennialism posits a soon, secret rapture of the Church to be followed by a seven-year tribulation period culminating in an Armageddon leading to a literal 1,000 year reign on earth by Christ. Charles C. Ryrie argues that this "dispensationalism is the only system that practices the literal principle of interpretation consistently."[135] From the 1870's to the end of that century, more and more evangelists moved from a postmillennial to a premillennial view of the end times. "Evangelical effort that had once provided the impulse and troops for reform rallies was rechanneled into exegetical speculation about the timing of Christ's return and into maintenance of the expanding prophecy conferences."[136] Donald W. Dayton also observes that there was a "tendency to abandon long-range social amelioration for a massive effort to preach the gospel to as many people as possible before the return of

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[133] Howard A. Snyder, *Models of the Kingdom* (Nashville, TN: Abingdon Press, 1991), 104.

[134] Olson, *Against Liberal Theology,* 151.

[135] Charles C. Ryrie, *Dispensationalism* (Chicago, IL: Moody Publishers, 1995), 146.

[136] Dayton, *Discovering an Evangelical Heritage,* 127.

Christ."[137] George M. Marsden states that by 1930, "all progressive social concern, whether political or private, became suspect among revivalist evangelicals and was relegated to a very minor role."[138] The Assemblies of God denomination, in which this researcher was raised in the 1960's, taught a dispensational premillennial approach to eschatology in which emphasis was placed on getting as many people saved as possible before the Lord's imminent return, which was sure to occur soon in light of Israel's nationhood in 1948 connected with a timeline derived from a certain reading of eschatological scriptural passages.[139]

Unlike other evangelists of the late nineteenth and early twentieth centuries, William Booth never adopted a dispensational premillennial view of eschatology. Roger J. Green states that "Booth's millennial thinking . . . became part of the fabric of the working theology of The Salvation Army in his day, although no millennial statement or position was ever included in the official doctrinal statements of the Army."[140] The last doctrine of The Salvation Army reads:

> Doctrine #11—We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked.[141]

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[137] Dayton, *Discovering an Evangelical Heritage*, 127.

[138] Marsden, *Fundamentalism and American Culture,* 86.

[139] For a more recent interpretation of Scripture from this type of Dispensational Premillennial hermeneutic, see Phillips, *Exploring The Gospel of Matthew,* 458. In commenting on Matt. 24:36 concerning the return of Christ, Phillips states that while we do not know the date of His return, "we know from the rebirth of the state of Israel that 'summer is nigh.'"

[140] Green, *The Life and Ministry of William Booth,* 204.

[141] The Salvation Army: International and Theological Council, "The Doctrines of The Salvation Army," The Salvation Army, accessed August 13, 2022, https://www.salvationarmy.org/doctrine/doctrines.

This doctrinal statement affirms a literal end of the world in judgment but does not support any particular millennial understanding of the end times. This researcher has encountered, over the years, some within The Salvation Army that would articulate a position similar to that of dispensational premillennialism, announcing that the rapture of the Church was imminent with the responding call to aggressive evangelism until He comes. It seems untenable, however, that a ministry where half of its mission involves social concern and uplift of the material lot of the poor can theologically ground that mission in the certain imminent rapture of the Church. It would seem preferable for Salvationists clearly to ground the mission in another understanding of eschatology, most likely the postmillennialism of Finney and Booth. The challenge with this approach, however, is that postmillennialism after Booth has become a position adopted by theological liberals who emphasize social concern while jettisoning the importance of personal evangelism. This researcher has experienced some of that within The Salvation Army over the years, with some individuals holding an almost an exclusive focus on social uplift of the poor such that it took on something of a liberal postmillennial flavor even if not directly identified as such.[142]

This researcher offered to Cadets and other leaders in The Salvation Army an understanding of eschatology and the Kingdom of God informed by the work of George Eldon Ladd. For Ladd, the Kingdom is future but not only future. It is also present with

[142] This researcher is aware of some presently within the Reformed camp who identify as evangelicals who affirm a postmillennial eschatological position that is not Social Gospel but would involve eventual control of all institutions of society from a top down approach to accompany from the bottom up approach through the expansion of the Church. This might include governments being operated fairly closely in alignment with Old Testament Laws in a kind of theocracy. This is sometimes referred to as Reconstructionist Postmillennialism. This was the Christian Reconstruction view of R.J. Rushdoony, see Wikipedia, "R.J. Rushdoony," Wikimedia Foundation, last edited August 28, 2022, accessed September 14, 2022, https://en.wikipedia.org/wiki/R._J._Rushdoony.

the death and resurrection of Christ, and "already but not yet." "We may already enjoy the blessings resulting from this initial defeat of Satan."[143] This researcher is aware that George Eldon Ladd was a historic premillennialist, meaning he did not view Scripture supporting the postmillennialist view that the world would essentially be Christianized before Christ returned, but his "already but not yet" view of the Kingdom of God and the end of the age can provide a foundation for the two-fold mission of The Salvation Army.[144] While the two-fold mission of The Salvation Army is biblically/theologically warranted, William Booth's *In Darkest England* scheme was too optimistic about ending poverty given the persistent character of evil in this age (and the history of the world in the last 110 years since his death).[145]

This researcher was helped in offering an "already but not yet" understanding to others in The Salvation Army movement through a work by Baptist pastor, Matt Chandler, in the book co-authored with Jared Wilson, *The Explicit Gospel*. Chandler warns Christians that if believing is really only about a personal relationship with God then one can (1) lose God's grand missional plan for every area of life (2) rationalize faith to give permission to stop engaging the world and (3) make the gospel self-centered.[146] On the other hand, Chandler and Wilson warn, an emphasis on social justice

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[143] Ladd, *The Gospel of the Kingdom,* 50.

[144] *Premillennialist*: Christ will return before a future literal 1,000 years reign.

[145] This researcher is also aware of the Amillennialist position, supported by Augustine, which posits that the millennium should be understood symbolically and represents the current reign of Christ that includes progress and setbacks. This view, while not as optimistic as Postmillennialism, supports bearing witness to the Kingdom in material, tangible ways until Christ's Second Coming. See Jonathan Ammon, *The Power of His Reign: An Easy Introduction to Amillennialism* (n.p: Lowerlight Books, 2019), chap. 2, Kindle.

[146] Matt Chandler and Jared Wilson, *The Explicit Gospel* (Wheaton, IL: Crossway Books, 2012), 178-188.

and/or social concern can lead to (1) syncretism (the church looks too much like the world) (2) a Christless gospel (meaning Christianity without the cross) (3) culture as an idol (modern rather than biblical notions of what a redeemed culture might look like) and (4) abandoning evangelism (which liberal theologians supported).[147] For this researcher, The Salvation Army Mission calls for evangelism and social concern, held in tension together, and both bearing witness to the Kingdom of God in this "already but not yet" time until He returns.

2.5 IS THE SALVATION ARMY A CHURCH?

The fifth area to consider is Salvationist ecclesiology and social concern. The Protestant Reformers of the sixteenth century wanted to affirm the apostolicity of the true church, but how could this be if they could not claim apostolic succession from the Apostle Peter to the present leader of the Roman Catholic Church? The Reformers determined that what made Protestant churches true churches was whether they were founded on the doctrine of the apostles.[148] By this standard the Catholic Church had veered from the teachings of Peter and the other apostles, or so the Reformers asserted, even as they affirmed apostolic succession. The Reformers came to identify three marks to a true church: "true preaching of the Word; proper observance of the sacraments; and faithful exercise of church discipline."[149] Edmund P. Clowney identifies the three marks primarily with the Calvinist churches, and yet this researcher's wife, a minister in a denomination in the Arminian/Wesleyan tradition, the United Methodist Church, was

[147] Chandler and Wilson, *The Explicit Gospel*, 189-201.

[148] Edmund P. Clowney, *The Church* (Downers Grove, IL: InterVarsity Press, 1995), 101.

[149] Clowney, *The Church,* 101.

ordained to Word, Sacrament, and Order. Clowney goes on to assert that, "A preacher proclaiming the gospel in a market-place does not fulfil the New Testament description of the church."[150] He also conjectures if parachurch ministries that move in the direction of becoming denominations can be justified, wondering if, "the privileges of the church may be claimed even though the biblical requirements for the responsibilities of the church have not been met."[151] By the standard Clowney affirms, The Salvation Army might be more considered a sect, or possibly a parachurch ministry, and yet the Mission Statement announces, "The Salvation Army, an international movement, is an evangelical part of the universal Christian Church."

When William Booth left New Connexion Methodism to begin what would be known as the Christian Mission, it was not to start a new denomination. Booth began a preaching ministry that initially was focused on the destitute poor of the East End of London in 1865. There were open air services as well as services conducted in rented theatre buildings. William Booth felt called to minister to the poor, but the initial focus was on their "spiritual poverty."[152] According to Roger J. Green, the Christian Mission's "original intention . . . was . . .to be a mission to the unconverted, and upon their conversion to send these people back to local churches."[153] But the popularity of the Booths and the unwelcoming attitude of some church members resulted in a growing number of converts continuing to identify with the Christian Mission after their

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[150] Clowney, *The Church*, 103.

[151] Clowney, *The Church*, 107-108.

[152] Green, *The Life and Ministry of William Booth,* 109.

[153] Green, *The Life and Ministry of William Booth*, 123.

conversion. As a result, in 1878 William Booth changed the name of the Christian Mission to The Salvation Army to provide an identity for those connected with the Christian Mission in a more long-term way. Booth became the first General with the authority to appoint his successor, ranks for his followers were given, and military-like discipline was instituted for Officers (leaders) and Soldiers (laity).[154] As Green explains, "After the founding of the Army, William Booth consistently used military language in his public pronouncements and writings."[155] Yet if one reads his description of what the Salvation Army is to be, the purpose of salvation is still presented first and foremost:

> We are a salvation people—this is our specialty—getting saved and keeping saved, and then getting somebody else saved, and then getting saved ourselves more and more until full salvation on earth makes the heaven within, which is finally perfected by the full salvation without, on the other side of the river.[156]

In Booth's own words, the Salvation Army is about souls first.

Concerning the new leadership designations of The Salvation Army, John H.Y. Briggs states, "The establishment of a hierarchical ruling class of officers (was) convenient for effective implementation of policy but without theological rationale."[157] Yet, "When it served (Booth's) purpose he referred to the Army as a movement for salvation purposes, but at other times he used churchly language when speaking of the Army."[158] By 1882, however, The Salvation Army was "beginning to evolve into a

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[154] Green, *The Life and Ministry of William Booth*, 131.

[155] Green, *The Life and Ministry of William Booth*, 132.

[156] Green, *The Life and Ministry of William Booth*, 132.

[157] John H.Y. Briggs, "Foreword," in *Like a Mighty Army? The Salvation Army, the Church, and the Churches* by David Taylor (Eugene, OR: Pickwick Publications, 2014), foreword, Kindle.

[158] Green, *The Life and Ministry of William Booth,* 144-145.

denomination, with all the structures and appearances of what would be called a church."[159] In fact, negotiations would occur between Booth and the Church of England to incorporate The Salvation Army into the larger body and likely receive the Officers into leadership within the Church of England. There was a question concerning The Salvation Army's observance of the sacraments. The Booths were not sacramental in the way of the Church of England (with the real presence of Christ in the Eucharist) but had conducted water baptisms and services with the Lord's Supper from the days of the Christian Mission. The negotiations with the Church of England concluded with The Salvation Army remaining independent. Booth decided that The Salvation Army would be non-sacramental in its public observances. There would be no doctrinal statement concerning the sacraments nor has there ever been a doctrinal statement concerning the Church.

Nevertheless, R. David Rightmire argues that Booth had an ecclesiology, albeit a more pragmatic and functional one, connected with the free church Protestant view of the late nineteenth century holiness revivals.[160] Rightmire asserts that the "holiness movement emphasized a pneumatological ecclesiology that required little continuity with historical institutions."[161] "The basis for the Booths' ecclesiological self-concept was less conditioned by a concern for continuity with other traditions, than by a pneumatological mandate."[162] Thus, the Church could be present when a preacher proclaims the gospel in

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[159] Green, *The Life and Ministry of William Booth*, 140.

[160] Rightmire, *The Sacramental Journey of The Salvation Army,* 117.

[161] Rightmire, *The Sacramental Journey of The Salvation Army,* 117.

[162] Rightmire, *The Sacramental Journey of The Salvation Army*, 136.

a market-place, or in a revival tent-meeting, or a theatre, etc. Were people getting saved? Were people being filled with the Spirit and pursuing a holy life in entire sanctification? These could be evidences of the true Church. If one could be saved, filled with the Holy Spirit, and living a sanctified life unto God with a passion for evangelizing the least and lowest without having been water baptized or regularly receiving the Lord's Supper, then those two acts could not be one of the signs of a true Church.[163]

So, from a Holiness ecclesiological understanding, The Salvation Army is a church. But at various times, The Salvation Army has been uncomfortable using that term, especially wanting to distance itself from an understanding of church that would be more about attending a service every Sunday than emphasizing evangelism and outreach. For example, "In 1954 its sixth General, Albert Orsborn, informed Salvationists that whilst they were part of the body of Christ called the Church militant, they were not a Church, but a permanent mission to the unconverted."[164] And yet, "It has been observed that The Salvation Army has always acted like a church in terms of the functions it performs for its members."[165] A 1969 edition of The Salvation Army Handbook of Doctrine, which offers greater insight into the eleven core doctrines (none of which

[163] From the days of William Booth to the present existence of The Salvation Army, the denomination remains non-sacramental. The Salvation Army is not opposed to Christians engaging in those practices but remains committed not to having them be necessary practices for the church and not understood as means of grace. In 1997 The Salvation Army International Spiritual Life Commission Report on reintroducing these spiritual practices again supported a biblical/theological rationale for remaining non-sacramental. There was a minority report included, however, that offered ten reasons why reintroduction of the sacraments should be considered. Fundamental would be obedience to the command of Christ. See Chapter 8 in Rightmire, *The Sacramental Journey of The Salvation Army,* 179-217.

[164] David Taylor, *Like a Mighty Army? The Salvation Army, the Church, and the Churches* (Eugene, OR: Pickwick Publications, 2014), introduction, Kindle.

[165] Denis Metrustery, "Raised Up by God . . . Contextualising The Salvation Army in the Church and in the World," in *Saved, Sanctified and Serving: Perspectives on Salvation Army Theology and Practice,* ed. Denis Metrustery (London: Paternoster Press, 2016), 9.

includes a specific doctrine of the Church), identifies the Church being called into existence as one of the works of the Holy Spirit.[166]

In 1999, prior to becoming General of The Salvation Army, Shaw Clifton authored a book arguing, among other areas of concern, that The Salvation Army is a church (1) theologically (by upholding the apostles' teaching in the Bible, (2) sociologically (Salvationists behave in many ways like church people behave: prayer, worship, scripture, etc.), and (3) legally (incorporated as a church).[167] Clifton did not believe the Mission Statement was clear enough about the organization's designation as a church: "The Salvation Army, an international movement, is an evangelical part of the universal Christian church."[168] However, Clifton was pleased that the 1998 edition of the handbook of doctrine, entitled *Salvation Story*, was more explicit.[169] Chapter Ten identifies a doctrine of the church:

> Salvation Army doctrine implies a doctrine of the Church. Each doctrine begins: 'We believe. . . . ' 'We' points to a body of believers, a community of faith—a church. One very important change since the Eleven Articles were formulated and adopted is the evolution of the Movement from agency for evangelism to a church, an evangelistic body of believers who worship, fellowship, minister and are in mission together. The corps is The Salvation Army's local congregation. It is a concrete expression of the Church . . . Its purpose is consistent with the calling of the universal Church. Its three key strengths are its evangelistic zeal, its commitment to holiness and its strong community outreach.[170]

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[166] The Salvation Army, *Handbook of Doctrine* (London: The Salvation Army, 1969), 70-72.

[167] Shaw Clifton, *Who Are These Salvationists? An Analysis for the 21st Century* (Alexandria, VA: Crest Books, 1999), 12-17.

[168] This researcher disagrees and believes the statement explicitly identifies The Salvation Army as a church and that realization redirected this researcher's ministry within The Salvation Army for over twenty years. The Salvation Army Western Territory, "Mission Statement," The Salvation Army, accessed November 30, 2022, https://westernusa.salvationarmy.org/usw_thq/location_search/.

[169] Clifton, *Who Are These Salvationists?*, 11.

[170] The Salvation Army, *Salvation Story* (London: The Salvation Army, 1998), 100-101.

Clearly, there are those at the highest levels of The Salvation Army that affirm Corps as local expressions of the worldwide Church in this age.

Prior to the release of *Salvation Story*, however, in 1987, The Salvation Army published a book by Phil Needham, who would later be a Commissioner for the Southern Territory USA. The book is entitled *Community in Mission: A Salvationist Ecclesiology* and was written in response to the World Council of Churches report, Baptism, Eucharist, and Mission.[171] The Salvation Army was a member church of the World Council at the time and wanted to provide a biblical and theological apologetic for an ecclesiology that was non-sacramental. Needham argues that The Salvation Army is not anti-sacramental but non-sacramental.[172] Commenting on the Lord's Supper Needham states:

> As a ritual observed in Christian worship, the Lord's supper is only a representation and reminder of the new sacramental life and the new community of fellowship in the Spirit which are made possible through Jesus' death and resurrection. It always points the Church beyond the celebration, to the living out of what the body broken and blood spilled made possible: the recovery of holiness of life and the restoration of fellowship with God and man. It is doubtful that the Salvationist movement would have discontinued the Lord's supper had this interpretation been that of Victorian churches. Perhaps it is not quite accurate to say that the Army discontinued the Lord's supper. Let us say, rather, that the sacrament was transported from the high altar to the lowly meal table.[173]

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[171] Phil Needham, *Community in Mission: A Salvationist Ecclesiology* (London: The Salvation Army, 1987), from the back cover.

[172] Phil Needham, *Community in Mission*, 24. In 27-30, Needham argues that the love feast mentioned in I Corinthians 11 better expresses the sacramental nature of everyday Christian life, and it was not until the second century that the love feast and eucharist became separated. Needham does not want The Salvation Army to view the love feast as a special ritual in the life of the church, but Rightmire points out the challenge of having an exclusively spiritualized religion without symbols and notes that The Salvation Army has many such symbols or "sacramentals," including uniforms, flags, military language as a substitute for terms used in other denominations, the penitent and the mercy seat (*The Sacramental Journey of The Salvation Army,* 142).

[173] Needham, *Community in Mission*, 27.

Needham wants to understand sacraments from the place of the sacramental life. He writes, "We are deeply committed to the sacramental life as that which salvation through faith in Christ makes possible . . . The sacramental life is based on the continuity of God's incarnational presence in all human biography and history. It aims at living in a way that imbibes that Real Presence and gives witness to it."[174] It is this sacramental life and sacredness of the ordinary that can serve as a theological foundation for a Salvation Army ecclesiology that places social concern as integral to its mission. For The Salvation Army, social concern thus becomes not an implication of living the Christian life but consistory of what it means to live as a part of the Body of Christ. To be the Body of Christ is to be in mission, especially to the poor. What then are the marks of a true church as Needham sees it?

> The Church gives witness to the gospel primarily in two ways. These can be described as evangelism and social action. Both are concerned with facilitating transformation which the reality of the Kingdom makes possible. Evangelism is concerned with transformation on the personal level, and social action on the socio-economic level. Evangelism is an announcement of the Kingdom's presence and an invitation to accept citizen status. Social action is also an announcement of the Kingdom's presence, but in this case by supporting and participating in the social change for which that presence calls. Without both ways of witness, the proclamation of the gospel is hindered. Evangelism without social action is flight from the world and refusal to accept the reality of the Kingdom's transforming presence in the midst of this world which God loves. Social action without evangelism is flight from the personal depth of the gospel and refusal to take seriously Jesus' unmistakable command to his followers to become 'fishers of men.'[175]

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[174] Needham, *Community in Mission,* 18.

[175] Needham, *Community in Mission*, 62.

The Salvation Army, in some countries and especially the United States, is better known as a social services provider than a church.[176] Needham challenges Salvationists and others clearly to understand The Salvation Army as a church and to understand the Mission "to preach the gospel of Jesus Christ and meet human needs in His name" as flowing from an ecclesiological understanding of its nature. But Needham then says more about evangelism, social action, and the church:

> It should be clearly understood, however, that evangelism and social action are more than the ways in which the Church carries out its mission in the world. They are also expressions of what is taking place within the fellowship of believers-in-the-peace. They are not merely charitable acts towards those who are outside the fellowship. Rather, they are the 'overflow' of Christian caring within that fellowship. Members of the Christian family need to hear the gospel again and again, in all its implications, and given the opportunity continually to be renewed by it . . . When this nurturing and growth take place within the fellowship, there is an overflow which occurs, and the overflow is the mission of the church. The mission is the external expression and sharing of what is happening internally. Otherwise, it is merely charitable works on behalf of outsiders.[177]

When this researcher began seriously considering the mission of The Salvation Army in the late 1990's after having directed a homeless veterans' program, The Haven, for several years, this writing by Phil Needham provided an understanding for an ecclesiological foundation for The Army's social services and challenged this researcher to align the program with that understanding. It also cast a spotlight on mission drift within The Salvation Army.

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[176] Denis Metrustery, "Raised Up by God," 23. This has possibly impacted evangelistic efforts. An internal study from several years ago reported that Salvation Army Corps were the least attended of any Protestant denomination in the United States. See G. Walter Coles, *Soup, Soap and Statistics: Salvation Army Trends in the United States* (Grand Prairie, TX: G. Walter Coles and Associates, 2002), 168.

[177] Needham, *Community in Mission,* 63-64.

2.6 MISSION DRIFT AND THE JERUSALEM COUNCIL

A last area to examine is a biblical example of addressing what might be termed as *potential mission drift*. Mission drift is a move, usually gradual, away from the founding mission and principles of an organization,[178] A recent survey of Christian leaders found that 95 percent said that "Mission Drift [is] a challenging issue to faith-based nonprofit organizations."[179] Peter Greer and Chris Horst assert:

> Mission Drift is a very real possibility for every organization. The zeal and beliefs of the founders are insufficient safeguards. There is no immunity, no matter how concrete your mission statement is. Or how passionate your leaders are. Or how much you believe it could never happen to you.[180]

Roger J. Green states that by 1890 William Booth had a theology of ministry that maintained a "delicate balance between personal and social salvation."[181] When this researcher started working for The Salvation Army in 1994, there was still emphasis on evangelism and social concern, and the Mission Statement affirmed a delicate balance, but in practice, social services dominated this ministry with some social service programs having little or no evangelistic thrust (initially including this researcher's homeless residential program for veterans). There seemed to be mission drift from Booth's delicate balance while still officially affirming both evangelism and social concern.

Acts 15:1-35 is a record of the Jerusalem Council and might be understood as a way the Early Church dealt with a potential mission drift as the gospel spread to the

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[178] Peirong Lin, *Countering Mission Drift in a Faith-Based Organization* (Eugene, OR: Wipf and Stock, 2019), 25.

[179] Peter Greer and Chris Horst, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities and Churches* (Minneapolis, MN: Bethany House, 2014), 20.

[180] Greer and Horst, *Mission Drift*, 21.

[181] Green, *War on Two Fronts,* 95.

Gentiles. Ajith Fernando quotes I. Howard Marshall in his commentary on Acts that "the relation of the Gentiles to the law of Moses forms the center of Acts both structurally and theologically."[182] The rest of Acts focuses on Paul's ministry among the Gentiles and Peter is no longer mentioned in this book. Acts 15 begins with the information that persons from the Jerusalem Church (not leaders) had come to Antioch Syria, where Paul and Barnabas were after the First Missionary Journey to Asia Minor (Acts 13-14), to instruct the Gentile converts that they must be circumcised to be saved. The local church decides that Paul and Barnabas should travel to Jerusalem to consult with church leaders about this issue. Paul and Barnabas report what God has done through them in Asia Minor as they pass through Phoenicia and Samaria and then go to the apostles, elders, and the Jerusalem Church. But the charge is again brought up by Jewish believers, who had been part of the Pharisees, insisting that Gentile converts be circumcised and observe all the law of Moses (15:1-5).

The next section records that the apostles and elders gather to consider the matter. Peter reminds the group that he witnessed the Holy Spirit being poured out on the Gentile Cornelius and his household in Caesarea (Acts 10-11) in such a way that caused Peter to instruct them that the Holy Spirit "made no distinction between us and them, purifying their hearts by faith" (15:9). Peter then asserts that the gospel the Jerusalem church and the Jewish people have received is for everyone equally: "But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they" (vs. 11). Peter's words are then followed by the testimonies of Paul and Barnabas of the signs and

[182] Ajith Fernando, *Acts*, The NIV Application Commentary, ed. Terry Muck (Grand Rapids, MI: Zondervan Publishing House, 1998), 414.

wonders accompanying their ministry among the Gentiles. This then results in James, the brother of Jesus and the leader of the Jerusalem church, to assert–based on Peter's experience and prophecies concerning the Gentiles coming to the Lord (Amos 9:11-12)—that the church should not put an additional burden on Gentile Christians. They would be instructed to abstain from things offered to idols, sexual immorality, from things strangled (Deut. 12:16), and from blood (Acts 15:12-20). The response from the apostles, elders, and the Jerusalem church is to send Paul, Barnabas, and a few other leaders back to Antioch with a letter communicating the decision. After receiving the letter, the Antioch Christians "rejoiced over its encouragement" (Acts 15:31). Paul and Barnabas, as well as Silas, one of the other leaders, remain in Antioch while the other leaders report back to the apostles in Jerusalem (Acts 15:32-35).

This conflict was threatening to disrupt the mission of the Early Church. This mission came from Jesus right before His ascension: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). The question before the apostles and elders was what role would the Old Testament Law play in the Church as the gospel rapidly expanded among the Gentiles? James, the Jerusalem church leader, acts to direct the process so that the Church will be aligned with Jesus' mission for the entire movement. Insight is offered by the apostle Peter, who reminds James and the leaders of the church, that he has witnessed the Holy Spirit being poured out on Gentiles, in a manner like what was experienced by Jewish believers on the Day of Pentecost (Acts 2). While not mentioned in Acts 15, Peter's sermon in Acts 2 looks to Joel 2:28 for scriptural confirmation that this is part of the biblical salvation story for the world. James

also references another Old Testament prophet, Amos, to lend further biblical credence to the Gentile mission. The decision by James is to request Gentile converts to avoid idolatry and immorality (this can be seen in relation to what Jesus had communicated concerning the center of the Law as love for God and neighbor, see Matt. 22:38-40). There were no further demands to incorporate the outward signs of the Old Testament Covenant people, such as circumcision, but simply to avoid blood and things strangled, which would just upset Jewish long-standing sensibilities.

Using the term *mission drift,* one can argue that James and the Early Church avoided drift by connecting the mission to which Jesus called the Church with the outpouring of power of the Holy Spirit (on Jews and Gentiles), seen as part of the fulfillment of the Old Testament promise of salvation for the world. The Church then made adjustments in light of their present context (no circumcision required for Gentile converts to Jesus), but those adjustments remained faithful to the mission in their present context. Greer and Horst assert that organizations must give focused attention to avoid or address Mission Drift, as demonstrated by the Early Church leaders. [183]

2.7 UNDERSTANDING SALVATION ARMY MISSION DRIFT

In order to better explore the potential for mission driven drift among Salvation Army present and future Officers so as to understand how these leaders can best remain focused on fulfilling the stated mission of The Salvation Army, several areas of biblical/theological concern have been examined. First, an analysis demonstrated the theology of William Booth forms the basis for a balanced mission of personal and social

[183] Greer and Horst, *Mission Drift,* 20.

redemption that still finds expression in the present Mission Statement "to preach the gospel of Jesus Christ and meet human needs in His name without discrimination." However, it was also shown that Booth's understanding of personal redemption was more biblically and doctrinally grounded than his perspective on social redemption, which tended to be more practically and pragmatically oriented. It can be argued that this pragmatism contributed to institutional success in the development of social services but also has contributed (and is contributing) to a drift from a balanced mission of the personal and social.

The next section provided scriptural evidence that there is a broad biblical basis from Old Testament to New Testament for God's special concern for the material conditions of the poor. This was followed by an analysis of how this material concern for the poor can be related to The Salvation Army's doctrinal emphasis on the blood sacrifice of Jesus on the Cross making payment for sin and that it is only by faith in Him alone that one will spend eternity with Him. Concern for the poor becomes connected explicitly in the New Testament with the notion of the Kingdom of God, but how can the Cross and the Kingdom be understood together?

Next was a demonstration of the danger in understanding the Kingdom of God as liberal theologians and churches have, with the Kingdom being seen almost exclusively in social improvement terms and thus diminishing or eliminating The Salvation Army's doctrinal emphasis on personal salvation through Jesus Christ alone. Using sources from outside The Salvation Army, a perspective connecting Jesus' death on the Cross and His victory over the powers of darkness (*Christus Victor)* was offered as a biblical and theological approach that integrates the Cross and social concern.

Closely connected with an understanding of the Kingdom of God is eschatology and the question of what is to be understood scripturally as applying to this age and what applies to the age to come. Those identified as holding to a dispensational premillennial eschatology tend to de-emphasize the church's concern for the material lot of the poor in this age to focus on evangelism. The Salvation Army does not have a doctrinal position on eschatology, but William Booth was postmillennial in his thinking on these issues, and it was argued that an approach other than dispensational premillennial would be better for the sake of The Salvation Army mission as it tries to maintain the delicate balance between personal and social redemption in this age. Yet much connected with potential mission drift in The Salvation Army relates to an understanding of its ecclesiology.

The next section then showed that The Salvation Army understands itself as a church. It is not simply a ministry that engages in evangelism and social services, but The Salvation Army is a church that engages in evangelism and social services. There is an argument to be made for a biblical/theological warrant for a true church to have evangelism and social concern as integral to its witness. This discussion demonstrated what a church that does evangelism and social concern might look like, relying heavily upon the insights of Salvationist leader, Phil Needham, and then arguing that social services programs of which this researcher is aware may or may not reflect this understanding of how the church does social services. This shadowy reflection may not be an expression of The Salvation Army's present stated mission and William Booth's concern that there be a delicate balance between personal and social redemption.

The final section showed how the Early Church at the Jerusalem Council (as recorded in Acts 15) addressed potential mission drift connected with Gentile converts'

reluctance to be circumcised and some Jewish Christians' insistence that Gentiles must be circumcised in order to be deemed saved. In this passage, James, Peter, and the other leaders in the Jerusalem Church give evidence that they understand the mission given them by Jesus; the mission's rootedness in the Old Testament Scriptures; a hermeneutic of the Old Testament through the lens of Jesus' fulfillment of the Old Testament Law; and their experience of the power of the Holy Spirit in themselves and testimony of its presence in Gentile converts. This leads them to be guided by the Spirit in forming a decision concerning Gentile circumcision that keeps them on mission in that context.

These areas of biblical and theological concern were examined to provide a foundation to explore better the potential for mission drift with Salvation Army Cadets and Officers. The ultimate goal is to better analyze and understand how these leaders might best remain focused on fulfilling the stated mission of The Salvation Army.

CHAPTER THREE

LITERATURE REVIEW

In order to better explore the potential for mission driven drift among Salvation Army present and future Officers so as to understand how these leaders can best remain focused on fulfilling the stated mission of The Salvation Army, one must also examine the literature that has been published on several relevant topics. The first topic the nineteenth century context of revivalism and reform in which William Booth developed The Salvation Army's mission of evangelism and social concern. A second topic explores how coordinated delivery of social services, with a focus on work in the United States, developed after the publication of *In Darkest England and the Way Out.* Following that is an examination of the rise of theological liberalism in connection with the secularization of American society and the professionalization of social work. Fourth is a consideration of the diametrically opposed movement of the increasing popularity of The Salvation Army as a social services provider versus the decreasing cultural ground of evangelical Christianity. A fifth topic examines the complications involved in greater secular, government involvement in Salvation Army services. And finally, the question will be explored of whether The Salvation Army has drifted from the mission of the Founder, William Boot.

3.1 REVIVALISM AND REFORM

The Wesleyan Revival began in 1739 when Wesley preached to a crowd in Bristol, England and saw many converts. The results of this revival can be directly traced to the formation of The Salvation Army. Roger J. Green states that, "William Booth considered himself to be part of the broad evangelical tradition of his day. A religious spirit commonly referred to as 'evangelical' pervaded Victorian England, such a spirit being traceable back to the preaching of John Wesley."[184] Wesley's movement was directed towards the poor, those that many in his own Church of England, had been ignoring.[185] The theology of Wesley included the affirmation that salvation is for all (not just a predetermined elect by God, as in Calvinism), the result of which being the Methodist Societies developed from the converts were open to all. This impacted the direction of Wesley's focus on evangelism towards the poor, including a theological emphasis on direct good works to the poor. Ann M. Woodall asserts that, "Giving to the poor was one of the good works that should follow justification and Wesley organized his Methodist societies accordingly to work for relief of poverty and visit the sick. He considered that 'ethical passivity and justifying grace are mutually exclusive.'"[186] The Methodists separated from the Church of England after Wesley's death, and by the time of William Booth, there were a variety of Methodist denominational expressions. Booth became a minister in the New Connexion Methodist Church until venturing out on his

[184] Roger J. Green, *The Life and Ministry of William Booth* (Nashville, TN: Abingdon Press, 2005), 29.

[185] Howard A. Snyder, *The Radical Wesley and Patterns for Church Renewal* (Downers Grove, IL: Inter-Varsity Press, 1980), 33.

[186] Ann M. Woodall, *What Price the Poor? William Booth, Karl Marx and the London Residuum* (London: Routledge, 2017), 35.

own to found, with his wife Catherine, the Christian Mission in 1865 as a preaching mission to the poor, much as John Wesley had in Bristol, in the East End of London.

England, in the decades leading up to the founding of the Christian Mission, went through a period of relatively rapid industrialization which put stress on the way society had operated previously and exacerbated class tensions.[187] With industrialization came urbanization and a greater emphasis on social classes:

> Industrialization and urbanization created unrest and insecurity for many of those that lived through the first half of the nineteenth century. It created both more wealth and more poverty. There was a greater range and diversity of both and a bigger gulf between the two . . with the 'ragged classes' now becoming a separate entity, viewed with fear by the rest of the poor and as a challenge by reformers.[188]

Within the poorest classes, there were also gradations of poverty:

> The increased level of poverty was not the only negative impact from the industrialization of England. Relative poverty between the unemployed and the employed, as well as the unskilled and the skilled, was also increased. The fact that more people were living in close proximity in cities underlined these differences and heightened the sense of social injustice. Such differences emphasized social division. Poverty brought with it a loss of pride and sense of alienation.[189]

In response to increases in poverty related to urbanization and industrialization a Poor Law was enacted in 1834 "making relief available to the able-bodied, only within the confines of the workhouse."[190] The Poor Law was a reflection of the views of Thomas

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[187] Woodall, *What Price the Poor?*, 7.

[188] Woodall, *What Price the Poor?*, 10.

[189] Woodall, *What Price the Poor?*, 15.

[190] Woodall, *What Price the Poor?*, 18. In the early nineteenth century, the United States also tried to make distinctions between the disabled and the able-bodied when it came to some sort of governmental welfare. The able-bodied were to participate in workhouses. "Their existence meant that no one would starve, but their poor reputation also meant no one would be attracted into pauperism." See Marvin Olasky, *The Tragedy of American Compassion* (Washington, D.C.: Regnery Publishing, 1992), 45.

Malthus (1766-1834), an English economist, who argued against aid for the poor as a way to stem overpopulation.[191] "It was hoped to make relief so unpalatable, both more meager and more rigorous than the wages and work of the laboring poor, that only desperation would induce the poor to seek relief."[192] Charles Dickens (1812-1870), the English novelist, placed into the mouth of the miserly Scrooge, Dickens' own attitude towards those that believed their responsibility to the poor ended with the workhouses. Scrooge's reply to a relief worker who declared some of the poor would rather die than go to the workhouses was harsh, "'If they would rather die,' said Scrooge, 'they had better do it and decrease the surplus population.'"[193]

Organized opposition to the Poor Law developed in the years following its enactment. The Chartists was a working class movement in England that opposed the way government treated the poor. Roger J. Green identifies them declaring, "Led by atheists, deists, and a disaffected dissenter or two, the Chartists took their cause to the streets of industrial England."[194] Chartists used methodologies of the Methodist movement to attract working class persons to its cause, and as William Booth was raised in working class Nottingham, he would have been familiar with the poor conditions of industrial cities. However, he was more attracted to religion than to political agitation.[195] The religion to which Booth was attracted was a Methodist evangelicalism that also

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[191] Woodall, *What Price the Poor?,* 18.

[192] Woodall, *What Price the Poor?,* 18.

[193] Charles Dickens, *A Christmas Carol: And Other Christmas Stories* (New York: New American Library, 1984), 38-39.

[194] Green, *The Life and Ministry of William Booth,* 14.

[195] Green, *The Life and Ministry of William Booth*, 16.

attracted the working class. Yet this was not only evangelicalism but revivalism. William Booth was inspired during the revival meetings in England, held by the American Methodist evangelist, James Caughey (1810-1891). "Caughey convinced Booth that converting the masses was possible through scientific, calculated means," an approach associated with the ministry of Charles Finney (1792-1875). [196]

While Booth never met Finney, he was impacted by his revival methods and writings to the extent that reading Finney would later be required for early trainees in Salvation Army ministry.[197] Finney argues that,

> Revival consists entirely in the right exercise of the power of nature—just that, and nothing else. When people become obedient to God, they are not enabled to exert themselves in ways they weren't able to before. They only exert in a different way the powers they had before, using them now for the glory of God. Revival is not dependent on a miracle in any sense. It is a result we can logically expect from the right use of God-given means, as much as any other effect produced by applying tools and resources.[198]

Booth would come to rely more on the power of the Holy Spirit for evangelistic efforts but believed positively, like Finney, that the masses could be saved. Finney also affirmed that, "Excitements—heightened feelings and enthusiasm—are given by God and not to be despised . . . this being the manner in which the faith has long been advanced."[199] When the Booths left New Connexion Methodism they had come to believe their denomination had become less welcoming of the revivalism that Finney had championed and in which

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[196] Norman H. Murdoch, *Origins of The Salvation Army* (Knoxville, TN: University of Tennessee Press, 1994), 12.

[197] Murdoch, *Origins of The Salvation Army,* 12.

[198] Charles G. Finney, *Lectures on Revival* (Minneapolis, MN: Bethany House Publishers, 1988), 103.

[199] Keith J. Hardman, *Charles Grandison Finney: Revivalist and Reformer* (Grand Rapids, MI: Baker Book House, 1990), 280.

they felt especially called to engage. So when the Booths stepped out on their own to form the Christian Mission in 1865, it was to free them to be evangelists and revivalists, in the spirit of Charles Finney, to the poor of the East End of London.

Yet Finney was not only a revivalist; he was also a social reformer. For the convert, doing good should flow from having come to God through Christ. The selfishness of the unbeliever should turn in the direction of unselfishness towards others as a believer. In order to encourage this, Finney helped establish a "series of 'benevolent societies' set up for every conceivable philanthropy and social crusade."[200] Donald W. Dayton states that, "Finney himself made conversion central and was never willing to substitute reform for revival, but he did make the reforms an 'appendage' to revival."[201] An important appendage for Finney was the abolition of chattel slavery in the United States. For Finney, while there were methods approved by God that would bring about revival, there could be human obstacles that would get in the way of revival, and he identified Christian people supporting chattel slavery as one of those obstacles to revival.

But in the United States in the nineteenth century, there were others, in addition to Finney, who combined evangelism and social reform. This was certainly before the Civil War, but George Marsden asserts that this orientation continued throughout the rest of the pre-twentieth century period:

> In fact in the years from 1870-1900, before the rise of the Social Gospel, holiness-minded evangelicals . . . had assumed leadership in American Protestant work among the poor. It is worthy of note that in the 1890's Reuben Torrey was

[200] Donald W. Dayton, *Discovering an Evangelical Heritage* (Grand Rapids, MI: Baker Academic, 2011), 18.

[201] Dayton, *Discovering an Evangelical Heritage,* 18.

> president of "The International Christian Workers Association," . . . "the most important" of the era's social service organizations.[202]

Timothy J. Smith argues that there is "an evangelical explanation of the origins of the social gospel. . . . [And] the quest for perfection joined with compassion for poor and needy sinners and a rebirth of millennial expectation to make popular Protestantism a mighty social force."[203] If personal redemption and entire sanctification were available for everyone in the world, then an implication was that redemption and sanctification might be extended to the social and material spheres as well. So, the larger movement of revivalism of which the Booths were a part included influential evangelists who expressed a social concern as an implication of calling sinners to repentance, faith in Christ, and holy living through the power of the Holy Spirit. And yet for the Booths in the early years of the Christian Mission that started with a preaching mission to the poor, they were "driven primarily by a vision for the salvation of the lost of East London."[204] But as local needs warranted, there sprang up "reading rooms, penny banks, soup kitchens, mothers' meetings, and a system for distributing food, clothes, boots, and blankets to the poor."[205] The one organized social ministry was the Food-for-the-Millions program, which provided meals for the poor at inexpensive prices.[206]

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[202] George M. Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism 1870-1925* (New York: Oxford University Press, 1980), 81. Reuben Torrey (1856-1928) was an American evangelist in the holiness movement who later was a part of the early years in the establishment of what is now known as Biola University.

[203] Timothy L. Smith, *Revivalism and Social Reform: American Protestantism on the Eve of the Civil War* (n.p.: Barakaldo Books, 2020), chap. 10, Kindle.

[204] Green, *The Life and Ministry of William Booth,* 109.

[205] Green, *The Life and Ministry of William Booth*, 111.

[206] Green, *The Life and Ministry of William Booth*, 113.

In 1878 William Booth changed the name of the Christian Mission to The Salvation Army. The name change was accompanied by a greater hierarchical structure to the ministry with Booth as something of an autocratic leader as the General with the authority to appoint his successor. But the early emphasis remained the same of evangelizing the lost and proclaiming the Holiness message of a radical break from sin in entire sanctification through baptism in the Holy Spirit. Roger J. Green asserts that, "The evolution from Mission to Army was critical for setting the future course of the growing movement."[207] The Army was to be in battle for lost souls, wherever they might be found. The extent of the Mission was thus broadened beyond the East End of London. "Booth was for the conversion of the world, which is clear from his earliest writings."[208] By 1890, when *In Darkest England and the Way Out* was published, signaling the addition of social concern to the mission, The Salvation Army had evangelistic activities beyond England in Australia, Barbados, Belgium, Canada, Denmark, Finland, France, Germany, Iceland, India, Ireland, Italy, Jamaica, The Netherlands, New Zealand, Norway, Pakistan, South Africa, Sweden, Switzerland, and the United States.

By 1890, however, the material condition of most of the residents of the East End of London remained virtually unchanged from when Booth had first arrived there. Ann M. Woodall states that, "Poverty thus became an oppressive, grinding condition, an insoluble, intractable problem, qualitatively different from the poverty that is a short-term crisis."[209] Public awareness of poverty, though, had increased by the 1880's. Railway

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[207] Green, *The Life and Ministry of William Booth*, 136.

[208] Green, *The Life and Ministry of William Booth*, 136.

[209] Woodall, *What Price the Poor?*, 128.

transportation made movement through areas of poverty easier for the middle class while the system exacerbated the problem by displacing poor people to make way for the tracks. But as a result, "Some people were getting their first sight of the poverty of the East End from railway carriages."[210] In the mid-1880's, Booth's sensitivity to the spiritual condition of the poor was expanding to include a greater emphasis on their material condition as well in the context of general societal increasing awareness of the plight of many fellow citizens. In November 1887, Booth was crossing the Thames late at night when he came across men sleeping in the cold under the embankment. The next morning, he asked his son, Bramwell, about the situation and what should be done about it. Bramwell replied in a hesitating sort of way, to which William then directed him to "do something!"[211] By 1890, The Salvation Army set up a coordinated social concern bureau that became known as the Social Reform Wing.[212] That year also saw the publication of William Booth's book, *In Darkest England and the Way Out,* announcing The Salvation Army's intent to systematically address the nation's poverty.

Charles Booth (no relation) had published in 1889, *Life and Labour of the People,* "An analysis of poverty, homelessness, unemployment, and religion in East London…"that William Booth used to provide statistics in his own work showing the seriousness of the problem of poverty in England.[213] However, while Charles Booth viewed those at the bottom as without hope and needing to be contained so as not to

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[210] Woodall, *What Price the Poor?*, 132.

[211] Diane Winston, *Red Hot and Righteous: The Urban Religion of The Salvation Army* (Cambridge, MA: Harvard University Press, 1999), 59.

[212] Green, *The Life and Ministry of William Booth,* 169.

[213] Green, *The Life and Ministry of William Booth,* 169.

infect the working class, William Booth believed everyone was worthy of redemption. In summarizing Booth's proposal, Ann M. Woodall writes:

> The central core of the Darkest England Scheme proposed three colonies: the city colony, the farm colony and the colony overseas . . . In this city colony were shelters for men, with the offer of food. There were also factories for those who were out of work. Here they would learn a trade so that they could earn enough to pay for their food and shelter. There would also be a labor bureau for those with other trades. In addition, others of those rescued would be put to work in the household salvage brigade, collecting recyclable rubbish from the houses of the well-to-do and putting it to better use. From this city colony many would find work and be able to return to their families to build a new life. However, those who did not find work would move to the farm colony. Here, they would not only learn farming techniques that would equip them to become independent but they would regain physical strength in the process . . . Others . . . would emigrate from England to the overseas colony also to be run by the Army.[214]

Booth's plan was audacious in claiming it to be comprehensive and that The Salvation Army could take the lead in ending poverty in England. Booth would certainly have been aware that others were involved in social welfare work in the same region, and a lead agency, the Charity Organization Society, did not support Booth's effort in addressing poverty.[215]

The Charity Organization Society movement began in Germany and was operating in England and the United States by the 1870's. Marvin Olasky, in quoting the founder of the Buffalo, New York branch, S. Humphreys Gurteen, states the goal of the movement as providing a "more rational, more philosophical, more God-like method of meeting Pauperism."[216] The movement was organized by volunteers to coordinate efforts towards addressing poverty of persons in communities. They introduced case methods to

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[214] Woodall, *What Price the Poor?*, 161-162.

[215] Green, *The Life and Ministry of William Booth,* 171.

[216] Olasky, *The Tragedy of American Compassion,* 74.

have records of work being done with needy persons: "They maintained registries of relief applicants, kept detailed records of the aid given to them, and referred to the proper relief-dispensing agency the 'helpable' or 'worthy' poor."[217] The movement was designed to offer an approach more compassionate than the Poor Law but to be less generous than some of the relief offered by charities and churches in which little was asked of the recipient. And there was a strong emphasis upon having recipients re-enter the job market because "Nothing creates pauperism so rapidly as the giving of relief to [able-bodied] persons without requiring them to earn what they receive by some kind of honest labor."[218] It was not "that poor families should suffer, but that charity should accomplish its purpose."[219] In short, the program focused on those who were least likely to stay in a cycle of poverty if they only had some assistance to breaking free.

While Booth's plan was in alignment with the Charity Organization Society's emphasis on moral regeneration and the importance of work, he was less interested in making a distinction between the deserving and undeserving poor.[220] The Charity Organization Society had a more Calvinist flavor than the Wesleyan-Holiness approach of the "whosoever will" to which Booth was committed. "The tension was between those who firmly believed in considering long-term implications of charity, as they saw it, and those who when faced with suffering considered the immediate benefit they felt their

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[217] Walter I. Trattner, *From Poor Law to Welfare State: A History of Social Welfare in America* (New York: The Free Press, 1999), 93.

[218] Olasky, *The Tragedy of American Compassion,* 109.

[219] Olasky, *The Tragedy of American Compassion*, 119.

[220] Woodall, *What Price the Poor?*, 191.

good works could do."[221] Booth viewed this group as not having a broad enough vision to ending poverty by focusing overarching attention on the deserving poor.

The German philosopher and political theorist, Karl Marx (1818-1883), arrived in London in 1849 and spent the rest of his life there, meaning that his time overlapped with William Booth's, with both focusing on how to address poverty. Marx advanced the notion of the societally determinative factor of economic relationships. In the industrialized capitalist countries, workers lived in unstable situations as they were alienated from their labor (in that their work was for the profit of the capitalist owners), and the price of their labor was kept low as there was a greater number of workers than jobs. Marx referred to these underemployed or unemployed workers, also known as the "proletariat," as *surplus population*. He additionally identified the "vagabond, criminals, [and] prostitutes" as those in a class even lower than the proletariat—the *lumpenproletariat*.[222] The lumpenproletariat's condition was such that they were of little use even to the proletariat. As the proletariat came to a class consciousness creating a "new set of social relations of production" in which "all members of society could enjoy a life worthy of human being," the lumpenproletariat eventually benefitted from these new social relations, they were not the focus when it came to developing a revolutionary emphasis for the proletariat to overthrow the capitalists and usher in the age of communism. [223]

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[221] Woodall, *What Price the Poor?*, 192.

[222] Woodall, *What Price the Poor?*, 108.

[223] Woodall, *What Price the Poor?*, 122.

The focus of William Booth's *In Darkest England* scheme, however, was on the lumpenproletariat, or the "Submerged Tenth" as Booth termed them.[224] Booth believed that their condition, at least spiritually, could be changed instantly through repentance and faith in Jesus for the salvation of their sins. He also believed that his scheme could be implemented relatively quickly rather than through some long arc of history that might eventually result in Marx's classless society. Marx was "opposed to any proposed solution that sought simply to ameliorate particular conditions without overthrowing the whole capitalist system."[225] As such, Booth's *In Darkest England* scheme was "not in any sense a Marxist scheme, for it sought to bring improvement within the parameters of the existing capitalist system. To the extent that it succeeded, it worked against the move towards the socialist revolution."[226] Booth affirmed that his scheme could be in alignment with the political leanings of "Socialists . . . Individualists or Nationalists, or any of the various schools of thought in the great field of social economics."[227] At that time, there was a movement in England known as Christian Socialism. Christian Socialists were interested in making the Church of England more appealing to the working class by incorporating economic concerns of that class. Ann M. Woodall states that "Booth was close to the Christian Socialists in his recognition of the importance of economic conditions for a person's moral life."[228] However, the Christian Socialists were

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[224] William Booth, *In Darkest England and The Way Out* (Atlanta, GA: The Salvation Army, 1984), 24.

[225] Woodall, *What Price the Poor?*, 124.

[226] Woodall, *What Price the Poor?*, 215.

[227] Booth, *In Darkest England and the Way Out,* 25.

[228] Woodall, *What Price the Poor?*, 43.

universalists and thus rejected the evangelism and revivalism that was still at the heart of William Booth's mission to the poor. So while Booth's scheme could be supported by socialists, Booth himself was not one.

Thus, William Booth's *In Darkest England* scheme—which would direct the mission of The Salvation Army from his day until the present (at least to the degree that The Salvation Army still works to improve the lot of the poor)—was influenced by the revivalism and evangelism of the Wesleyan Holiness movement that was directed to the "whosoever will," and which found connection between evangelism and social concern because of the conditions of the urban "whosoever will" of the nineteenth century. Industrialization and urbanization influenced the concentration of the poor in urban centers in England and the United States, in which places conditions did not lend themselves to automatic solutions. Booth's scheme shared some concerns with those emphasizing charitable solutions as well as those emphasizing political solutions, but instead, he charted a path of integration of evangelism and social concern through the publication of *In Darkest England and the Way Out.*

3.2 THE RISE OF SOCIAL WORK

After the publication of *In Darkest England and the Way Out*, the next step was on the development of coordinated delivery of social services by The Salvation Army. For the purposes of this paper, the focus will be on the work in the United States. In the context of this development occurs the settlement house movement, the professionalism and secularization of social work, and challenges to The Salvation Army of maintaining an integrated mission of evangelism and social concern.

The Social Reform Wing of The Salvation Army and the implementation of the *In Darkest England* scheme was placed under the leadership of Commissioner Frank Smith. Roger J. Green states that "Smith played a significant part in moving General Booth's sympathies in the direction of social ministry."[229] And while the social ministry of The Salvation Army would gain much public approval and financial support, the details of the *In Darkest England* scheme were not successfully implemented. Norman H. Murdoch argues that:

> As a package, Darkest England failed. The overseas colony never found support. . . . By 1906, farm colonies no longer functioned as intended. Only those social services which Frank Smith organized as the city colony remained: rescue homes and creches (day care centers), a missing persons inquiry bureau, drunkards' brigades and inebriates' home, prisoners' brigades and homes, slum posts, and food and shelter depots, to which Smith added workshops and a household salvage brigade to employ men until they found permanent jobs . . . More important to the army was the division created between its spiritual and social wings—two wings that never completely meshed. Salvationists who had accepted Booth's call to revivalism saw social work as a distraction.[230]

Nevertheless, within one year of its publication, *In Darkest England and the Way Out* had sold over 200,000 copies and Booth had received enough funding to start the scheme. The funding was enough "to launch the Salvation Army into the realm of institutionalized social work."[231] However, this led to a brand new complication: "With the institutionalization of its social work an element of professionalism entered in and it was no longer simply a spontaneous expression of its Christianity."[232] Was the original purpose and mission of The Salvation Army already being set to drift?

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[229] Green, *The Life and Ministry of William Booth,* 169-170.

[230] Murdoch, *Origins of The Salvation Army,* 165.

[231] Woodall, *What Price the Poor?*, 203.

[232] Woodall, *What Price the Poor?*, 188.

The professionalization of social services outside of The Salvation Army began with the Charitable Organization Societies' introduction of casework methods for each individual or family assisted, even while operating with volunteers, and focused on a charitable approach in working with the poor. There were other organizations that took a different approach, but this also led to a greater professionalization of social services. Jane Addams (1860-1935) was a leader in the settlement house movement and known for founding, in 1889, the Hull House in Chicago for recent European immigrants to the United States. The settlement house movement, while also initially volunteer-led, differed in ways from the Charitable Organization Societies. They were less interested in drawing distinctions between the deserving and undeserving poor. They were more interested in what might lead to social and economic change. They were asking what were the social and economic conditions that kept people in poverty?[233] Most of the volunteer-led settlement house workers "wished to understand, explain, and write about the slum dwellers and their needs. By means of speeches, magazine articles, and books full of human interest, they produced a whole body of literature on urban ills and tenement life."[234] But over time, those who provided whatever level of support for the urban poor sought professional recognition:

> The complex problems resulting from rapid industrialization . . . widespread immigration . . . and the crowding together of citizens in ugly, sprawling centers of population, demanded the creation of a group of social experts trained to alleviate, and hopefully resolve, them.[235]

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[233] Trattner, *From Poor Law to Welfare State,* 166.

[234] Trattner, *From Poor Law to Welfare State*, 176.

[235] Trattner, *From Poor Law to Welfare State*, 233.

Those in this field, dominated by females, sought recognition as professionals in a manner similar to the fields of law and medicine. The first schools of social work mainly served the charities that sponsored them to train workers in their area of service. In 1898, Columbia University was among the first major universities to offer a training program in social work. By 1920 the University of Chicago became the first to offer a social work program that included a research component. This program was developed by those that had come out of the settlement house movement and included studies in social policy and public administration as well as case work with individual clients.[236] But with the advances of social work as a profession came the "devaluation of voluntarism" and a disconnect from the churches and philanthropic organizations that had supplied most of the volunteers.[237]

George Scott Railton (1849-1913) was selected by William Booth to officially begin The Salvation Army work in the United States in March 1880. He was joined by seven female Salvationists to commence work in New York. Railton felt called to be an aggressive evangelist and had joined the Christian Mission in 1872 because he believed that William Booth's ministry was committed to reaching the masses with the gospel. "Commissioner Railton approached his work in the United States with the determination

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[236] Trattner, *From Poor Law to Welfare State*, 242.

[237] Roy Lubove, *The Professional Altruist: The Emergence of Social Work as a Career 1880-1930* (New York: Atheneum Press, 1973), 52. Writing in 1986 about professionalization of social services in The Salvation Army, Phil Needham writes, "In our attempt to professionalize our services—and who can question the desirability of doing so?—we have too often placed those services in the hands of workers who have no identification with our basic mission or who have no stake in our fellowship." See "Toward a Re-Integration of the Salvationist Mission," *In Creed and Deed: Toward a Christian Theology of Social Services in The Salvation Army,* ed. John D. Waldron (Oakville, ON: The Salvation Army, 1995), 147.

and energy of a man who had something to prove."[238] While Railton was aggressive in his approach, he quickly failed to stabilize the work that was being established and was soon replaced by Thomas E. Moore, a wealthy English businessman who was convinced of the rightness of the Holiness Movement.

Moore joined The Salvation Army in 1879 and was sent to the United States in 1881. "Under Moore's leadership the movement grew, much as it had in England, when Salvationists took the mission with them into new cities and towns and marketed it to working-class men and women like themselves."[239] Moore was successful in building the movement in the United States, but on his own decided to incorporate in 1884. The Salvation Army in America was now The Salvation Army of America. This unsettled William Booth who sent Frank Smith, a convert of Ballington Booth (one of the Booths' sons), to restore The Salvation Army in the United States as an international ministry.[240] "Smith and his 'reinforcements' orchestrated a two-and-a-half-year campaign to rebuild the organization and forge bonds of loyalty between the British and U.S. branches."[241] In 1886, William Booth embarked on the first of six visits to the United States to rally the Salvationist troops around the "fact that the Salvation Army in America would be in full accord with that in England and not simply become an 'Americanized' version."[242]

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[238] Lillian Taiz, *Hallelujah Lads and Lasses: Remaking the Salvation Army in America 1880-1930* (Chapel Hill, NC: The University of North Carolina Press, 2001), 28.

[239] Taiz, *Hallelujah Lads and Lasses*, 30.

[240] Thomas Moore's organization would eventually come to be known as the American Rescue Workers, which still exists as a church and non-profit in Williamsport, Pennsylvania.

[241] Taiz, *Hallelujah Lads and Lassies*, 37.

[242] R. G. Moyles, *William Booth in America: Six Visits 1886-1907* (Alexandria, VA: Crest Books, 2010), 6.

The year after his first visit, William Booth sent his son, Ballington (1857-1940) and daughter-in-law, Maud (1865-1948), to take over leadership of The Salvation Army in the United States for an ailing Frank Smith. "They were, by all accounts, indefatigable leaders of the Army in America and enjoyed remarkable success in preaching, writing, and administering a growing Army."[243] And under their leadership, "the number of corps more than doubled and the officer-force was increased two and a half times."[244] Their early leadership focused on the evangelistic message of The Salvation Army to bring the saving grace bought by the work of Christ on the Cross to anyone that would hear and respond. But with the advent of the *In Darkest England* scheme in Britain in 1890, the evolving social work aspect of The Salvation Army developed in the United States as well. Soon Ballington and Maud Booth "brought rescue work to the forefront of the Salvation Army mission."[245] During the economic depression of 1893, The Salvation Army continued its social outreach in response. Diane Winston states:

> Salvationists were opening social programs across the nation. Shelters, slum posts, and rescue homes appealed on multiple levels—they provided an outreach to the destitute, an opportunity for the wealthy to support charitable work, and a vindication of the General's social scheme, which, in economic hard times, appeared more prescient than ever.[246]

The slum posts involved female Salvationists, known as Slum Sisters, living among the poor of the slums of major urban areas. Unlike the settlement house movement, which included space for secular cultural events and political organizing, the Slum Sisters:

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[243] Green, *The Life and Ministry of William Booth,* 186.

[244] Green, *The Life and Ministry of William Booth,* 186.

[245] Taiz, *Hallelujah Lads and Lasses,* 40.

[246] Winston, *Red Hot and Righteous,* 62.

> moved into small, dingy, sparsely furnished tenement rooms. Living little better than their neighbors, these women went out each morning to pray, distribute bits of scripture, tend the sick and dying, assist working mothers with meals for children, and perform other neighborly duties.[247]

And "Unlike Socialists, trade unionists, members of the nascent social work profession, or even General Booth, [they]did not delve into the social and economic causes of poverty or formulate a systematic plan to relieve it."[248] Theirs was a ministry of presence that might bear spiritual fruit. But it did contribute to the movement of The Salvation Army in the United States towards a greater emphasis on social ministry.

The work of the Slum Sisters was promoted widely by The Salvation Army and drew attention of the media of the day. Maud Booth was successful at gaining respect from the upper class of society to the work. She and Ballington Booth energized the work of developing The Salvation Army Auxiliary League. The League, composed mainly of those from the middle and upper classes, "supported the social rescue evangelical work without committing themselves to the Army's religious principles and methods."[249] And yet, in 1896, Ballington and Maud Booth resigned from The Salvation Army. William Booth had ordered that they return to England for their next assignment, an order which Ballington and Maud refused. They had been in the United States for ten years, restoring the commitment of Salvationists to The Salvation Army rather than the offshoot organization of Thomas Moore, bringing The Army public attention and increased fund-raising among the elite to support work among the poor. So they rebelled against William

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[247] Taiz, *Hallelujah Lads and Lasses,* 42.

[248] Winston, *Red Hot and Righteous,* 71.

[249] Taiz, *Hallelujah Lads and Lasses,* 44. By 1896 there were eight times as many auxiliaries as there were local Corps.

Booth's autocratic leadership and left. Roger J. Green states that a reason they gave for leaving was a perception that "the Social Work is being pushed while the Spiritual Work is at a low ebb, or is suffering therefrom."[250] While the assets remained with The Salvation Army, some Salvationists that supported Ballington and Maud Booth also left, but "few officers and corps broke with the organization to join their former leaders."[251] However, the Booths were encouraged by political, business, and religious leaders to continue their work, and in April 1896, it was announced that they would be leading a new organization called the Volunteers of America.[252] "It was much like the Army in military style but featured a more democratic form of government. It also provided for sacramental observances and the ordination of officers. The Volunteers offered a range of social relief programs something like the Army's."[253] Their work on behalf of The Army, however, set the stage for the next period of social services growth in the ministry.

Ballington and Maud Booth were soon replaced as national leaders of The Salvation Army in the United States by Frederick Booth-Tucker (1853-1929) and Emma Booth-Tucker (1860-1903). Emma was a daughter of William and Catherine Booth who, in 1888, had married Frederick (British native of India who joined The Salvation Army in 1881). The Booth-Tuckers went about stabilizing the leadership and Soldiership of the ministry after the defection of Emma's brother and sister-in-law and tried to implement

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[250] Green, *The Life and Ministry of William Booth,* 188.

[251] Taiz, *Hallelujah Lads and Lasses,* 47.

[252] Susan Welty, *Look Up and Hope! The Life and Prison Ministry of Maud Ballington Booth* (Alexandria, VA: Volunteers of America, 1961), 118-119. The Volunteers of America continues to this day as a faith-based, social services agency but without worshipping communities.

[253] Edward H. McKinley, *Marching to Glory: The History of The Salvation Army in the United States, 1880-1992* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), 102.

the *In Darkest England* scheme in the United States. William Booth visited the United States again in 1894-95 to gain support for the scheme while Ballington and Maud were still national leaders. R.G. Moyles states that Booth was:

> hailed as "the social wizard who would recast character and rearrange humanity," his visit being seen as one of the great moments in American life. It was why so many prominent Americans—the Goulds, Vanderbilts and Rockefellers—were happy to chair his meetings and why, as well, most clergymen were content to support his cause.[254]

The Booth-Tucker's efforts only further enhanced William Booth's reputation in the United States as a social reformer.

The Booth-Tuckers attempted to implement the farm colony component of Booth's scheme: one each was started in Ohio, Colorado, and California. All three of these endeavors failed. Edward H. McKinley argues that:

> The Army's farm colonies failed not out of any lack of zeal for the project, nor because the distinction between "worthy" and "idle" poor was subject to criticism, nor even because the belief in the salutary effects of country living was romantic nonsense; the colonies failed because successful farming required skill and experience that the unemployed urban poor, worthy or not, did not possess.[255]

Nevertheless, despite the failure, "Booth-Tucker presided over a major expansion of Salvation Army social service activities, including salvage operations."[256] But tragedy struck the Booth-Tuckers in 1903 when Emma was killed in a train accident on her way to Chicago from Colorado. By 1904, a distraught Frederick would leave his post as the national commander of The Salvation Army in the United States to be replaced by his sister, Evangeline Booth (1865-1950). During the time of the Booth-Tuckers, "Officers

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[254] Moyles, *William Booth in America,* 51.

[255] McKinley, *Marching to Glory,* 119.

[256] McKinley, *Marching to Glory*, 111.

and employees had increased some 2,000 . . . the number of social service institutions had increased from 25 . . . to 267 with room for 10,000, and annual expenditures for social relief had risen from $20,000 to $900,000."[257] The impact they had was notable.

William Booth would make four more extended visits to the United States from 1898 to 1907 to express support for the burgeoning ministry of The Salvation Army. "President William McKinley welcomed Booth on February 10, 1898, while Booth was touring America yet again. During his visit Booth was asked to open the Senate in prayer. And in his travels to America in both 1903 and 1907 Booth met President Theodore Roosevelt."[258] William Booth died at age 83 on August 20, 1912. The mark he left was obvious from his funeral:

> Sixty-five thousand mourners passed by the coffin, a congregation of 35,000 filled Olympia for the memorial service and 5,000 Salvationists marched six abreast behind the cortege. The King and Queen sent a wreath to the churchyard. So did a dozen other heads of state.[259]

This outpouring of appreciation for William Booth, however, was in acknowledgement of his leadership of an agency that was providing material support to the urban poor. He was viewed as a social reformer at a time when public interest in the problems associated with industrialization and urbanization were on the rise; the outpouring of appreciation was not an acknowledgment of his leadership of a revivalist and holiness movement to bring the poor masses to Christ. While Booth continued to preach Christ and The Salvation Army continued to establish Corps as houses of worship, the spiritual work became

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[257] McKinley, *Marching to Glory*, 121.

[258] Green, *The Life and Ministry of William Booth,* 214.

[259] Roy Hattersley, *Blood and Fire: William and Catherine Booth and Their Salvation Army* (New York: Random House, 1999), 435.

overshadowed by the social work. Also while the spiritual work would tend to attract the working class, the social work was directed at the poor who had been the focus of the Christian Mission to the East End of London in 1865. Ann M. Woodall states that, "It had become a working man's church not a church of the residuum. Bramwell Booth wrote in the late 1890's that only a small proportion of its members were converted drunkards and thieves, the vast majority of its members were working people."[260] And concerning Americans' knowledge of The Salvation Army, Lillian Taiz states, "In the 1890's, America knew the Army exclusively as a working-class religious organization. By the 1920's, however, the Army and its social services became synonymous."[261] This increasing emphasis on social services would be impacted by the professionalization and secularization of social work, as well as the secularization of the larger society, as The Salvation Army would continue to seek public support for its social services work.

3.3 THEOLOGICAL LIBERALISM AND SOCIAL WORK

With the rise of theological liberalism came the secularization of American society and the professionalization of social work. As a result, The Salvation Army was pulled towards a greater emphasis on delivery of social services in the United States while trying to maintain rootedness in Wesleyan Holiness doctrine.

One cannot underestimate the impact theological liberalism had on the secularization of modern Western culture. James V. Heidinger II states, "In a word, theological liberalism was the religious system that blended with the new scientific and

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[260] Woodall, *What Price the Poor?*, 188.

[261] Taiz, *Hallelujah Lads and Lasses,* 115.

evolutionary worldview of the late nineteenth and early twentieth centuries that was sweeping across America."[262] Theological liberalism began in Germany with the writings of Friedrich Schleiermacher (1768-1834). "Schleiermacher was concerned that many of the educated, cultured elites of Berlin, where he lived, thought that being religious and especially Christian conflicted with being enlightened, modern, and sophisticated."[263] Theological liberalism became an apologetic for Christianity in response to the rise of modernity in Western Europe (and later the United States) by conceding much of the perspective of modernity and reinterpreting Christianity so as to maintain some degree of relevance for the Christian faith. By the late nineteenth century, theological liberalism had made inroads into American Christianity from those teaching in seminaries/colleges whose professors had been educated in Europe. Roger E. Olson quotes Gary Dorrien, a historian of liberal Christianity, who states:

> One way or another, liberal theology always took its stand on the verdicts of modern knowledge and experience without bowing to external authority claims . . . [Liberal theologians] accepted the naturalistic premises of modern historiography and modernist valorization of objective knowledge. They specialized in cultural accommodation and religious progressivism. Every liberal theologian sought to bring Christian claims into line with beliefs derived from modern critical consciousness, and thus . . . took for granted that the authority of reason makes the mythical aspects of Christianity problematic for modern theology.[264]

In short, liberal theology shook the moral underpinnings of the Church within society, labeling it "mythical" instead of normal.

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[262] James V. Heidinger II, *The Rise of Theological Liberalism and the Decline of American Methodism* (Franklin, TN: Seedbed Publishing, 2017), 60.

[263] Roger E. Olson, *Against Liberal Theology: Putting the Brakes on Progressive Christianity* (Grand Rapids, MI: Zondervan, 2022), 19.

[264] Gary Dorrien, *The Making of American Liberal Theology: Idealism, Realism, and Modernity, 1900-1950*, vol. 2, in *Against Liberal Theology: Putting the Brakes on Progressive Christianity*, by Roger E. Olson (Grand Rapids, MI: Zondervan, 2022), 20-21.

Liberal theology is thus connected to the rise of the social gospel by the late nineteenth and early twentieth centuries in the United States. "The social gospel has been defined as a 'loosely organized movement in North America from roughly 1880 to the start of the Great Depression (1929) which attempted to formulate a Christian response to the rapid social changes of the period.'"[265] The social gospel movement "demanded that concepts of the immanence of God, evolutionary progress, a solidaristic view of man and society, and an emphasis on the ethical teachings of Jesus be implemented in social action."[266] What made the social gospel different than the gospel of evangelical social reformers, like Finney and Booth, was the move away from core theological beliefs: personal sin, the need for salvation only through blood shed by Jesus Christ, the literal resurrection of Jesus from the dead, His actual return to earth someday, and an actual hell for those who refuse the offer of salvation. Social gospel "tended to reduce religion to ethics, especially social ethics—the kingdom of God as the ideal social order organized by love."[267] In other words, rather than speaking grace-based belief, social gospel preaches works.

Walter Rauschenbusch (1861-1918) was a Baptist pastor among the poor of New York City who became convinced of the importance of the social gospel in order for the church to be relevant in his time. Rauschenbusch believed that the social gospel was really the heart of the gospel of Jesus Christ that had been underemphasized with the rise

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[265] Heidinger, *The Rise of Theological Liberalism,* 81.

[266] Heidinger, *The Rise of Theological Liberalism,* 81.

[267] Olson, *Against Liberal Theology,* 26.

of the doctrines (Trinity, the divinity of Jesus) connected with Greek philosophical thought of the third and fourth centuries. Rauschenbusch states that the social gospel:

> . . . is the revival of the most ancient and authentic gospel, and the scientific unfolding of essential elements of Christian doctrine which have remained undeveloped all too long; the rise of the social gospel is not a matter of choice but of destiny; the digestion of its ideas will exert a quickening and reconstructive influence on every part of theology.[268]

Rauschenbusch expresses appreciation for the work of Schleiermacher because he "worked out solidaristic conceptions of Christianity which were far ahead of his time."[269] This result of this is to view Christianity as an expression of universal human longings and "centering modern Christianity on the idea of the kingdom of God as social transformation."[270] Roger E. Olson asserts that Walter Rauschenbusch "reinterpreted every orthodox doctrine in light of social progressivism."[271] This approach to the Christian faith came to captivate leading preachers of the day, such as Harry Emerson Fosdick (1878-1969), who would articulate a liberal social gospel at the Riverside Church in New York City (the building of which was financed by John D. Rockefeller) from 1925 to 1945. As such, the larger culture would hear more of this "intellectual social theology" than evangelistic messages concerning "personal sin, accountability before God, and personal transformation through conversion."[272]

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[268] Walter Rauschenbusch, *A Theology of the Social Gospel* (Nashville, TN: Abingdon Press, 1978 ed.), 26.

[269] Rauschenbusch, *A Theology for the Social Gospel*, 27.

[270] Olson, *Against Liberal Theology,* 26-27.

[271] Olson, *Against Liberal Theology*, 27.

[272] Heidinger, *The Rise of Theological Liberalism,* 94.

This social gospel theological perspective being promulgated from leading pulpits in the United States had an influence on the attitudes of those in the field of professional social work. Marvin Olasky states that, by 1920, professional social workers tended to hold views consistent with liberal theology. Social workers could work towards creating a "bond of union among congenial spirits which under whatever name is bound to work itself out in those cooperative activities of the human race."[273] One can already observe a moving away from specifically Christian language towards a definition that attempts to communicate in universal terms. While the liberal theologians and those committed to the social gospel still communicated using theological terms, their theology was increasingly amenable to those operating with no specific theological understandings.

With the professionalization of social work there would develop an approach that was unmoored from religious and theological considerations. "The conventional narrative of modernization generally holds that secularization is a natural and inevitable consequence arising from multiple factors such as industrialization, the rise of nation states, capitalism, scientific advancement, technology, and so on."[274] Over time the role of Christianity in the development of the field of social work became diminished and religion, especially Christianity, was "characterized as judgmental, moralistic, unscientific, and an obstacle to progress, professionalism, and sophisticated diagnosis, assessment, and intervention."[275] Social work, as a profession, also developed a set of ethics to guide good practice. Client self-determination would be seen as critical to

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[273] Olasky, *The Tragedy of American Compassion,* 144.

[274] James R. Vanderwoerd, "Reconsidering Secularization and Recovering Christianity in Social Work History," *Social Work & Christianity* 38*,* no. 3 (2011): 252.

[275] Vanderwoerd, "Reconsidering Secularization," 248.

appropriate behavior on the part of professional social workers. This approach, of course, could be at odds with evangelism, where an appeal to convict of sin can influence one's interactions with another. "If one believes 'death without Jesus Christ equals Hell,' the most caring act one could engage in would be to lead the person into a saving knowledge of Christ and into eternal life."[276] However, if one believes death with Jesus Christ equals nothing significant beyond the ending of life, the focus becomes entirely on success and pleasure in life.

So as social work was developing out of liberal theology and the social gospel into a secular profession distancing itself from specifically Christian concerns, The Salvation Army in the United States was becoming more and more recognized in the public eye for its delivery of social services. Social services and evangelism would not immediately be in conflict as the country remained basically Christian, but over the years, as the culture became more secularized and social services fell under increased government scrutiny, there developed a push to hire social services workers trained in a professional and secular environment. Connected with this was a decline in voluntarism in the delivery of social services to the poor in urban areas.[277] The end result was William Booth's vision of a holistic ministry of evangelism and social concern continued to be tested from the challenges within the organization and the challenges from without as culture moved in a more secular direction.

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[276] Lawrence E. Ressler, "When Social Work and Christianity Conflict," in *Christianity and Social Work: Readings in the Integration of Christian Faith and Social Work Practice,* ed. Beryl Hugen (Botsford, CT: North American Association of Christians in Social Work, 1998), 174.

[277] Olasky, *The Tragedy of American Compassion,* 147.

3.4 THE SALVATION ARMY AND THE GREAT REVERSAL

This all leads to a fourth topic—the increasing popularity of The Salvation Army in the United States as a social services provider while evangelical Christianity is losing cultural ground. The Salvation Army came to express social concern primarily through the delivery of social services while the larger evangelical movement disengaged from cultural involvement in what has become known as the Great Reversal.

After the death of his daughter, Emma Booth-Tucker, and the return to England of his son-in-law, Frederick Booth-Tucker, William Booth appointed his daughter Evangeline (1865-1950) to lead The Salvation Army in the United States (a position she would hold from 1904 to 1934 when she would become General).

> Seeking to place the Army on firmer financial ground and to bolster its image, Booth made it a priority to acquire impressive buildings rather than continue renting rundown premises for local corps and social services. Her campaign was facilitated by her ability to move in elite circles.[278]

Evangeline Booth turned out to be an accomplished businessperson, leader, and out-front spokesperson of The Salvation Army to the larger public. She was known for her pageant-sermons that did as much to raise funds from moved audiences as result in conversions. "In 'The Commander in Rags,' Evangeline Booth's skillful mixing of elements from pageants, sermons, and public lectures captivated audiences who might not have responded to a religious service."[279] Evangeline was instrumental in changing the public's perception of the Army "from a vulgar, ragtag, religious mission to a respected provider of social services."[280] However, William Booth's mission of The

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[278] Winston, *Red Hot and Righteous,* 149.

[279] Winston, *Red Hot and Righteous*, 145.

[280] Winston, *Red Hot and Righteous,* 145.

Salvation Army as an integrated ministry of evangelism and social services would be strained in this process:

> By using pageantry to dramatize the Army's civic contributions, Evangeline Booth projected her organization into the public arena. Yet to attract as broad a public as possible Salvationists played down their particularities, especially their brand of revivalist evangelicalism, and emphasized that their service was rooted in a nonsectarian humanitarianism.[281]

Lillian Taiz states that this changing understanding of the nature of social services, at least as how it was communicated to the larger public, developed in such a way that "increasingly separated Salvationists engaged in spiritual work from those performing social service."[282] But the public perception of The Salvation Army's social services was driving the funding while the spiritual work was not:

> Whether it was a function of the Army's growth, Booth's thirty-year tenure, or her skill at identifying and empowering talented subordinates, the Army flourished as these savvy administrators steered its transformation from a struggling social and evangelical mission to a multimillion-dollar philanthropy.[283]

As ever, the underlying question at play became—Was The Salvation Army experiencing mission drift?

The social services work of The Salvation Army in the United States in the early years of the twentieth century matched well with the progressive tenor of the times. The progressives were reformers committed to using government to improve the lot of the average person and bring as many as possible into the middle-class. They wanted change but were not revolutionary in the Marxist sense. Their concerns were wide-ranging—

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[281] Winston, *Red Hot and Righteous*, 168.

[282] Taiz, *Hallelujah Lads and Lasses,* 133.

[283] Winston, *Red Hot and Righteous,* 176.

including the professionalization of social services and ending the patronage system of city political machines—but they also emphasized the importance of the nuclear family and tended to support prohibition of the sale of alcoholic beverages. Michael McGerr states that:

> The progressives developed a stunningly broad agenda that ranged well beyond the control of big business, the amelioration of poverty, the purification of politics to embrace the transformation of gender relations, the regeneration of the home, the disciplining of leisure and pleasure, and the establishment of segregation.[284]

There are programs and policies that progressives supported that conservatives today now support and also that liberals today support, and *vice versa.* There were also positions (like segregation) that all tend to oppose today.

The general tenor of the progressive movement was also consistent with the broad plan of the *In Darkest England* scheme to bring people out of poverty and into the middle class, and there were evangelicals, like William Jennings Bryan, who supported the progressives. William Jennings Bryan (1860-1925) was born in Illinois but won a Nebraska seat in the U.S. House of Representatives from 1891 to 1895. He was a lawyer and orator who was the Democrat nominee for president in 1896, 1900, and 1908, losing all three elections to his Republican opponent. He then served as Secretary of State during the Woodrow Wilson administration. Bryan was a strong supporter of the working person, particularly in rural areas but later also including urban centers. He was a Presbyterian Christian who believed in the fundamentals of the faith that, for him, included a belief in a literal view of the creation accounts in Genesis 1-2. But he also

[284] Michael McGerr, *A Fierce Discontent: The Rise and Fall of the Progressive Movement in America, 1870-1920* (New York: Free Press, 2003), Preface, Kindle.

came to believe that there were social, as well as personal, sins that could be committed. Louis W. Koenig states that:

> He was intrigued by (the) concept of "social sins," founded on the observation that men may harm others not simply by direct violence or threat, but by means not involving close or proximate contact. Thus, stock swindling, adulterated foods and drugs, the employment of children, the failure to use safety appliances in dangerous occupations were social sins.[285]

This focus on the social aspects of Christianity were not unique to him as George M. Marsden writes that "Bryan represented the culturally dominant evangelical coalition which took shape in the first half of the nineteenth century. In it, the ideals of Christian piety went together with the ideals of the progressing and democratic American nation."[286] However, that coalition fragmented as the United States became more secular (at least among the elites), more theologically liberal (at least among the mainline churches), and more non-Protestant (with the influx of Eastern European Catholics and Jews) in the late nineteenth and twentieth centuries.

The marginalization of evangelical Christianity from the larger culture was solidified by William Jennings Bryan's legal work during the "Scopes Monkey Trial" of 1925 in Dayton, Tennessee. The state of Tennessee had outlawed the teaching of evolution in the public schools, but John Scopes, a Dayton high school biology teacher, had broached the subject in class. A trial ensued in which Bryan helped the prosecutorial team, and Clarence Darrow, with the support of the American Civil Liberties Union, defended Scopes. A journalist for the Baltimore Sun, H.L. Mencken, wrote about the trial

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[285] Louis W. Koenig, *Bryan: A Political Biography of William Jennings Bryan* (New York: Capricorn Books, 1975), 403-404.

[286] Marsden, *Fundamentalism and American Culture,* 132.

for a wide readership, depicting Bryan and evangelical Christianity as backward, opposed to science, and against cultural progress:

> The central theme was, inescapably, the clash of two worlds, the rural and the urban. In popular imagination, there was on the one side the small town, the backwoods, half-educated yokels, obscurantism, crackpot hawkers of religion, fundamentalism, the South, and the personification of the agrarian myth himself, William Jennings Bryan. Opposed to these were the city, the clique of New York-Chicago lawyers, intellectuals, journalists, wits, sophisticates, modernists, and the urbane agnostic Clarence Darrow.[287]

Scopes was eventually found guilty, and thus William Jennings Bryan (who died suddenly five days after the trial's conclusion) prevailed in judicial court but lost in the court of public opinion. George M. Marsden states that after the Scopes Trial it was harder for the larger public to take evangelical Christianity seriously and the major denominations, including the Methodists, Presbyterians, and Baptists, moved away from this approach to the faith and became increasingly more theologically liberal.[288]

Conflict over control of the major denominations in the United States had been ongoing from the late nineteenth century through the time of the Scopes trial. Theological liberals questioned much of the supernatural elements in the Bible and were interested in promoting a humanistic understanding of the Christian faith. Evangelicals countered this in a number of ways, including a series of twelve paperbacks entitled, *The Fundamentals*, published between 1910-1915. George M. Marsden asserts that they were "meant to be a great 'Testimony to the Truth' and even something of a scholarly *tour de force.*"[289] *The Fundamentals* upheld the authority of the Bible, the belief that biblical miracles had

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[287] Marsden, *Fundamentalism and American Culture*, 185.

[288] Marsden, *Fundamentalism and American Culture*, 191.

[289] Marsden, *Fundamentalism and American Culture*, 118.

actually occurred, Jesus' literal bodily resurrection from the dead, and the doctrine of Jesus' substitutionary death on the Cross. In defending substitutionary atonement against a humanistic understanding of Christ in liberal theology, "The practical essays and personal testimonies in *The Fundamentals* display an overwhelming emphasis on soul-saving, personal experience, and individual prayer, with very little attention to specific ethical issues, either personal or social."[290] Three million copies of *The Fundamentals* were distributed, ensuring everyone in the English-speaking world that had some influence on the Christian religion would receive copies. By 1920, however, the term Fundamentalist, taken from the title of *The Fundamentals*, was used pejoratively to describe those deemed as being against modern developments in science, culture, study of the Bible, etc. In 1922, liberal pastor Harry Emerson Fosdick preached a sermon titled, "Shall the Fundamentalists Win?," wherein he argued for an open-minded and tolerant Christianity. And liberal Christianity did win in the years following the Scopes Trial, controlling major denominations and seminaries. In 1929, conservative Presbyterian scholar, J. Gresham Machen, left Princeton Theological Seminary, which had been a bastion of Reformed Evangelicalism in the nineteenth century, over its decidedly liberal theological turn. "The effort to purge the leading denominations having failed, the leadership now re-emphasized working through local congregations and independent agencies, such as Bible schools and mission organizations."[291] Yet for decades, evangelical Christianity would move to the sidelines when it came to popular cultural influence.

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[290] Marsden, *Fundamentalism and American Culture*, 120.

[291] Marsden, *Fundamentalism and American Culture*, 194.

This move to the sidelines, on cultural issues in general and social concern in particular, was "a shift which historian Timothy L. Smith has termed 'the Great Reversal' in some of his lectures."[292] This shift occurred between the 1910's to the 1930's, at the time that the battle for the fundamentals of the faith was being waged by theological conservatives and liberals. Theological conservatives, especially those in the revivalists and holiness camps, had emphasized evangelism and social concern in the nineteenth century up to this time. But emphasis shifted in the early twentieth century to defending the essential doctrines of the faith. And in the context of this battle, the social implications of the gospel, which were emphasized by Walter Rauschenbusch in his *The Theology of the Social Gospel*, became equated with Liberal Christianity:

> As the Social Gospel increased its interest in "secular" perspectives and issues and decreased its attention to directly biblical concerns and the spiritual needs of individual persons, it became linked with theological liberalism. It gave growing attention to social evils, while fundamentalists concentrated upon personal sin and individualistic approaches to social problems.[293]

The end result of this focus was that "until about 1920 the rise of the Social Gospel and the decline of revivalist social concerns correlate very closely. By the time of World War I, 'social Christianity' was becoming thoroughly identified with liberalism and was viewed with great suspicion by many conservative evangelicals."[294] George M. Marsden goes on to state that by the 1920's, "The dichotomy between the Social Gospel and the revivalist Gospel became difficult to ignore. As the attacks on liberalism heated up, the position that one could have *both* revivalism and social action became increasingly

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[292] David O. Moberg, *The Great Reversal: Evangelism Versus Social Concern* (New York: J.B. Lippincott Company, 1972), 30.

[293] Moberg, *The Great Reversal*, 34.

[294] Marsden, *Fundamentalism and American Culture,* 91.

cumbersome to defend."[295] There had become a reversal by evangelicals away from social concern and towards an almost exclusive emphasis on the personal aspects of the Christian faith.

And yet The Salvation Army did not join the Fundamentalists in turning away from social concern, and there was no Great Reversal for them. In fact, there was a sharper turning in the direction of providing services for those at the margins in the United States while still maintaining doctrinal commitments that would place The Salvation Army within evangelical Christianity. *The Fundamentals* included Keswick teachings, which represented a segment of the larger Holiness Movement, a Movement of which The Salvation Army was a part.[296] So, doctrinally The Salvation Army was closer to the Fundamentalists than the theological liberalism of the mainstream Protestant churches of that era, and their worship practices identified them with the sectarian movements of a more Fundamentalist variety (although not as revivalist and boisterous as had been the case in the early days of the movement), but they continued to reach out to the larger society for support and the work included efforts to improve society that went beyond evangelism. Not only did this vary from the larger Fundamentalist movement but

[295] Marsden, *Fundamentalism and American Culture*, 92. The increasing influence of Dispensational Premillennialism on evangelical Christians at that time also plays an important role. If there is a clear timeline in the Bible to warn believers in the imminent rapture of the Church, as Dispensationalists asserted, then a massive effort to preach the gospel should be the only concern of Christians. See Dayton, *Discovering an Evangelical Heritage,* 127.

[296] Marsden, *Fundamentalism and American Culture*, 119. The Keswick teachings began in 1875 with a convention held in Keswick, England. As this movement developed, the emphasis was on evangelism/conversion and then a subsequent work of grace identified as being baptized in the Holy Spirit. This emphasis was also part of the larger Holiness Movement, but they connect this experience of being Holy Spirit baptized with an entire sanctification involving the eradication of the sin nature. The Keswick folks emphasized a Spirit baptism that gave one the power to overcome sin. Some identify Keswick as a forerunner to the Pentecostal Movement, but all are under the larger Holiness banner of evangelical Christianity. See Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids, MI: Baker Academic, 1987), 104-105.

also from a sister Holiness denomination, The Church of the Nazarene. Darius L. Salter writes, "As the conflict between modernism and fundamentalism drew lines in the sand, the Church of the Nazarene, as did other conservative denominations, developed a fortress mentality."[297] So, in the first few decades of the twentieth century in the United States, The Salvation Army occupied something of a middle ground in the controversy between Fundamentalists and Modernists (i.e., theological liberals). "In the battle between religious liberals and fundamentalists the Army sympathized with the latter, but its leaders refused to become involved, noting only the inadequacy of the liberal position and the toll the fight took on both sides."[298] But could they remain committed to evangelism and social concern in an integrated manner if that concern was being influenced by a larger culture that was moving further in the direction of the religious liberals and secular humanists? There was already a distancing in The Salvation Army between the spiritual work and the social work. Would the demands of professional social work require greater accommodation to a degree that Salvation Army social services programs could lose any actual faith-based aspect to them?

3.5 THE SALVATION ARMY AND SECULARISM

These questions lead to yet another set of aspects of the increasing secularization of society: the greater involvement of government agencies in funding social services activities, the continued professionalization of Salvation Army services in accordance with funding agencies demands, the pull to have social services and Corps operate at

[297] Darius L. Salter, *The Demise of the American Holiness Movement: A Historical, Theological, Biblical, Cultural Exploration* (Wilmore, KY: First Fruits Press, 2020), 162.

[298] Winston, *Red Hot and Righteous,* 235.

arms-length (while still maintaining an interest in Corps and social services integration), and the pressure to hire social services workers not aligned with the overall mission of The Salvation Army. This researcher experienced the tension of these issues when hired in 1994 to develop a residential program for homeless veterans. The program operated exclusively by secular principles for the first few years, with staff members not being connected with The Salvation Army and uncertain about its mission beyond immediate job expectations. This researcher came to view the situation as an expression of mission drift within the larger organization.

With the death of William Booth in 1912, his hand-picked successor, son Bramwell Booth, became General and the international leader of The Salvation Army. Bramwell led the ministry in an autocratic manner similar to his father, but by the 1920's there was greater dissension in the ranks to this style of leadership. By this time, Evangeline and her territorial commanders were also in agreement, being of the opinion that "the American branch of the Army—which they considered to be the richest and most powerful segment of the movement—should be given considerably more autonomy in administrative matters."[299] In 1929, while Bramwell was ill, a High Council of the commissioners in The Salvation Army world was convened that removed him from office, declaring him to be unfit, and setting in motion a system that permanently decreased the power of the General without overturning the hierarchical system completely. Bramwell's chief of staff, Edward J. Higgins, was voted in as the next General while Evangeline Booth remained leader in the United States.

[299] McKinley, *Marching to Glory,* 196.

By the early years of the twentieth century in the United States, The Salvation Army began Industrial Homes for men. Edward H. McKinley states that

> . . . the ideal institution would be one that combined clean and respectable housing for homeless men with an industrial program to serve as work-test and a means of restoring self-respect to the man and as a source of income, and in which evangelistic activity was carried on by the officer manager and his staff as a regular part of the operation of the facility.[300]

While The Salvation Army was moving in the direction of professionalization of services, there was still included in the program an evangelistic component, and the whole program was under the leadership of a Salvation Army Officer. There were Officers over Corps as well as Officers over social services programs at this point. And "the conversion of the men in the shelter was the uppermost objective of the entire operation. Every shelter was festooned with mottos that proclaimed evangelism as its purpose."[301] However, while the initial purpose of the Industrial Home was to provide work opportunities for men who had lost jobs, it became evident that "the great majority of men living and working in The Salvation Army industrial homes were heavy drinkers, men who had lost their place in society and could find no other because of drink."[302] The Industrial Homes thus evolved into programs that addressed substance abuse. They later come to be known as Men's Social Service Centers and then Adult Rehabilitation Centers.

The Great Depression, beginning with the stock market crash in 1929, threw many people into poverty that previously had been working or middle class—those who

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[300] Edward H. McKinley, *Somebody's Brother: A History of The Salvation Army Men's Social Service Department 1891-1985* (New York: The Salvation Army, 1986), 52.

[301] McKinley, *Somebody's Brother,* 52.

[302] McKinley, *Somebody's Brother*, 74.

had not regularly sought relief through services provided by The Salvation Army. They were humiliated having to ask for shelter and assistance, but the Army adjusted to the increases in requests for services during this period to the extent that by 1933 "The Salvation Army was caring for 20 percent of the homeless and transient population of the United States—more than any other agency."[303]

In 1934, a High Council elected Evangeline Booth to be the next General, and she left the United States to take up her duties in London, England. Evangeline had influence on a number of presidents during her leadership in the United States, including Franklin D. Roosevelt, president during much of the Great Depression.[304] However, President Roosevelt was more greatly influenced on social welfare policy by Harry Hopkins (1890-1946), who had been trained in the Social Gospel at Grinnell College, became president of the American Association of Social Workers in 1923, was brought to Roosevelt's attention in the 1930's, and was placed in charge of the Federal Emergency Relief Administration in 1933 (and later became head of the Works Progress Administration, Secretary of Commerce, and acted as foreign policy advisor during World War II). He was a confidante of both Franklin Roosevelt and First Lady Eleanor Roosevelt during the rest of Franklin's administration.

With the array of public welfare programs developed by Harry Hopkins under President Roosevelt's grand scheme, the New Deal, to bring the nation out of the Great Depression, professional social work increased in acceptance by the public. Walter I. Trattner states, "Social work assumed an unprecedented prestige in American life as a

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[303] McKinley, *Marching to Glory,* 210.

[304] McKinley, *Marching to Glory*, 219.

result of the depression and the New Deal."[305] The number of public welfare workers doubled during the 1930's, and social work would come to be an "accepted part of the machinery of the state, an important everyday function in a modern industrial society."[306] So addressing the needs of the marginalized increasingly became an interest of the state and was administered by social workers trained to be professionals, rooted in science, and having a secular rather than religious view of their work. There could be a role for private agencies to offer help to the poor, but there was a pull for those organizations to offer services in a way that reflected the increasingly secular approach to social work and the social sciences.

While most persons who worked for The Salvation Army were not trained social workers, there were those in leadership who had been so trained. Edward H. McKinley states that in the 1940's:

> Experts in the field of social work became increasingly aware after the war of the Army's growing reliance on the techniques of their profession. . . . The Army . . . made use of the trained social worker's philosophy and skills just like any other agency concerned with the perplexities of human relations.[307]

The Salvation Army opened a psychiatric clinic (to assist those returning from World War II who were having difficulty adjusting to civilian life) and introduced substance abuse treatment services in the Social Services Centers, making use of the resources of Alcoholics Anonymous (which is still currently utilized in Salvation Army recovery programs).[308] Alcoholics Anonymous emerged out of the Oxford Group—"an

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[305] Trattner, *From Poor Law to Welfare State,* 298.

[306] Trattner, *From Poor Law to Welfare State*, 299.

[307] McKinley, *Marching to Glory,* 236.

[308] Winston, *Red Hot and Righteous,* 247.

independent evangelistic movement that arose in the early 1900's."[309] Linda A. Mercadante explains how "The Oxford Group taught and practiced a form of ethical and religious perfectionism that could be reduced to a call for renewed morality."[310] The Oxford Group had similarities to the Holiness Movement, although was far more practical and behavioral than doctrinal. The Holiness Movement taught of a perfecting love that could flow from having experienced entire sanctification, or a complete cleansing of their sin nature by the power of the Holy Spirit.[311] This falls in line with The Salvation Army's Tenth Doctrine concerning entire sanctification:

> We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.

However, when one of the founders of Alcoholics Anonymous, Bill Wilson, was adapting the Oxford Group's emphases for recovering people, he made changes that included removing sin language and emphasizing a disease concept instead. This resulted in "the bondage of addictive disease [as being] understood as something that cannot be cured, only controlled. This is a major departure from the Oxford Group, which stressed the complete victory over sin."[312] Thus, The Salvation Army incorporated Alcoholics Anonymous' teaching even though it appears to be at odds with a core doctrine of The Salvation Army.[313]

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[309] Linda A. Mercadante, *Victims and Sinners: Spiritual Roots of Addiction and Recovery* (Louisville, KY: Westminster John Knox Press, 1996), 51.

[310] Mercadante, *Victims and Sinners*, 61.

[311] Court and Booth, *Articles of War,* 144.

[312] Mercadante, *Victims and Sinners*, 62.

[313] This is not to deny the relative effectiveness of Alcoholics Anonymous and other Twelve Step groups in helping individuals maintain sobriety. This researcher has used the Twelve Steps as part of

By the 1950's The Salvation Army in the United States "had become more than respectable, more than even popular: it had become venerable."[314] The *In Darkest England* scheme, which had not resulted in the ending of poverty, had evolved to an ongoing work to lift up those in poverty. There was less emphasis on social concern to more of a focus on providing charitable services to the needy while receiving support from the public. A significant portion of that support came (and continues to this day) from sales at Salvation Army Thrift Stores. People donated items that were sorted by persons receiving substance abuse treatment at an Adult Rehabilitation Center and then the items were delivered to the Thrift Stores for sale to the public. Sales from the Thrift Stores then completely funded the Adult Rehabilitation Centers' operations.

The Salvation Army was 100 years old in 1965 and:

> The Army's practical philanthropy had secured widespread support for the organization among a broad range of the American people . . . Yet the public who so generously gave its money to the Army was largely indifferent and occasionally even antagonistic to its religious appeals. Officers who felt they had been called by God to a great crusade for souls were frustrated with their role as administrators of a charity, no matter how popular.[315]

This lack of evangelism focus was compounded by how, as Edward H. McKinley notes, "The extent and complexity of the Army's philanthropic and financial affairs forced officers to hire an ever-increasing number of professional and clerical employees . . . and

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recovery programs directed in The Salvation Army. However, this researcher found few attempts within The Salvation Army to understand the Twelve Steps in light of Holiness doctrinal commitments. This researcher has taught others to develop a greater understanding of how the Twelve Steps can reflect Holiness commitments by better connecting the Steps to the Oxford Group. This researcher has also warned those within The Salvation Army that Alcoholics Anonymous is best understood as an expression of liberal theology once it moved away from the Oxford Group. It is interesting to note that the original program was given approval by the liberal church leader, Harry Emerson Fosdick. See *Alcoholics Anonymous* (New York: Alcoholics Anonymous World Services, 1976), xvii.

[314] McKinley, *Marching to Glory,* 243.

[315] McKinley, *Marching to Glory*, 254.

supervising them took more and more time."[316] The professional employees may have been Christians, but they might also not, depending on the need and number of available candidates with the appropriate education/experience. At some of the social services, professional employees might include programs leaders in addition to workers not directly connected with The Salvation Army:

> The public continued to believe—incorrectly—that most Salvation Army officers had been rescued from lives of Skid Row desperation, but in fact most of the officer-candidates were vastly more familiar with the Army's evening and Sunday meetings than with its day-to-day welfare activities. Many were not exposed to any sort of corps welfare programs until they were appointed to their first command.[317]

The Corps continued to be attended primarily by working and middle class people; social services increasingly were handled by employees. Those who became Officers were middle class with little experience in social services before being commissioned. The result was a tendency to rely on employees for the running of the various social services ministries as the social services programs became more complex. A statement from 1971, in trying to take a balanced approach to dealing with those with substance abuse issues, reads:

> The Salvation Army believes that every individual who is addicted to alcohol may find deliverance from its bondage through submission of the total personality to the Lordship of Jesus Christ. The Salvation Army also recognizes the value of medical, social and psychiatric treatment for alcoholics and makes extensive use of these services at its centers.[318]

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[316] McKinley, *Marching to Glory*, 254.

[317] McKinley, *Marching to Glory*, 257.

[318] McKinley, *Somebody's Brother,* 178-179.

This statement can be read in a balanced way concerning a relationship with Christ and addressing issues of medical and psychiatric health. However, if those providing the therapy, counseling, etc., were not aligned with the overall mission of The Salvation Army, then there might not be the integration of the evangelical and the social.

This issue of hiring professional social services workers and their commitment to the overall mission of The Salvation Army was further complicated by an increasing reliance on government funding of certain social services programs (beyond the Adult Rehabilitation Centers) in the 1970's. Government funds for social services providers had increased dramatically in the years following President Johnson's call for a War on Poverty in 1964.[319] For programs that received government funds, the requirement was that there could be "no obviously evangelical purpose to the . . . program."[320] This should not have been a problem for The Salvation Army because the Army had always provided services for the needy in a non-discriminatory way, offering assistance without the string attached of a profession of faith (while always making available the opportunity for clients to make professions of faith). But funds that became available came attached with requirements that only secular standards for employment be considered for a government-funded program that served a secular purpose. The Salvation Army had already struggled to find qualified professional staff aligned with its overall mission for their non-government-funded programs. For these government-funded programs, there could be no official religious litmus test even considered for positions that were understood to be secular in nature.

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[319] Trattner, *From Poor Law to Welfare State,* 322.

[320] McKinley, *Marching to Glory,* 278.

Much turned on what constituted a program that was essentially secular in nature. As social workers sought to establish their work as professional in nature, there was a push to view the services rendered as scientific or secular and non-sectarian. James K.A. Smith, referencing the work of Charles Taylor's *A Secular Age,* identifies the secularism that arose in the twentieth century to push Christianity from the public square as a desire to "carve out a realm purified of the contingency, particularity, and irrationality of religious belief and instead be governed by universal, neutral rationality."[321] As the public square became more secular throughout the twentieth century, especially increasing during the Franklin D. Roosevelt administration and the growth of the State, this did not present that great a problem for Christians in that most citizens of the United States still operated from a basic Judeo-Christian morality. But by the 1960's, secularism became associated with a questioning of sexual mores, among other issues, and a traditional view of sexual expression within marriage was viewed as religious and therefore not to carry sway in the public square. The project of social work reflected this evolution on sexual mores, seeing it as consistent with a secular and humanistic endeavor at improving the lives of those living at the margins of society. However, as David A. Sherwood points out, the social sciences in general, and social work in particular, have never been value neutral. Social work involves moral obligations related to what constitutes a just and caring society, which immediately raises the "question of the source, nature, or authority of moral obligation."[322] Social work is hard-pressed to find a

[321] James K.A. Smith, *How (Not) to Be Secular: Reading Charles Taylor* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2014), 23.

[322] David A. Sherwood, "Moral, Believing Social Workers: Philosophical and Theological Foundations of Moral Obligation in Social Work Ethics," *Social Work & Christianity* 34, no. 2 (2007): 125.

"rational justification of principles that would enable us to separate right and wrong."[323] Sherwood goes on to state some in social work hoped that the "proposition that good reasons may be given for concluding that certain values should take precedence over others will be enough to stave off relativism without resorting to religion."[324] The solution turned out to be for social work, and sister fields like sociology, to assert secular humanist values without providing sufficient good reasons, other than they were not sectarian in the sense of being guided by any particular religious tradition.

A sister field to social work in the behavioral sciences is sociology. Sociologist Christian Smith states that sociology as an "academic discipline appears on the surface to be a secular, scientific enterprise."[325] Smith argues, "I propose, by contrast, that American sociology definitely does have an 'order to' project, one that is sacred." [326] Smith goes on to assert that American sociology is at heart:

> Committed to the visionary project of realizing the emancipation, equality, and moral affirmation of all human beings as autonomous, self-directing, individual agents (who should be) out to live their lives as they personally so desire, by constructing their own favored identities, entering and exiting relationships as they choose, and equally enjoying the gratification of experiential, material, and bodily pleasures.[327]

While sociology does not represent one ideology it does reflect ideas from a variety of sources and movements, including "the modern liberal-Englightenment-Marxist-social-

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[323] Sherwood, "Moral, Believing Social Workers," 126.

[324] Sherwood, "Moral, Believing Social Workers," 126.

[325] Christian Smith, *The Sacred Project of American Sociology* (New York: Oxford University Press, 2014), ix.

[326] Smith, *The Sacred Project of American Sociology*, 6.

[327] Smith, *The Sacred Project of American Sociology*, 7-8.

reformist-pragmatist-therapeutic-sexually liberated-civil rights-feminist-GLBTQ-social constructionist-poststructuralist/postmodernist tradition."[328] What is not part of the sacred project of sociology (or the other social sciences, including social work) is an evangelical Christian understanding of the world, human beings, and the nature of the good life. James K. A. Smith, again in referencing the work of Charles Taylor, states that there is another definition of secularism that has come to define this age. *Secularism*, in this sense, means that "religious belief or belief in God is understood to be one option among others, and thus contestable (and contested) . . . understood to be one option among others and frequently not the easiest to embrace."[329] This resulted in social service programs, like The Salvation Army, which were recipients of government funding, moving from not providing explicitly evangelistic programming to being required to help persons in ways that were in conflict to the longstanding fundamental biblical and/or moral commitments of the organization.

This researcher attended Fuller Seminary in Pasadena, California in the early 1980's with a desire to further explore the evangelical return to social concern (from the Great Reversal) as witnessed among other evangelicals like Ronald J. Sider in *Rich Christians in an Age of Hunger.* But while there, this researcher was influenced by the writings of Marxist Liberation Theologians, such as Gustavo Gutierrez who asserts in *A Theology of Liberation*, "To place oneself in the perspective of the Kingdom means to participate in the struggle for the liberation of those oppressed by others. This is what

[328] Smith, *The Sacred Project of American Sociology*, 11. Poststructuralism and postmodernism are philosophical/hermeneutical perspectives that offer a "detached skepticism about human subjectivity, authorial intent, disinterested knowledge, legitimate uses of power, and western humanism."

[329] Smith, *How (Not) to be Secular,* 22.

many Christians who have committed themselves to the Latin American revolutionary process have begun to experience."[330] As a result of such influence, during seminary, this researcher travelled to Nicaragua as part of a delegation of activists that then went to the northern border with Honduras to act as a shield against U.S.A. backed Contra forces seeking to overthrow the revolutionary Sandinistas.

This researcher was also involved in volunteering with the Union Station Foundation, a ministry of All Saints Episcopal Church in Pasadena, California, which operated a soup kitchen and shelter for the homeless. All Saints was a theologically liberal church that lived out the social gospel in various ministries.[331] This researcher was on staff at Union Station for four plus years after graduating from Fuller, learning a secular approach to social services to the homeless flowing from theological liberalism and the social gospel. The program never offered any religious services or activities during the years this researcher was on staff. Then by 1994, this researcher, after working at various other social services programs, was hired by The Salvation Army to develop a residential program for homeless veterans. The program was to be completely funded by government contracts and under the scrutiny of the Veterans Affairs Medical Center in West Los Angeles, California. For the first two years of its operation, The Haven, as it came to be called, operated according to the secular principles of which this researcher was aware from experience at other social service agencies and which had then been applied to The Haven. But by 1997, this researcher had returned to evangelicalism, had a

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[330] Gustavo Gutierrez, *A Theology of Liberation* (Maryknoll, NY: Orbis Books, 1973), 203.

[331] A history of All Saints Church and its social gospel ministries through 1995 can be found in Bill Lane Doulos, *Hearts on Fire: The Evolution of an Urban Church* (Pasadena, CA: All Saints Church, 1995).

powerful charismatic experience involving speaking in tongues, and looked at The Haven program from the perspective that it was not helping to fulfill the mission of The Salvation Army as first articulated by William Booth that emphasized the integration of evangelism and social concern. Something needed to be done about that at The Haven.

3.6 HAS THE SALVATION ARMY DRIFTED FROM ITS MISSION?

This recognition of the drift at The Haven leads to the final topic to be examined in this chapter: whether or not The Salvation Army drifted from the mission of the Founder, William Booth. Roger J. Green argues that Booth had an integrated view of redemption by the 1890 publication of his book *In Darkest England and the Way Out* and as a result,

> He wanted to maintain the delicate balance between personal and social salvation. Doing so was important to Booth for at least two reasons. First, he feared that social salvation would break loose from its ties to spiritual salvation, thus rendering The Salvation Army merely an ineffectual social agency. Second, he wanted to respond to his critics on the one hand who denied the validity of his social work, and his critics on the other hand who denied the validity of his religious work.[332]

But does the history of The Salvation Army given evidence of maintaining this "delicate balance between personal and social salvation?"

Management consultant, Peter F. Drucker, by the end of the twentieth century, was referring to The Salvation Army as "the most effective organization in the U.S."[333] Robert A. Watson, former National Commander of The Salvation Army in the United States, asserted in 2001:

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[332] Green, *The Life and Ministry of William Booth,* 178.

[333] Robert A. Watson and Ben Brown, *The Most Effective Organization in the U.S.: Leadership Secrets of The Salvation Army* (New York: Crown Business, 2001), 2.

> What's worth stressing right now is this: We don't consider the two aspects of our mission, to preach and to serve, as separate from one another. We don't serve people who are hurting only to preach to them. And we don't preach without offering the example of service without discrimination. To us, the two obligations are inseparable. Some like to call it our holistic ministry—soup, soap, and salvation.[334]

In other words, the personal and the spiritual are served hand-in-hand. Norman H. Murdoch takes a less sanguine, and far more critical view of The Salvation Army living up to its mission, and ascribes some responsibility to William Booth for not clearly laying out the way evangelism and social services could operate in an integrated way:

> Tensions that existed with the army by 1888, between its revivalist wing, which worked to build the kingdom of God, and its social wing, which gave material succor to the poor to improve the kingdom of man, exist to the present. The Salvation Army trains its officers primarily as evangelists but then assigns them to serve under two administrative wings which compete for status within the movement. Within its ranks, the army argues over whether or not the two wings are congruous and whether or not social reform fits with its original revival aim. In some cities, social programs absorb as much as 90 percent of its budget. Still, the army has not considered excising either the social service or the religious program to achieve a singular ministry.[335]

From Murdoch's perspective, there has not existed an easy balance between social and spiritual.

This researcher's experience led him to be far more concerned about mission drift than the National Commander but not nearly as pessimistic as Norman H. Murdoch is of the possibility of an integrated mission of evangelism and social concern. The main concern of this researcher, after being employed for a few years with The Salvation Army, was the pull towards secularism in social services programming and employees not committed to the larger mission. While exploring this tug, there was a discovery that

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[334] Watson and Brown, *The Most Effective Organization in the U.S.*, 3.

[335] Murdoch, *Origins of The Salvation Army,* 171.

others in leadership recognized similar issues. Phillip Needham, now retired Territorial Commissioner for USA South in The Salvation Army, states in an article aptly titled *Toward a Re-Integration of the Salvationist Mission*, that "We submit that social work, like any other ministry of the Church, must be an expression of the life of Christ's Church, an overflow of our Lord's empowering love experienced in the fellowship of his followers."[336] One can infer from the title itself that the author did not experience present integration, and that was this researcher's experience as well.

The secularization of social services also spills over into theological statements being made in social services contexts that are in contradiction to key doctrines of The Salvation Army. This researcher was made aware of a Salvation Army *Faith in Action* training manual for social services workers, published by a separate territory than the one in which this researcher was located, but which was available for use in other territories. There is much helpful in the manual for acclimating social services workers to The Salvation Army, but in an attempt to ground Salvation Army social services in theology, the approach of the manual writer seems to come from a more liberal theological perspective, including a statement about social service programs operating under principles that include "Treatment of all people as God's children."[337] We are all God's children? This is not consistent with Salvation Army doctrine. The Fifth Doctrine of The Salvation Army reads:

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[336] Needham, "Toward a Re-Integration of the Salvationist Mission," 147.

[337] James Winship, *Faith in Action: Guiding Principles for Community Caring Ministries* (Des Plaines, IL: The Salvation Army, 2001), 9. Further in the manual on page 14 there is mention of "non-Christians working in the provision of service have sometimes been the most 'Christian' in the quality of living service that they provide." This seems to reflect the more liberal theological position of Christianity reduced to ethics.

> We believe that our first parents were created in a state of innocency, but by their disobedience they lost their purity and happiness; and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.

Treating all people with dignity and respect flows from all being created in the *imago Dei*, not that all people are God's children. This training manual was approved by those in Officer leadership within The Salvation Army but is not reflective of doctrines officially upheld by the ministry.

In another example, there was a National Centennial Congress in 1980 to celebrate The Salvation Army's one-hundredth year in the United States. Out of a number of objectives put forth at this event, one was to remind constituents that "the main purpose of all Salvation Army social services continues to be to lead people to Christ."[338] This statement is at odds with the social work principles elaborated on in the *Faith in Action* training manual that would be developed in the next two decades.

Another objective from the National Centennial Congress was to develop a Salvation Army Mission Statement with the intent of "re-establishing the credibility of The Salvation Army as a branch of the Christian Church."[339] The Statement was released in 1982 and read:

> The Salvation Army, founded in 1865, is an international religious and charitable movement organized and operated on a quasi-military pattern and is a branch of the Christian church. Its membership includes officers (clergy), soldiers/adherents (laity), members of varied activity groups and volunteers who serve as advisors, associates and committed participants in its service function.

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[338] McKinley, *Marching to Glory,* 290.

[339] McKinley, *Marching to Glory,* 290.

By the time this researcher was hired in 1994, The Salvation Army Mission Statement was being modified to read as it does to this day:

> The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the loved of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

Stephen R. Covey asserts that a mission statement should be an organization's "constitution, the standard, the criterion for evaluation and decision making."[340] Covey goes on to declare that an organizational mission statement should be "one that truly reflects the deep shared vision and values of everyone within that organization—[creating] a great unity and tremendous commitment."[341] Robert A. Watson affirms that The Salvation Army's Mission Statement does guide the organization's decision-making:

> We plan strategies, launch and refine programs, recruit people, and evaluate everything we do according to how it relates to preaching the gospel of Jesus Christ and meeting human needs in His name without discrimination. It's really that simple. If a proposal doesn't advance our twofold mission, we're not interested in it. And if something we're involved in begins to compromise either the evangelical or the service aspect of our purpose, we'll bow out.[342]

And yet, in the years leading up to the publication of Robert A. Watson's book, The Salvation Army national leadership in the United States had issued a national statement concerning employment in which they stated that the:

> organization did not discriminate in any way in employment, "with only exceptions dictated by the religious purpose of The Salvation Army" (and those required by "bona fide occupational qualifications"). The Army's purpose was to "provide humanitarian services consistent with the values and goals of the Christian faith," and the Christian "factor will be considered in the employment of

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[340] Stephen R. Covey, *The 7 Habits of Highly Effective People* (New York: Simon and Schuster, 1989), 138.

[341] Covey, *The 7 Habits of Highly Effective People*, 143.

[342] Watson and Brown, *The Most Effective Organization in the U.S.,* 18.

> those members of the staff who the organization determines have the responsibility for the transmission of those values."[343]

This statement seems to reflect an attempt to walk a fine line in order to continue to work with government funding sources while also affirming the right to hire for certain positions that are more specifically religious in nature. But is providing "humanitarian services" the same as maintaining "the delicate balance between personal and social salvation" that Roger J. Green asserts was at the heart of William Booth's mission after 1890?[344] Also, since what is deemed *humanitarian* is defined by the larger culture, and as the culture becomes more secularized, what is thought to be humanitarian can be at odds with Christian morality. Additionally, do only some employees have responsibility for the transmission of all of the values of the organization? How then does The Salvation Army live out a mission "that truly reflects the deep shared vision and values of everyone within that organization" if a significant number of employees do not share the vision and values?[345]

Edgar H. Schein, arguing from a sociological perspective on organizational culture, states that an "organization must develop a shared concept of its ultimate survival problem, from which its most basic sense of core mission, primary task, or reason to be."[346] The mission must involve the "maintenance of good relationships with the major

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[343] McKinley, *Marching to Glory,* 304.

[344] Green, *War on Two Fronts,* 95.

[345] Covey, *The 7 Habits of Highly Effective People*, 143.

[346] Edgar H. Schein, *Organizational Culture and Leadership* (San Francisco, CA: Jossey Bass, 1992), 53.

stakeholders of the organization."[347] And for any organization, "the key to long-range growth and survival is to keep the needs of these constituencies in some kind of balance and that the mission of the organization as a set of beliefs about its core competencies and basic functions in society is usually a reflection of this balance."[348] Also, most organizations "have multiple functions reflecting the multiple stakeholders and that some of these functions are public justifications while others are latent and, in a sense, not spoken of."[349] In other words, the mission and the stakeholders—those people who either fulfill the mission or receive it—must all be kept in delicate balance.

In the early years of the Christian Mission and then The Salvation Army, the stakeholders included those involved in the preaching mission flowing from a Wesleyan Holiness theological understanding, those being evangelized, and those funders from nondenominational evangelical societies.[350] With the introduction of the *In Darkest England* scheme, funding shifted towards the secular, non-evangelical public.[351] As The Salvation Army grew in the United States, stakeholders came to include private donors; influential public figures (from government, business and entertainment); donors to and consumers of the Thrift Stores (which completely funds the Adult Rehabilitation Centers); government funding agencies; volunteers; the non-profit community; the fields of social science (especially social work); employees (most of whom would not be

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[347] Schein, *Organizational Culture and Leadership*, 53.

[348] Schein, *Organizational Culture and Leadership*, 53.

[349] Schein, *Organizational Culture and Leadership*, 54.

[350] Murdoch, *Origins of The Salvation Army,* 170.

[351] Murdoch, *Origins of The Salvation Army,* 170.

Salvationists); social services clients; Soldiers (who would foster and uphold Army symbols of uniforms, brass bands, military nomenclature, as well as the core doctrines); and Officers (including those supervising their training, upholding official Army doctrine in the Wesleyan Holiness tradition, commissioning of new officers, appointments, ranks, movement up the hierarchy, fiduciary responsibilities, and leadership of evangelical and social endeavors). In short, the extent of those who can be considered stakeholders in The Salvation Army is vast, far outstripping its original base.

The Salvation Army was able to become quite successful in delivering social services that appealed to the basic humanitarian concern of most persons while still offering a Christian witness to clients it served and continuing as a worshipping community for Salvationists (while far smaller in number than those who were assisted through social services). However, as the culture became more secular after the New Deal, humanitarian concern was less rooted in basic Judeo-Christian morality and more in secular humanist understandings. The stakeholders of The Salvation Army—especially including government funding agencies, fields of social sciences, and influential public figures—were more demanding of adopting secular humanist understandings as a condition of funding. And yet The Salvation Army Mission Statement mainly references the Soldiers and Officers (and a public that supports the Army as a Christian entity) as stakeholders in the organization.

Thomas Wolf argues that one of the challenges facing any nonprofit organization is "constituency identification and involvement. A nonprofit organization must identify clearly those it intends to serve and once it does so it must work toward an organizational structure—through board, staff, and activities—that reinforces its commitment to that

group."[352] The Salvation Army is organized with an episcopal ecclesiastical structure with an embedded social services department that operates more and more as a secular social services provider. Pierong Lin, in citing studies on bureaucratization of Protestant denominations, states that

> as denominations became more bureaucratic, the focus of the denomination will tend towards the functional aspect of religion. As decision makers become more professional, decisions are made based on the value of their professional function. Theology, the substance of faith, then takes a back seat to the day to day operations dominated by functional issues related to bureaucracy.[353]

In other words, the mission becomes secondary to the function. Roger J. Green asserts that William Booth's theology of redemption came to include personal and social redemption; however, his concerns remained practical when it came to implementing the *In Darkest England* scheme, and this researcher's contention is that social concern and services have operated from pragmatic considerations throughout the history of The Salvation Army. [354] If Pierong Lin is right, the Army also has continued down the path of most religious organizations towards the functional aspect of religion (but in the Army this also includes social services) and away from the theological.

Alan Hirsch identifies a Life Cycle of Movements that includes a foundation period, growth period, stabilization period, breakdown period, and a critical period. He states that:

> Whereas in the early phases of movements, vision and mission are in the driver's seat, now programming and administration tend to replace and sideline vision and

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[352] Thomas Wolf, *Managing a Nonprofit Organization* (New York: Simon and Schuster, 1990), 17.

[353] Peirong Lin, *Countering Mission Drift in a Faith-based Organization: An Interdisciplinary Theological Interpretation Focused on the Case Study of World Vision's Identity Formation* (Eugene, OR: Wipf and Stock, 2019), 56.

[354] Green, *War on Two Fronts,* 47.

> mission. Here decline is directly related to the institutionalization of the movement. What's going on in these stages? What mode of leadership is involved? What is the organization focusing on? What is it missing? What kind of theology undergirds it?[355]

What kind of theology undergirds a Salvation Army social services program where no staff member identifies as a Christian? Hirsch goes on to assert that "theologically liberal Christianity, while sincere, seeks to minimize this tension (with the status quo)—that is why liberalism is often called cultural Christianity."[356] A social gospel filtered through theological liberalism and ending up close to secular humanism has come to define the field of social work, pressuring agencies that receive government funds to operate programs from that perspective.

So, has The Salvation Army experienced mission drift? Peirong Lin defines mission drift as a phenomenon where "faith-based organizations will inevitably drift from their founding mission, away from their core purpose and identity."[357] If one compares the trajectory of The Salvation Army with a nonprofit like the Young Men's Christian Association (YMCA or Y), then certainly the Army is still more on mission than the YMCA. In their history of the beginning and early years of the YMCA, David Newman and Heidi S. Muller affirm that there has been mission drift but hold out hope that there can be a renewal of the Christian emphasis in this organization.[358] However, Andy Crouch writes, in the Forward to *Mission Drift* by Peter Greer and Christ Horst, that "The

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[355] Alan Hirsch, *The Forgotten Ways* (Grand Rapids, MI: Brazos Press, 2016), 238.

[356] Hirsch, *The Forgotten Ways*, 237.

[357] Lin, *Countering Mission Drift in a Faith-based Organization,* 25.

[358] David Newman and Heidi S. Muller, *The Shining Light: The Man, Mission, and Movement of the YMCA* (n.p.: The City Movement, 2021), 134, Kindle. The City Movement is committed to planting churches in Y's.

Y has gradually elided not just three-quarters of its name, but much of its original Christian mission, and most traces of its founding history, from its institutional identity."[359] The Salvation Army, by contrast, continues to affirm its original doctrinal commitments which flow from a Wesleyan Holiness perspective. It also identifies evangelism and meeting human needs as fundamental to its mission.

Yet, Greer and Horst argue that:

> Mission Drift is a very real possibility for every organization. The zeal and beliefs of the founders are insufficient safeguards. There is no immunity, no matter how concrete your mission statement is. Or how passionate your leaders are. Or how much you believe it could never happen to you.[360]

Most of Greer's and Horst's book concerns identifying key principles in being Mission True rather than falling into Mission Drift. Among the principles identified include the following:

1. Mission True organizations have clarity about their mission[361]
2. Mission True organizations assume they will face drift and build safeguards against it[362]
3. Mission True leaders set the cultural tone for the organization[363]
4. Mission True organizations hire first and foremost for heart and character[364]
5. Mission True organizations partner with donors who believe in their full mission[365]

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[359] Peter Greer and Chris Horst, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities and Churches* (Minneapolis, MN: Bethany House, 2014), 11.

[360] Greer and Horst, *Mission Drift*, 21.

[361] Greer and Horst, *Mission Drift*, 67.

[362] Greer and Horst, *Mission Drift*, 56.

[363] Greer and Horst, *Mission Drift*, 89.

[364] Greer and Horst, *Mission Drift*, 98.

[365] Greer and Horst, *Mission Drift*, 110.

6. Mission True organizations boldly proclaim their core tenets to protect themselves from drift[366]
7. Mission True organizations recognize that the local church is the anchor to a thriving mission[367]

If these are valid criteria for identifying Mission True organizations, then The Salvation Army has experienced and is experiencing mission drift within the organization. From the Life Cycle of Movements, the breakdown period can lead to a situation of ethical doubt. For example, government funded Salvation Army social services programs will tend to operate from present culturally accepted norms, particularly as they relate to sexual identity and behavior, rather than biblical norms. Is The Salvation Army in the breakdown period of its Life Cycle?

When this researcher founded The Haven program for homeless veterans in 1994, the original staff hired came from just about anywhere and were comprised of those willing to work with the homeless. Everyone hired had a background in addiction and some degree of recovery. No one was connected with The Salvation Army prior to being hired and none identified as Christian. Later staff included those who had advanced degrees in psychology and social work, but again none identified as Christian.

After delving into Salvation Army history and thinking about the Mission Statement, this researcher came to believe that non-mission-aligned workers did not help The Salvation Army fulfill its own stated mission. Support for this contention was found inside the Army world but also from interested outsiders. Charles L. Glenn asserts that:

> The stated mission of the Army has remained relatively constant over time, yet its social service wing has gradually evolved from a grassroots, personal ministry into a large, institutionalized operation increasingly detached from the religious

[366] Greer and Horst, *Mission Drift*, 160.

[367] Greer and Horst, *Mission Drift*, 167.

> life of its members . . . Many of its social services programs have taken on a life of their own as the public and the government have pumped millions of dollars into the Army's coffers to support its work with the poor.[368]

Glenn affirms that the Army has been relatively resilient to mission drift as it relates to eliminating its religious distinctives. "A significant shift *has* occurred in the character of its social programs, however, as the Army has accommodated itself to the contemporary social service establishment."[369] This has been exacerbated by the Army's increasing reliance upon government contracts for funding an increasing number of its social services programs. Glenn is concerned that:

> More insidious than governmental infringement have been the internal pressures within the Army itself associated with balancing its dual identities as both a social service agency and a church. Many within the Salvation Army have simply accepted the terms on which they receive government funding. They do not have sufficient distance to recognize the subtle and unconscious shifts that have occurred in the character of their programs as a result of the lure of doing more good through government funding.[370]

The pressures mentioned include staff hires for Army social services programs:

> Today, the majority of the staff running the Army's social services programs are paid employees, most of whom are not members of the Salvation church. Many, in fact, do not even consider themselves Christian believers and are hired with the understanding that they cannot be expected to personally endorse the Salvation Army's central religious beliefs. By default, masses of people are hired who are not in sympathy with the Army's religious mission.[371]

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[368] Charles L. Glenn, *The Ambiguous Embrace: Government and Faith-Based Schools and Social Agencies* (Princeton, NJ: Princeton University Press, 2000), 213.

[369] Glenn, *The Ambiguous Embrace*, 214.

[370] Glenn, *The Ambiguous Embrace*, 227. It is interesting to note in the referenced quote that Glenn identifies The Army as having dual identities rather than as a church with an integrated mission of evangelism and social concern that can be inferred from the Mission Statement.

[371] Glenn, *The Ambiguous Embrace*, 229.

This raises the issue of how one can possibly avoid slipping into mission drift when the individuals doing half the steering are not aiming in the right direction.

In researching The Salvation Army, Glenn observes that there is a church side and a social services side (although the Mission Statement does not affirm this), and he sees that "In general, people on the social service side believe that a 'holistic,' 'caring' attitude is sufficient to uphold the Army's Christian philosophy of service."[372] This perspective seems more in line with theological liberalism rather than an evangelical church in the Holiness tradition. Glenn goes on to state that "While hiring competent and caring staff is good policy for any social service agency, it is hard to make the case that this differentiates Salvation Army programs from their secular counterparts."[373] After directing The Haven for a few years, this researcher became convinced the program was not different from secular counterparts and decided to redirect the program towards better fulfilling the stated Mission of The Salvation Army. Critical to this redirection was the developing staff arrangement at The Haven. As Glenn argues, "It is above all through the appointment of staff who do not share the convictions upon which the organization was founded that mission shift is likely to occur, abetted by overexpansion to take advantage of the availability of public funding."[374] If, as Glenn identifies, all staff are not working toward the same ends, the results are not going to be as desired.

Joe Loconte uses the term *mission creep* in a way synonymous with mission drift. He is especially interested in the influence government funding can have upon mission

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[372] Glenn, *The Ambiguous Embrace*, 230.

[373] Glenn, *The Ambiguous Embrace,* 230

[374] Glenn, *The Ambiguous Embrace*, 242.

creep. “The upshot is that government elite often determine the services provided to the needy, regardless of the original mission and program priorities of the organizations in the trenches of social outreach.”[375] In addition, Loconte asserts of government funding agencies that “Government policies, however, not only pressure faith-based agencies to separate religious activities from social services programs. They demand that providers adopt secular assumptions about the nature of social disorders and the people best qualified to address them.”[376] This was already the case back in 1994 as this researcher was beginning The Haven program, but it is even more pronounced today, particularly in the area of sexual identity. And concerning hiring decisions, Loconte is critical of those in The Salvation Army that claim who they hire will not compromise the Christian faith as long as the person can do the job.[377]

Once this researcher more clearly understood the history of the mission of The Salvation Army, the present Mission Statement, and decided The Haven as then constructed was not contributing to the fulfillment of that Mission, a decision was made to attempt to adjust The Haven to better fulfill the Mission. The steps included planting a church out of The Haven, integrating the life of the church with the persons of The Haven, seeing The Haven as a ministry of the church, and communicating that connection/integration with staff at The Haven and the church in a consistent manner.[378]

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[375] Joe Loconte, *Seducing the Samaritan: How Government Contracts are Reshaping Social Services* (Boston, MA: Pioneer Institute, 1997), 33.

[376] Loconte, *Seducing the Samaritan*, 87-88.

[377] Loconte, *Seducing the Samaritan*, 81.

[378] After this researcher was asked by The Salvation Army to assist with another program, The Haven began to uncouple from the church with the change in leadership. The possibility remains ever present to drift from the Mission. This researcher also experienced Mission Drift more recently when asked to come out of retirement to supervise a homeless shelter for three months. The shelter was uncoupled from

Although this researcher did not have the information from *Mission Drift* available when this was undertaken, the principles from that book turned out to have been incorporated, including having clarity about the mission, recognizing that the local church is the anchor to a thriving mission, knowing that leaders set the cultural tone for the organization, and boldly proclaiming core tenets to protect from drift.

But there was also the need to have mission-aligned workers. This researcher encountered Jim Collins' book, *Good to Great,* within the first few years after beginning the makeover of The Haven. In analyzing what made a great company, Collins argues that you have to "get the right people on the bus."[379] He goes on to say that:

> Letting the wrong people hang around is unfair to all the right people, as they inevitably find themselves compensating for the inadequacies of the wrong people…Waiting too long before acting is equally unfair to the people who need to get off the bus. For every minute you allow a person to continue holding a seat when you know that person will not make it in the end, you're stealing a portion of his lifetime that he could spend finding a better place where he could flourish.[380]

Over the next few years, the senior leadership of The Haven became mission-aligned, and twenty-five percent of staff would become part of The Salvation Army as a church, with all of the senior lay-leaders at the church being formerly homeless and addicted persons in recovery. The story of The Haven, as an example of mission fulfillment in a program that received government funds, was included in the exploration of mission drift of The Salvation Army with the Cadets (see chapter four), looking at the mission of The

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the nearby Corps and no staff identified with The Salvation Army as a church. This researcher worked during the short period to re-establish connections with the local Corps and integrate services between the Corps and the shelter.

[379] Jim Collins, *Good to Great: Why Some Companies Make the Leap . . . and Others Don't* (New York: Harper Business, 2001), 47.

[380] Collins, *Good to Great*, 56.

Salvation Army, discussing whether or not mission drift has occurred, why it may have occurred, , and examining other examples within The Salvation Army of attempts at intentional integration of evangelism and social services.

3.7 UNDERSTANDING SALVATION ARMY MISSION DRIFT

In order to better explore the potential for mission driven drift among Salvation Army present and future Officers so as to understand how these leaders can best remain focused on fulfilling the stated mission of The Salvation Army, several topics have been examined with the relevant literature. First, the rise of The Salvation Army was placed within the larger cultural context of revivalism and reform that impacted England and the United States in the nineteenth century. These revivalists were interested in the masses recognizing personal sin and the need for a Savior, but they also saw the need for social reform for the poor. Their view of redemption and sanctification had personal and social implications. While William Booth was less interested in social reform during the early years of the Christian Mission and then The Salvation Army, the influence of these evangelical social reformers was such that Booth eventually introduced the *In Darkest England* scheme in 1890 to address poverty as part of The Salvation Army's ministry. The Founder's mission, and thus the mission of The Salvation Army, from 1890 onward was to be an integrated mission of evangelizing the lost and ministering to the needs of the poor.

Next the research demonstrated the impact the rise of the profession of social work had on the development of The Salvation Army in the early twentieth century with the start of a separation of the spiritual and social ministry. Social concern achieved greater public support than the evangelistic work, requiring the addition of personnel that

were not Soldier volunteers. During the same timeframe, those engaged in social work practice sought greater recognition for the work as a professional service. This was especially important to the many women in the field seeking respect from the larger culture for work outside the home. When William Booth died in 1912, his funeral drew 35,000 individuals, recognizing him as a social reformer (rather than an evangelist).

Third, the connection was explored between the rise of the profession of social work and theological liberalism. The social gospel, as articulated by Walter Rauschenbusch, connects religion to ethics and has little place for personal sin or redemption, with much emphasis on concern for the material lot of the poor. Social gospel is connected with the this-world emphasis of liberal theology, which became easier to connect with the rising professionalism of social work. The profession of social work wished to be viewed as a science rather than rooted in religious sentiments (such as those associated with revivalism). While these developments were occurring in the early twentieth century in the United States, The Salvation Army was simultaneously increasing in popularity for its delivery of social services.

Fourth, there was an attempt to place The Salvation Army as a middle way in the conflict between Fundamentalists and Modernists. The Salvation Army did not participate in the Great Reversal in the 1920's, during which churches with evangelical doctrinal commitments withdrew from cultural engagement for a season. But The Salvation Army's social services drew them closer to those who moved in the direction of secular humanism out of a theologically liberal perspective. The role of Christianity in mainstream social work was thus further diminished while The Salvation Army

connected more with those in social work. The Salvation Army's social services programs during this period, however, still had a strong evangelical component.

Next, was an analysis showing the impact of the rise of secularism on the integrated mission of The Salvation Army. From the New Deal onward, government has become a primary mover in addressing social issues and supporting employment for social workers. The Salvation Army upholds its Wesleyan Holiness doctrines while offering social services that have the feel of nonsectarian humanitarianism. This did present too much conflict for The Salvation Army in the 1940's and 1950's as the larger culture still operated from a basically Judeo-Christian ethical foundation, but by the time of the fracturing of society in the 1960's, what was considered humanitarian came to reflect a more secular humanist perspective than Christian. This influenced the field of social work and the development of responses to poverty. By the 1970's, and in a practice continuing on today, the government made greater funding available to non-profits to provide services to the poor while simultaneously requiring they operate under government guidelines. The Salvation Army decided to accept this money to offer humanitarian aid still stemming from Christian convictions, but the funding has come with greater demands to run programs from secular humanist perspectives, including issues related to which persons can be staff members in government funded programs. The pull of separation between the spiritual and the social in The Salvation Army has become ever more pronounced, even as the Army remains a respected social services provider.

Last was an analysis demonstrating that the evolution of The Salvation Army has resulted in some level of mission drift from the integrated vision of evangelism and social

concern of the founder, William Booth. The Army still retains its Christian identity in the Wesleyan Holiness movement and upholds its original doctrines, but its social services programs can easily be operated as secular services to fulfill government contracts. Connected with this is the hiring of staff in social services who are not fully aligned with The Salvation Army Mission. As the director of a program for homeless veterans, this researcher became aware, through research, that the program, while doing much good, was not truly helping to fulfill the stated Mission of The Salvation Army and thus went about a process to try to align the program with the Mission. The story of The Haven was included in the exploration, with Cadets and Officers in the field, about The Salvation Army Mission, integration as critical to the mission, the challenges of secularism to keeping the mission integrated, and the importance of leaders knowing, understanding, and making decisions in light of the mission so as to minimize mission drift in this organization. Thus, these multiple areas of relevant literature reviewed provide a foundation to better explore the potential for mission driven drift with Salvation Army future and present Officers so as to understand how these leaders can best remain focused on fulfilling the stated mission of The Salvation Army.

CHAPTER FOUR

PROJECT DESCRIPTION

4.1 PROJECT METHODOLOGY

The methodology for this project was a qualitative research design using ethnography with a purposive sample and incorporating an action intervention.[381] The project initially sought to primarily explore the experiences of Salvation Army Cadets but was then expanded to include Officers in the field. The goal was to understand how leaders can best remain focused on fulfilling the stated mission of The Salvation Army. Tim Sensing, quoting Sharan Merriam, identifies "five characteristics that all qualitative research has in common, namely, 'the goal of eliciting understanding of meaning, the researcher as primary instrument of data collection and analysis, the use of fieldwork, and inductive orientation to analysis, and findings that are richly descriptive.'"[382] "Qualitative researchers, then, are most interested in how humans arrange themselves and their settings and how inhabitants of these settings make sense of their surroundings through symbols, social structures, social roles, and so forth."[383] Qualitative research is most appropriate for Doctor of Ministry projects because the research "produces culturally

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[381] Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf and Stock, 2011), 63.

[382] Sensing, *Qualitative Research*, 57.

[383] Sensing, *Qualitative Research*, 57

specific and contextually rich data critical for the design, evaluation, and ongoing health of institutions like churches."[384]

Ethnography is the "study of living human beings in their social and cultural contexts."[385] Swinton and Mowat state:

> Ethnography . . . attempts to get at the 'truth' of a situation by living in that situation and gaining deep understandings from within. The researcher becomes part of the setting and in so doing begins to understand that setting, sometimes in ways that challenge and confront those who are 'natural' to the setting with new insights, knowledge, and truths. The researcher is required to hold both the position of *outsider* and that of *insider* within the particular setting.[386]

Sensing states the ideal role of a "DMin researcher as that of the '*collaborative partner* . . . The defining characteristic of this stance is that the investigator and the participants are equal partners in the research process.'"[387] This researcher attempted to arrange a two-day seminar experience with the Cadets during the Fall of 2021 but was eventually approved for only one day. Extended time with the Cadets was not approved because of COVID-19 precautions and other scheduling considerations by the Training College. All further communication with the Cadets beyond the one-day session had to occur through emails. The extensiveness of the ethnographic research was thus limited, and this researcher and the participants were not equal partners in the research.

The intended group to study was a *purposive sample*. "Purposive samples select people who have an awareness of the situation and meet the criteria and attributes that are

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[384] Sensing, *Qualitative Research*, 58.

[385] Sensing, *Qualitative Research*, 93.

[386] John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2016), 157.

[387] Sensing, *Qualitative Research,* 94.

essential to your research."[388] In the hierarchical organization of The Salvation Army, a key stakeholder is the Officer class, the ordained and commissioned group that exercises final authority over the direction of the ministry. The Officer class has a primary interest in The Salvation Army Mission and leads the direction of resources to the understanding and fulfilling of that Mission. Cadets are in-training to become the next generation of Officers, and thus become key in fulfilling the mission of The Army and are a worthy sample for understanding and exploring mission drift.

Sensing identifies appropriate principles guiding the selection process for purposive samples, of which one selection principle is a sample of "Folks that are politically savvy, have a vested interest, or are key stake holders."[389] While the sample was purposive, it was a *convenience sample*.[390] A convenience sample comes from a group that is convenient for the researcher to connect with and is relatively near at hand. This researcher wished to explore mission drift with leaders of The Salvation Army, and the Cadets seemed a most convenient sample to begin exploring this problem. The Cadets can be found in one place at the Training College relatively near the home of this researcher and thus allowed for in-person contact by the Fall Semester of 2021.

Sample size is not as critical for qualitative research as for quantitative research, with the quality of participants being of more importance than quantity.[391] There are two classes of Cadets in training at any one time at the College, with the two classes each

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[388] Sensing, *Qualitative Research*, 83.

[389] Sensing, *Qualitative Research,* 83.

[390] Irving Seidman, *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences* (New York: Teachers College Press, 2019), 58.

[391] Sensing, *Qualitative Research,* 85.

having twelve students in training during the Fall of 2021. This researcher planned to meet only with the twelve students in the second year class (who would be graduating that school year and placed in the field), but the session with the Cadets ended up involving both classes for a total of twenty-four students.

The research design for this project also included an intervention.

> DMin projects are not designed just to understand phenomena but to provide the minister an opportunity to impart pastoral leadership that implements change. DMin students engage in the project thesis, hoping to effect change through specific plans of action they have in mind.[392]

The specific plan of action for this project was to explore mission drift with Cadets to understand how future leaders of The Salvation Army can focus on fulfilling the stated mission of The Salvation Army. This researcher offered an intervention based upon twenty-five years of active employment experience with The Salvation Army. Key questions for this exploration with the Cadets included: What is the Mission of The Salvation Army? Is The Salvation Army experiencing Mission Drift? How important is mission-aligned staff to mission fulfillment? How important is Corps and social services integration to mission fulfillment?

The goal in exploring mission drift with Salvation Army Cadets was the possibility of their implementing organizational change as leaders. Schein argues that in order for any system to change, the motivation for change must be:

(1) enough confirming data to cause serious discomfort and disequilibrium
(2) the connection of the disconfirming data to important goals and ideals causing anxiety and/or guilt

[392] Sensing, *Qualitative Research*, 63.

> (3) enough psychological safety, in the sense of seeing a possibility of solving the problem without loss of identity or integrity, thereby allowing members of the organization to admit disconfirming data rather than defensively denying it.[393]

The change process will then reflect new learning because "the essence of the new learning is usually some cognitive redefinition of some of the core concepts in the assumption set."[394] This research project was not designed to confirm seriously discomforting data but to explore some discomforting information with leaders in The Salvation Army about possible mission drift in the organization. The intervention would open the possibility for cognitive redefinition where the leaders might consider anew the core concepts of the mission of The Salvation Army.[395]

Given the nature of the material to be included in this exploration with the Cadets, this researcher preferred meeting only with the second year students as they tend to have a greater historical perspective on The Salvation Army through classes, and they should have recently returned from a summer internship where greater understanding of the day-to-day operation of a local Salvation Army ministry would have been observed. This was not what was finally approved by the Training College, and thus the session included Cadets who had only been students for six weeks as well as those in their second year.

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[393] Edgar H. Schein, *Organizational Culture and Leadership* (San Francisco, CA: Jossey Bass, 1992), 298-299.

[394] Schein, *Organizational Culture and Leadership*, 301.

[395] Schein, *Organizational Culture and Leadership*, 301. The intervention would offer a perspective on understanding the Mission Statement that may not have been considered previously by the leaders, leading to a possible cognitive redefinition by some.

4.2 THE COLLEGE FOR OFFICER TRAINING AT CRESTMONT

Training of leaders in The Salvation Army has been part of the work from the earliest days of the organization, with an emphasis on practical endeavors rather than theological speculation. Henry Gariepy writes that the "first training home was opened in 1879 in Manchester, England, where a few young men enrolled under the leadership of Ballington Booth, son of William."[396] The training was initially for six months, but in 1904, it was lengthened to nine months.[397] In the United States, the training for a Cadet could be quite rudimentary followed by an Officership that could be physically and financially challenging. William McKinley states that:

> These valiants [sic], many of whom were barely literate, threw themselves with high hearts into the struggle after a brief exposure to the rigors of a "training garrison," which consisted almost entirely of scrubbing floors, memorizing selected passages from the Bible, and selling *The War Cry.* From dawn—the cadets in New York were awakened by a slide trombone at 6:30 A.M.—until the gaslights were turned down late at night, the emphasis was on "practical training in field of service."[398]

This rigorous training shifted by the beginning of the twentieth century. National Commander Frederick Booth-Tucker even had the training garrisons closed while:

> The new central training homes were placed under the control of national headquarters and given a standard program. The curriculum remained "sternly practical." It was divided into two parts: a "secular" portion, which offered training in reading and writing, arithmetic, and single-entry bookkeeping, and a "spiritual" portion, which consisted of Bible lessons and instruction in the doctrines and disciplines of The Salvation Army.[399]

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[396] Henry Gariepy, *Christianity in Action: The International History of The Salvation Army* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009), 20.

[397] Gariepy, *Christianity in Action*, 20.

[398] Edward H. McKinley, *Marching to Glory: The History of The Salvation Army in the United States, 1880-1992* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), 94.

[399] McKinley, *Marching to Glory*, 110-111.

This program, while more fully developed, still was not considered enough for the mission of The Salvation Army. In 1960, The Salvation Army leadership decided that the nine-month training of cadets was insufficient to prepare persons for Officership. So, in that year,

> the training college curriculum was lengthened to two years, and the institution was renamed The Salvation Army School for Officers' Training. The new curriculum was still largely "practical"—40 percent of the weekly class hours in required subjects was devoted to "field training"—but courses were added in theology, history, literature, and psychology, and more time was allowed to prepare officers for the bookkeeping and administrative details of their work.[400]

This preparation was beneficial in developing better rounded Officers to send out into the field. By 1974, even further adjustments to officer training were announced by International Salvation Army leadership with a common program "to include three major sections: biblical studies (including Bible, doctrine, and ecclesiastical history), field training (including pastoral ministry, social-work ministry, and public ministry), and administration."[401] Major Stephen Court, a former principal of a college in Australia, identifies spiritual development as one of the three major sections (rather than administration), with the ideal mix to include a third for each section.[402]

In the past, The Salvation Army commissioned Cadets as Officers upon completing all the requirements at the College for Officer Training. However, since 2008, the commissioning also includes an ordination where the Territorial Commissioner says, "I now ordain you as a minister of the gospel of our Lord Jesus Christ, and commission

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[400] McKinley, *Marching to Glory*, 265.

[401] McKinley, *Marching to Glory*, 274.

[402] Stephen Court, interview by this researcher, Zoom, March 22, 2022.

you as an officer of The Salvation Army with the rank of lieutenant."[403] The purpose of the ordination is to ensure the Cadets understand the commitment of service to The Salvation Army, and be willing to go wherever The Army sends them. As Henry Gariepy states:

> Around the Army world, cadets are commissioned officers and ordained annually, usually in the spring, replenishing the ranks of leaders. Following the ordination, usually in a separate and public service, newly commissioned officers receive their first appointment, which grants them authority both to serve and to lead in whatever place and capacity they are given at that time.[404]

In further defining Officership Gariepy writes:

> Salvation Army officership is not a career, it is a calling. Officers do not become officers by contract, but rather by covenant. They believe that where the world is at its worst there the church of Jesus Christ ought to be at its best. Theirs is a call to servanthood, not a short-term, but a lifelong, commitment.[405]

In the United States, this calling extends into personal relationships as even married persons wishing to become Officers must both agree to attend the Training College and will usually be appointed as a couple to an area of responsibility. Their appointments are under the authority of their Territorial Commissioner. The Army provides the following for Officers: housing, furnishings, utilities, vehicles, and child-care. Each Officer is provided a salary and benefits that are relatively equal to other Officers in the Territory regardless of differing degrees of responsibility and authority.

The process to become an Officer is structured, yet some are arguing for less structure. Stephen Court and now retired Commissioner, James Knaggs, assert that

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[403] Gariepy, *Christianity in Action,* 21.

[404] Gariepy, *Christianity in Action,* 21.

[405] Gariepy, *Christianity in Action*. 21

Officership should be understood as "vocational extremism," i.e., extreme in emotion (harshest of human situations), extreme in demand (never off duty), and with only modest material reimbursement.[406] Knaggs and Court state:

> "Advancement," "promotion," "career," "equity," "comfort," are foreign words in the officership vocabulary. Management guru Peter Drucker calls officers "venture capitalists" because we throw a lot of our resources—energy, time, heart, money—at some high-risk "capital"—the lives of hurting and broken people—with the potential of a great payoff—they get saved and healed and back on the right track.[407]

The training, focus, and sacrifices are all indicative of the spiritual underpinnings of the mission of The Salvation Army.

Of note is that, although not serving as an Officer, this researcher was commissioned as an Envoy by The Salvation Army in 1999 to recognize the spiritual leadership being provided at the Outpost for recovering addicts and homeless while continuing to direct The Haven program for homeless veterans. This commissioning, while not including the experience of being under appointment authority of the Territorial Commissioner, did allow this researcher to relate to the fieldwork in which Salvation Army leaders engage. Also, for two seasons, this researcher supervised two Officer couples who were assigned to the ministry this researcher was leading.

To be admitted to the Training College, an individual needs to have served as a Salvation Army Soldier for at least six months and be approved by leadership at the Divisional and Territorial levels. During the two-year program, the Cadets are required to live on campus. "All costs related to tuition, course materials, official travel, and room

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[406] James Knaggs and Stephen Court, *Leading the War: Salvation Army Officership as Vocational Extremism* (Long Beach, CA: Frontier Press, 2015), 15.

[407] Knaggs and Court, *Leading the War*, 15-16.

and board . . . are supported in total by funds from Territorial Headquarters."[408] All Cadets take courses in biblical studies, theological studies, spiritual formation, mission and ministry, ministry formation, business and management, English and communications, natural and social sciences, and worship arts. Cadets are also out in the field most Sundays, have evangelistic campaigns in the fall and spring, and are placed in a Salvation Army Corps for an internship between the first and second years of training. "Commissioning as an officer in The Salvation Army is granted upon successful completion of all courses required by The International Training Standards, achievement of a GPA greater than 2.0, and upon recommendation of the Training Principal."[409] Thus the twenty-four students expected to participate in the seminar were from the Corps in the Western Territory of The Salvation Army, were in their first or second year of training, reflected a diversity of educational and personal experiences before entering training, and had come sensing a call of God to become life-long covenanted Officers of the Western Territory.

4.3 EXPLORING MISSION DRIFT WITH CADETS

OCTOBER 8, 2021

At the beginning of the seminar, which occurred on Friday, October 8, 2021, this researcher gave an introduction and then provided an overview of the research to the Cadets. This researcher then invited each Cadet to introduce themselves, including the

[408] The Salvation Army College for Officer Training at Crestmont, "2022-2023 Catalog and Announcement of Courses," The Salvation Army College for Officer Training: Western Territory, 2022, accessed November 3, 2022, s3-us-west-1.amazonaws.com/usw-cache.salvationarmy.org/59c83e7f-193b-43dc-9b54-2b491bd28908_2022-23+CFOT+Catalog.pdf.

[409] The Salvation Army College for Officer Training at Crestmont, "2022-2023 Catalog and Announcement of Courses."

sending Corps, whether they were first or second year students, first generation or multi-generation in connection with The Salvation Army, and any other pertinent information. The Cadets received the manual, "Exegeting the Mission Statement: Exploring Mission Drift with Salvation Army Cadets," written by this researcher, which contained material and points for discussion during the seminar.[410]

This researcher struggled much throughout the time with the Cadets on October 8, 2021, because of the limitations of the Lecture Hall to which the seminar had been assigned and the COVID-19 protocols. This researcher had hoped the time together would be more interactive, but the setting contributed to a lecture rather than a discussion. There had been plans for obtaining written statements at the end of the day from the Cadets about their understanding of The Salvation Army Mission in light of the seminar materials and discussion, but this did not materialize. After the session ended, the faculty representative encouraged this researcher to wait for a few weeks before trying to initiate follow up contact with the Cadets.

4.4 FOLLOWUP WITH CADETS

On October 19, 2021, this researcher sent out an email to all the Cadets requesting a brief communication from them of their understanding of The Salvation Army Mission Statement to be emailed back by November 1, 2021. Only twenty-five percent responded, and a second email was also ineffective. Therefore, this researcher decided to expand the exploration by seeking input from already commissioned Officers in The Salvation Army as to their understanding and experience of mission drift in their years of service and then include these observations in further communication with the Cadets. In November 2021,

[410] See Appendix A for a copy of the manual in a text only format.

Zoom interviews with two retired Territorial Commissioners and two active Officers were completed. Three of the people were known to this researcher while one of the retired Commissioners was introduced by a mutual professional acquaintance within The Salvation Army.

In January 2022, videos of the material in the manual were made, which included a video with Major Stephen Court (who was interviewed by video conferencing during the one-day seminar). The videos were transferred to thumb drives to distribute to the Cadets. In March, after several delays, the thumb drives of the videos were made available to the Cadets as well links to YouTube postings of all the videos.[411] In addition to the interviews already conducted and the responses from the few Cadets, interviews with additional field Officers were then scheduled. The approach used was a chain sampling, where people interviewed provided leads about whom might be approached next.[412] This chain sampling produced twenty-three total Salvation Army leaders to whom this researcher spoke by Zoom conference.

The interviews each lasted between sixty to ninety minutes, with questions pertaining to the interviewee's thoughts on mission drift in The Salvation Army. Although made available, the participants were not required to read "Exegeting The Salvation Army Mission Statement" in advance, but the conversations were based on the material in the manual. The questions explored included: What is their understanding of The Salvation Army Mission Statement? Has The Salvation Army drifted from its mission? What has been their experience in hiring workers not aligned with the

[411] See Appendix B for those links.

[412] Sensing, *Qualitative Research*, 84.

evangelical message of The Salvation Army? What has been their experience with Corps and social services integration and, conversely, Corps and social services separation? Where should The Salvation Army go from here?

The interviews followed guidelines of Herbert J. and Irene S. Rubin, who identify seven stages to an interview: (1) Creating a Natural Involvement, (2) Encouraging Conversational Competence, (3) Showing Understanding, (4) Getting Facts and Basic Descriptions, (5) Asking Difficult Questions, (6) Toning Down the Emotional Level, and (7) Closing While Maintaining Contact.[413] The recommendation of the Rubin's interview process served as a rubric, in which they note, "One of the main differences between normal conversations and interviews is that the interviewer guides the conversation in an interview, not only in terms of the questions asked and the flow of topics, but also in terms of emotional tone and intensity of the interaction."[414] The Rubin's go on to state that "Throughout the interview you should work to encourage your conversational partner to be frank and open, as well as to provide answers in depth."[415] For this researcher, the difficult questions asked included having Officers consider whether actions they had taken contributed to mission drift in The Salvation Army. While this might be considered a sensitive matter and result in defensiveness on the part of an Officer, this researcher led the way by describing situations where actions he had taken while in active ministry had, in his estimation, contributed to mission drift.

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[413] Herbert J. Rubin and Irene S. Rubin, *Qualitative Interviewing: The Art of Hearing Data* (Thousand Oaks, CA: Sage Publications, 1995), 129-139.

[414] Rubin and Rubin, *Qualitative Interviewing*, 128-129.

[415] Rubin and Rubin, *Qualitative Interviewing*, 131.

4.5 EXPLORING MISSION DRIFT WITH LEADERS

Due to the expansion of participants from only Cadets to also including Officers, the purpose statement came to be that this project seeks to better understand how leaders (including Officers and not primarily Cadets) can best remain focused on fulfilling the mission of The Salvation Army. However, material from the Cadets communication with this researcher would remain a part of the data to analyze. Catherine Marshall and Gretchen B. Rossman state that "Typical analytic procedures fall into six phases: (a) organizing the data; (b) generating categories, themes and patterns; (c) coding the data; (d) testing the emergent understandings; (e) searching for alternative explanations; and (f) writing the report."[416] This researcher printed out all email communication with Cadets and Officers and viewed again each of the Zoom meetings. The organization of the data included looking for themes reflective of understanding possible mission drift within The Salvation Army in the experiences of Cadets and Officers and a pattern for coding the emerging data.

Saldana asserts that a code is "most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data."[417] The coding of the data into categories is as follows:

1. Exploring what The Salvation Army is (e.g., church, faith-based organization)
2. Exploring mission drift in The Salvation Army
3. Exploring Officership and mission drift

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[416] Catherine Marshall and Gretchen B. Rossman, *Designing Qualitative Research* (Thousand Oaks, CA: Sage Publications, 1999), 152.

[417] Johnny Saldana, *The Coding Manual for Qualitative Researchers* (Los Angeles, CA: Sage Publications, 2013), 3.

4. Exploring hiring non-mission aligned workers and mission drift
5. Exploring Corps and social services separation and mission drift

By coding the data into these categories, this researcher found further information to explore with Cadets and Officers to determine how they can focus on fulfilling the mission of The Salvation Army and develop strategies for addressing mission drift in their ministry context.

The first coded category concerned a definition of what The Salvation Army is. This researcher presented information to the Cadets and determined through conversation with Officers that The Salvation Army is best understood as a church that sees evangelism and social concern as integral to its understanding of what it means to be the Church. A Cadet stated that "I appreciate your emphasis on each part of the mission statement. Sometimes I may have had a tendency to gloss over the first part of the mission statement and focus on the part about preaching the gospel of Jesus Christ and meeting human needs in His name without discrimination." A seasoned Officer, however, offered this understanding: "The Salvation Army is a faith-based organization (a movement) whose mission is to evangelize and practically demonstrate the love of God through social services and practical outreach programs." In reflecting on the history of The Army, a retired Officer stated, "The Salvation Army started as an evangelical mission to the unsaved, people nobody else was focusing on, and when we are true to that mission, we throw open the doors and the place is full; the DNA of The Salvation Army is reaching out to those nobody else cares for." Another active Officer, reflecting the early days of The Salvation Army and its emphasis on preaching and evangelism, asserted, "The Salvation Army is a revolutionary movement of covenanted warriors

exercising holy passion to win the world for Jesus." Yet another retired Officer exclaimed that "The Salvation Army is best understood as a Protestant Order" (an adjunct to the larger Church). A different active Officer affirmed that The Salvation Army is a church but worried that this is not emphasized enough to the public: "I think as long as The Salvation Army tries to avoid being defined as a church it will continue to wander farther away from the mission. In growth areas and new mission areas it is the church that is driving that growth." A Cadet stated that "we are a church, and as a church, we must evangelize. We are an Army of believers fighting for the salvation of others. We want everyone to have a chance at salvation, so we do not discriminate." And another Officer also wished to affirm that The Salvation Army is a church:

> We are a church that engages in social services as an expression of our faith. We are tempted to believe that we are a faith-based organization because we generally do not do church well and frankly do not prioritize church service and discipleship . . . as well as we do grant writing and social services that are typically held to high standards because of well-defined guidelines.

An Officer in senior leadership affirmed that at its best "The Salvation Army should be understood as a balanced ministry of evangelism and social concern," and he attributed this balance to the genius of the Booths in the founding of this ministry. Taking a more nuanced approach, another leader argued that:

> The Salvation Army has a corporate element, a non-profit element, and an ecclesiastical element. The ecclesial should predominate. If we operate as three different entities then there is total confusion. There needs to be alignment with these three different elements. We need to operate from 100% clarity that our identity is not corporate or non-profit but ecclesial, which is an integrated approach.

All of these Officers and Cadets view The Salvation Army as having a evangelistic mode, but the question seems to be—where is the priority?

Peter Greer and Chris Horst argue in their book, *Mission Drift*, that organizations which avoid drift have "clarity about their mission."[418] An organization true to its mission knows why it exists, and this guides what they will do and what they will not.[419] Additionally they identify that "The single greatest reason for Mission Drift is lack of clear mission and vision."[420] An organization that is true to its mission can distinguish between mission and ministry. Mission is the *why* while ministry is the *how* or *what*. It is interesting to note that a retired Officer who was in senior leadership asserted that The Salvation Army Mission Statement describes "things we do rather than what we are called to accomplish." Another retired senior leader stated that the "mission statement was crafted carefully so as not to offend anyone." In reflecting on whether The Salvation Army is a church or a faith-based non-profit, a present senior leader stated, "My initial thought is within the ranks of Officers, Soldiers, employees, and volunteers the answer would alternate between the two (church versus faith-based organization). The way you look at it does change the way you make decisions." Thus, exploring mission drift involves thinking through what The Salvation Army is, and what leaders decide The Army is has an impact on what it does in relation to being mission true.

The second coded category concerned exploring mission drift in The Salvation Army. It could be argued, using the Life Cycle of Movements, that The Salvation Army has, for some time, been in a period of stabilization.[421] Social services grew dramatically

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[418] Peter Greer and Chris Horst, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities and Churches* (Minneapolis, MN: Bethany House, 2014), 67.

[419] Greer and Horst, *Mission Drift*, 71-72.

[420] Greer and Horst, *Mission Drift*, 72.

[421] Alan Hirsch, *The Forgotten Ways* (Grand Rapids, MI: Brazos Press, 2016), 238.

in the twentieth century in the United States, as did the popularity of The Salvation Army in the public arena, but The Army never abandoned its Christian roots. Its leaders remain all ordained and commissioned Officers whose covenant with The Army is still to make winning of the souls their chief priority. One Army senior leader asserted that there are built in guardrails for drifting too far from the mission. "Three things are built-in to counter mission drift: (1) The mission is in the name The *Salvation* Army (2) Covenant commitments to soul winning, and (3) There cannot be change to any of our doctrines without an act of Great Britain's parliament." This same leader, however, did express some concern about the way resources are deployed, "If you look at the deployment of resources, it is not very balanced with a huge slice of the pie going to social concern, and it is our fault if we have let it get unbalanced." As Peter Greer and Chris Horst assert:

> Mission Drift is a very real possibility for every organization. The zeal and beliefs of the founders are insufficient safeguards. There is no immunity, no matter how concrete your mission statement is. Or how passionate your leaders are. Or how much you believe it could never happen to you.[422]

Recognition of this drift is seen by at least some Officers. An Officer who has had appointments in Corps as well as social services units stated, "We have drifted. In the West I believe the changes I have seen in my lifetime came as a direct result of the decision to separate social services from our evangelistic ministry. We are still paying the price." Another Officer shared concerns about mission drift by noting:

> I believe The Salvation Army has drifted and we are now an organization that does good stuff, bell rings and has thrift stores. Most operations are led by officers, this is why we "bell ring" and have church on Sunday. Most Corps have staff who work the social service department. Most staff do not attend the Corps or any church for that matter. This is why we "do good stuff." And thrift stores are known because it's a store front. It's a miracle we still exist. We are slowly

[422] Greer and Horst, *Mission Drift,* 21.

> dying; it's just a matter of time. I foresee The Salvation Army becoming a Social Service nonprofit without the "church" part.

A retired Officer who held senior leadership positions was also similarly concerned:

> Mission drift is still occurring. We began as an evangelism movement and eventually arrived at the status quo which is a reflection of institutionalism creep . . . We became more concerned with what the public thinks of us. We need revival and revivalism must precede evangelism. A question is how do we get the gospel back into our brand? Is there a way to turn the ship around or will The Salvation Army continue to be a good organization, but the evangelical element will fade away more and more? Will The Salvation Army go on doing good but without a return to aggressive evangelism?

Yet evangelism was originally meant to be the core purpose of The Salvation Army.

Some Officers referenced a previous era in which social services flowed more from the life of the Corps. A retired Officer who held senior leadership positions stated: "Social services used to be done by the Soldiery but now the Officer is the professional who hires professionals to run social services. We need to get back to simply people helping people. Our alliance with the government has been disastrous and our mission has become defined by the programs we run." A still active Officer in senior leadership affirmed: "We began to let professionals run social services and the services became disconnected from the Corps. The social services eventually got relegated to non-Christians and this is the biggest threat to mission drift, having staff not mission aligned and not being kept accountable." A retired Officer offered that there had developed the "Initiative to take money where we can get it with a hesitancy to establish and maintain our Christian witness in these programs." An active Officer who has been a Principal at a Salvation Army Training College in the past stated: "For too long we've allowed the spiritual and social to become silos. Why? Was it government funding? Lack of vigor? A lackadaisical approach? Did we lose the missional combining of the two—the soul and

the social—so that our churches contract away our moral obligations to assist the poor?" In general, many if not most of the Officers interviewed recognize the tension between social services and evangelism throughout The Army.

There can be no denying that organizationally The Salvation Army is a successful non-profit organization. However, the issue of missional commitment remains a question. An active Officer highlights this by noting that while as an organization The Salvation Army is still quite strong, there has been a drift from the missional purpose. He continues:

> We tend to drift from our missional ethos when we are concerned with organizational principles and structures. If we are true to a mission as a faith-based organization then we are accomplishing goals as an organization. Mission from a missional church perspective is being engaged in *mission Dei* to bring about God's plan of redemption in the world. The missional church accomplished this by engaging in ministry. I believe the drift from being missional is of greater concern than any other issue confronting us.

In this same vein of thought, a retired Officer who was once a Principal at a Training College believes The Salvation Army needs to be more judicious in its approach to what constitutes mission activities:

> We can do so much that we don't do much that is part of our mission—sometimes less is more—it's important to assert what we don't do—we can do good things and what the public wants us to do and get pats on the back for doing them but use up resources and then we can't resource the next project, so we have to get people who are not part of our mission to do it for us.

Another active leader agreed that there needs to be a renaissance of the integrated mission of The Salvation Army but warned that a move away from social services to a greater emphasis on evangelism is not the way forward:

> One hundred percent mission drift has occurred, but it must be realigned. Unfortunately, what happens is that there are two oppositional (and dysfunctional views)–one that advocates an abandonment of the ecclesiastical aspects, leading to "functional atheism." The other advocates an abandonment of the social

> services/ministries, leading to "evangelical Gnosticism." Neither is an effective way to realize a great awakening (revival and reform) and neither is consistent with the founding identity and purpose of The Salvation Army.

In short, there seems to be no real consensus on how to reinvigorate the evangelism component of The Salvation Army.

Peter Greer and Chris Horst reference the term "functional atheism" in *Mission Drift*:

> Christian leaders are often quiet about the crisis in our boardrooms, hiring practices, and fundraising techniques. The gravitational forces of secularization tug at us from all sides, beckoning us to abandon the "Jesus stuff" and to focus solely on adoption services, educating youth, and curing the sick. As if we can do these things in a values-neutral sort of way.[423]

Those of The Salvation Army that spoke of mission drift emphasized a toning down of the evangelistic message, particularly in programs involving the acquisition of government funds. They also mentioned the hiring of workers to hold key positions in social services programs, but not requiring these men and women to be in alignment with the Christian message of The Salvation Army, as well as reducing the involvement by Soldiers in social services ministries. But a Cadet spoke of holding onto The Salvation Army Mission, "As leaders and future Corps officers, we must make every effort to integrate the mission statement in all that we do. The people we surround ourselves with must know our mission and be eager to partake in it. Otherwise, all our efforts make us no better than any other charity organization." Which brings the onus of staying on-mission into the hands of the leaders.

The third coded category concerned exploring the link between the actions of Officers and mission drift. A retired Officer who had been in senior leadership stated that

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[423] Greer and Horst, *Mission Drift*, 41.

he was “Pushing against a wave rolling along by the time I had any significant authority.” This Officer also contended with lawyers, who were advising The Salvation Army regarding hiring believers for social service positions as this might have the appearance of discrimination to government funding sources. A number of Officers spoke of increasing reliance on government funds and the resultant restrictions placed on hiring practices. Coupled with this factor is an Army tradition of relatively short-term appointments [usually not more than five years] for Officers. Due to this time restriction, an Officer does not have a long season in leadership to institute changes to the operations of the unit. Furthermore, the Officer has to be reliant on current staff members and the need to fulfill contracts already awarded. Additionally, if the Officer is assigned to a Corps that also has social services, then he or she may need to raise funds for social services to support the operation. The money raised would likely be a combination of public support and government funds.

A number of Officers mentioned the challenges of trying to bring about changes when there had developed a particular way of operating in The Salvation Army. A retired Officer who had been in senior leadership said that he did not accept any new government contracts during his ministry but still had to abide by those contracts already in place when he arrived. And since his appointment in that senior position was only for five years, many of the changes he wished to implement could not occur during that time frame. On the other hand, there was an Officer who had a Corps’ appointment that lasted over ten years, and he was able to institute several structural changes during his time, including the refusal to accept government funds. The structural changes he made included a theological and biblical grounding in transformative ministry to those being

assisted through social services. This Officer stated, “The longer appointments allowed for an extended period of discipleship.” However, as another retired Officer who served in senior leadership asserted, regardless of the length of an appointment, “We need officers with strong spine to push back by asking the question of how does this investment in program help win the world for Jesus?” One can argue, both time and leadership strength could be key components to Officers being able to implement actual change within placements.

There is also disagreement over whether institutional change should come from below or from above. One retired Officer who had been in senior leadership stated, “Change can’t start from the bottom but must start from the top.” And yet a current Officer in senior leadership believes that the system is “Not as hierarchical as you might think, and incremental change is possible and needed—slowly but surely.” This puts a question mark over how to even institute change—focus on those at the top or focus on the workers at the bottom?

But then there are those Officers who challenged their fellow Officers’ commitment to The Salvation Army Mission. One retired Officer asked, “Has Officership become a profession rather than a passion? Corps Officer is the most important appointment in The Salvation Army, but some Officers are regularly looking for Divisional level and above appointments.” Another retired Officer offered this critique: “Officers unwilling to put forth the effort to do the work, such that Officership can be more about image than substance.” But the hope is that Officers would see in Officership what this retired Officer said about the calling, “To make the salvation of souls the first purpose of my life and realize that Officership is a unique combination of evangelism,

holiness and social action." If Officership is a profession rather than a calling, what compromises might be considered for the sake of professional success?

Another issue connected with Officership and mission drift is that "Leadership can come to side with the social or spiritual—either strong Corps or professional social services," as stated by an Officer who had been a Training Principal. The Salvation Army has a long history of Officers in Corps and those in the Social Reform Wing, each with their own distinctives, but the organization placed them under one umbrella of overarching regulations. There developed those who tended towards a social work orientation (with increasing secularization of the work) and those with a Corps orientation. A retired Officer who had been in senior leadership made the comment that there were debates over whether having a forthright gospel presence in a program was important, or "might it be preferable to at least offer a cup of cold water in Jesus' name?" Another leader offered this perspective:

> We have Salvationists from three strains: (1) Those that interpret things through the Pentecostal movement and the early revivalism of the movement, (2) Those that interpret through social work with liberal or modernist assumptions, and (3) Those who want to preserve the fundamentals of the faith—but none provide the logical framework to justify what we do.

This leader views the answer as a re-energizing of "revivalism and social reform" that will integrate Primitive Salvationism (Proto-Pentecostal emphasis on Spirit Baptism), Fundamentals of the Faith (evangelical emphasis on orthodoxy, as contained in the Eleven Doctrines) and Orthopraxy (but not through the lens of liberal theology or secular humanism).

Based on these interviews, there appears to be a lack of clarity by leadership on fundamental issues; and as Greer and Horst assert, leaders set the cultural tone for an

organization.[424] One wonders if the lack of clarity is related to the biblical and theological foundations of The Army being at odds with the current pragmatic mindset of the meshing of ministries. Whether change emanates from the top or the bottom, there is a necessity for all leaders (and all Officers are leaders) to recognize the role they play in articulating clarity of mission and setting the future cultural tone for The Salvation Army. A Cadet offered these words concerning the journey to Officership:

> We don't do programs for the sake of doing programs and it's what we've always done. God has given me a heart of compassion to help people. I went to school for my degree in social work and was working in the helping professions while in school. I realized while working that I wanted to pray with people, give them Scriptures, and tell them about Jesus. I recognized that if I was trying to meet human needs, I wanted to bring people to Jesus because that is our greatest need. I kept praying for God to guide me in how I was to live that out. I was led back to The Salvation Army, and eventually I realized this mission on my heart is the same mission of The Salvation Army: to preach the gospel of Jesus Christ and meet human needs in His name without discrimination. I pray God will continue to equip me and an Army of my brothers and sisters to carry out this mission in the world that Jesus so desperately loves.

This is a well-articulated expression of commitment to the Mission of The Salvation Army by a Cadet who has now moved into Officership.

The fourth coded category pertains to the hiring of non-mission aligned workers and mission drift. Peter Greer and Chris Horst argue that organizations true to their mission hire first and foremost for heart and character.[425] "Excellent organizations know the importance of hiring. They refuse to settle."[426] Jim Collins states it this way, "First

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[424] Greer and Horst, *Mission Drift*, 89.

[425] Greer and Horst, *Mission Drift,* 98.

[426] Greer and Horst, *Mission Drift*, 100.

who . . . then what."[427] Responses to this category included a retired Officer who had been in senior leadership:

> Thousands of people were hired with little or no connection to The Salvation Army and this is a major challenge. We have handed over to non-aligned people positions that have had major influence on many aspects of The Salvation Army. We also entrust the hiring of people to those who are not Salvationists. Attorneys have advised us that we should only have limited positions identified as ministry positions, but I believe this is a mistake. The reality is that the first person hired was because we didn't have a Salvationist or volunteer available. And today, there are not enough Salvationists to do the job.

Similarly, another retired Officer asserted that "Professionals run our programs and they are narrowly defined with no evangelism." And yet another said, "We can do good things and what the public wants us to do and get pats on the back for doing them, but we use up human resources, and we can't then find Salvationists to resource it, so we have to get people who are not part of our mission to do it for us." In other words, hiring is done to fulfill need not necessarily in a way that fulfills the mission. An active Officer, using military nomenclature, offered the opinion that:

> We have too many mercenaries working for The Salvation Army. I'm not opposed to hiring non-Christians as it can be another way to draw people into our mission; however, some in our HR have created urban legends to try to keep ministry separate from other job functions, thus we struggle to find out where people stand relative to our mission. People are hired who were not a good fit for us; maybe we need to be more upfront about our mission in the hiring process. Another issue is not enough Christians working in social services, so we are left to hire the most qualified but that may not be mission-aligned. We should work to find the missionaries we want rather than the mercenaries we are forced to hire. We need to do due diligence in our hiring practices.

Another active Officer expressed his experiences in hiring by stating, "I have hired non-aligned workers, because it is accepted, and it is necessary. I had an opening that needed

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[427] Jim Collins, *Good to Great: Why Some Companies Make the Leap . . . and Others Don't* (New York: Harper Business, 2001), 41.

to be filled immediately . . . It inevitably means employees who are not concerned with the mission. That inevitably means we move away from the mission." This position is mirrored in the remarks of still another active Officer who commented about his situation:

> I currently have a large staff of professionals with degrees [who are] very knowledgeable in their fields. None of the professionals are connected to the church or even agree with the mission. No one could identify the mission when I asked. The danger? Missional misalignment. Even if we have experts and effective leaders on our team, they will each make up their own mission and reason for why we are doing what we do.

He continued:

> My response to this is to work with key, and at times, all staff to clearly define the Salvation Army Mission and unpack what it means to us here. I will push for us to craft a vision for this ministry under The Salvation Army that specifically identifies how we will fulfill the mission here. I also am looking for some big challenges we can all rally around so that we build trust and relationships outside of the workplace and functions.

These Officers all seem to recognize the potential dangers of hiring individuals who fall outside of or do not fully believe in The Salvation Army Mission.

Other active Officers were open to hiring non-Christian workers, but in a judicious way. One Officer explains, "I mean, obviously, ideally, Christians only. But if we are contracted to provide a service that includes a certain number of staff and we can't find any Christians, then I guess the employee is considered an input (or ingredient)–regardless of faith—toward our Christian fulfillment of the contract." Another leader offered similar insights while expressing some concern:

> I think that hiring persons who are not believers can work for some jobs–but this requires extremely strong governance and some critical prerequisites. (1) The organization needs a very strong onboarding mechanism that clearly outlines with clarity the vision, mission, values, and purpose. (2) There are roles and responsibilities that must be clearly off-limits to people who are expressly not believers aligned with the mission.

Another active Officer confirmed this view but added the caveat that the mission of The Army should be stipulated in the interview:

> Whenever we have conducted interviews, especially for positions that would require contact with clients, we have spent time talking about the mission of The Salvation Army, how that practically would play out in the position they are applying for, and then ask them how they felt they would be able to support our mission and purpose. So, we made it clear that even if they didn't fully buy into it, we would expect them to respectfully and wholeheartedly represent the mission as they would be a representative of The Salvation Army to others.

Similarly, one Officer, who had varied appointments over years of service, commented on her time working with addicts and those hired for the program that they were looking for "each staff person to be responsible for the entire message of the program. We have, in the past, hired lots of non-Christian folk for their professionalism and downplayed the evangelical aspect of our movement to appease our funders." This is an honest assessment of the potential results of hiring outside of believers.

An Officer, who had been in senior leadership, did not support hiring non-aligned workers and was thus reticent to compete for government funds to operate social services programs. He stated:

> Officers may want biblically based social services but fail to build ministry teams capable of managing such programs, so social services eventually get relegated to non-Christians. This is the biggest threat to mission drift, having staff not mission aligned and not being kept accountable. Mission aligned personnel is key. If I get the right people in place then mission alignment will happen.

A Cadet, who had experience as an employee for The Salvation Army, stated, "I think it is imperative to employ mission-minded individuals who will help meet the community's needs and get them introduced to the Church side of things. In addition, hearing the good news of the Gospel needs to be more of a priority. These are things I will be taking with

me to my first appointment." These individuals fall firmly in the camp of do not hire for the sake of social programs at the cost of the ultimate mission.

In exploring mission drift as it relates to hiring non-aligned workers, the following questions were posed to the participants: Why not work to ensure that Officers (or other Salvationists) are in charge of every program deemed worthy to be a Salvation Army program? Why apply for a government grant to start up a program that you are convinced will not have sufficient mission-aligned staff to lead it? The Salvation Army has enough Officers and ministry leaders (such as Envoys) to lead Corps and Adult Rehabilitation Centers, so The Army should be able to have mission-aligned leaders for the large social services programs. In context of these questions, an Officer in charge of an Adult Rehabilitation Center (which provides residential recovery services funded almost entirely by Thrift Store income) was asked if it is possible for an Officer to run a large homeless shelter, to which the Officer replied in the affirmative. Another Officer in senior leadership asserted that The Salvation Army is "struggling to have enough Officers to cover all the areas we need, and we need to decide what is the best use of our Officer personnel. Where can Officers best serve? Maybe hire ministry leaders for our smaller Corps and appoint Officers to larger social services programs?" Another leader offered this opinion, "Maybe we need to reimagine how we do social work—our faith and the secularist model of social work has created an identity crisis, but we've become limited in how we fund these things." Clearly exploring the issue of non-aligned workers remains an ongoing area of concern in understanding mission drift.

The last coded category concerned exploring Corps and social services separation and its relation to mission drift. A Cadet commented that he had come from a Corps

where “social services and the Church were one-hundred percent separate, which obviously left many leaving our Corps after receiving social services missing the critical component in life: Jesus. This, my friend, is completely missing the mark and falling short of the mission of The Salvation Army.” A retired Officer who had been in senior leadership commented that Corps Soldiery had been left out as social services became more professionalized and routinized: “Less and less do we need the church for things the church used to do. The push to professionalism and seeking more credibility, where competence results in the public gives money to support more competent service. But in the process we fix things for people we don’t want to get involved with.” This same retired Officer went on to say, “Social services used to be done by the Soldiery, but now they are run by professionals. Uncoupling is related to professionalism and seeking more credibility. The best examples of integration are the Adult Rehabilitation Centers.” Another retired Officer stated that the “Entire social work of The Salvation Army has pulled away from the church and has become secular social services.” Along this same line of thought, an active Officer who had been a Training Principal offered, “Don’t know why there is separation, but we have done a terrible thing of hurting our ministry by creating this wall instead of weaving together and this has hurt our spiritual credibility.” Yet another retired Officer said, “Social services should flow from the life of the Corps . . . the mission has to grow out of the body.” But, as another retired Officer notes, the concern is that, “We can get so caught up in our Corps that we forget people are needy.” And people are definitely the focus of The Army’s mission statement.

Some Officers, however, believed that context plays an important role in leadership emphasizing Corps and social services integration. Recognizing that The Salvation Army has ministries in a variety of neighborhoods one Officer suggested:

> Some districts don't have obvious social needs that we can fill. Does that mean we exclude ourselves from them? Ideally, not. Also, it seems that some of the starkest needs (e.g. homeless / mental health) manifest in the most expensive places (I'm thinking of downtown cores, some of which are expensive to live in)—so it makes it difficult for Soldiers to live where there is the starkest need (too expensive). That means they become commuter Soldiers or have Corps where they can afford to live.

And this retired Officer stated that:

> Certain Corps don't have strong Corps and social services integration and maybe it is okay to have some Corps be more middle and upper middle class. The Salvation Army has always depended on the non-poor financially to assist our work with the poor. Might it be that this financial support could also come from those within our own ranks? But it must be admitted that we have more success when we open the doors to the down and out.

From a different perspective, another Officer stated that it could be possible to have a Corps in a suburban community that reaches out to the poor as a mission and which maintains strong connections with an Adult Rehabilitation Center or another Salvation Army homeless ministry with volunteers from the Corps. A different Officer, who has had many appointments during extended ministry with The Salvation Army, offered this perspective:

> I have served as a Corps Officer in small Corps, large Corps, urban type communities, upscale type communities . . . ministries that catered to low income, middle/high income, families, seniors, kids, special needs . . . single parent families, intact families, foster families . . . I found that across the board, no matter the background or financial status or social position, everyone needed Jesus. That was always, without fail, the piece in their lives that was missing. Because my Corps ministries have all been widely varied, I got into the habit of working to see what the need was for that community and how I could help meet it. Whether or not we had an active social services ministry or how large that ministry was, there were always things I saw that were needs unmet.

Which point ties in well with the question of whether or not mission fulfilment comes from top down or bottom up. The thoughts of another Officer in senior leadership included the following:

> The ideal ministry reaches those God connects us with. Where there is a social service expression we should do all we can to save souls, grow saints and serve suffering humanity. Ideally it would be through a Corps ministry on site or close by. I want to see those who are part of it, once they leave the program, not leave the community, or at least be connected with another Salvation Army faith community. Integration, however it happens, is as important if not more important than any other part of the program. Sadly, sometimes in a desire to help people we do not put a deliberate plan or strategy in place and the immediate physical needs are met and the spiritual is unintentionally missed. The spiritual component is the secret weapon . . . to leave it out is a tragedy.

Once again, this officer identifies the unique components to different situations.

Lillian Taiz argues that The Salvation Army, in the United States, is best understood as an expression of urban religion and a working-class dominated institution where the spiritual and social are integrated in the context of meeting the needs of urban centers.[428] This integrated mission is based on William Booth's attempt to incorporate social concern with evangelistic endeavors as articulated in the *In Darkest England* scheme in 1890 and its subsequent unfolding in The Army. In a practical way, a present leader in The Army argued:

> I believe strongly that these should be integrated. However, I believe that team leadership is necessary as an officer should be appointed to both roles and then work together in an aligned way to realize this. You need specialization, but these cannot be siloed–they must be coordinated in order to achieve the end goal. The other issue is the mobilization of Soldiers–who must be trained in integrated mission. Their goal should be to see these acts of service as vehicles by which to both evangelize and reflect the Kingdom of God. If Soldiers are not involved, then this becomes a dual mission. Similarly, we do need additional support in the form of employees, volunteers, advisory board members, etc. There needs to be

[428] Lillian Taiz, *Hallelujah Lads and Lasses: Remaking the Salvation Army in America 1880-1930* (Chapel Hill, NC: The University of North Carolina Press, 2001), 166.

> very clearly identified on-boarding and continued education that reinforces this common purpose.

The community aspect, or perhaps better identified, the Body of Christ aspect of the mission is well outlined in this Officer's analysis.

This project involved exploring with Cadets, initially, and then Officers, how best to remain focused on fulfilling the mission of The Salvation Army. The exploration involved a day-long seminar with the Cadets on "Exegeting the Mission Statement" followed by making the videos of each session available on thumb drives to every Cadet and then further communication by email. There were also Zoom interviews with a sampling of Officers concerning experiences from the field in confronting mission drift.

From the interactions with the Cadets and other leaders, developing field notes, and gleaning records of email communications, this researcher placed the materials gathered into the coded categories of (1) defining what The Salvation Army is, (2) mission drift in The Army, (3) Officership and mission drift, (4) employees and mission drift, and (5) Corps and social services separation as an expression of mission drift. A summary of the findings and a conclusion follow in Chapter Five of this exploration of mission drift with Salvation Army Officers and Cadets so as to understand how leaders can remain true to the Mission of The Salvation Army.

CHAPTER FIVE

SUMMARY AND CONCLUSIONS

5.1 INTERPRETATION OF THE STUDY

In chapter one of the study, this researcher identified *mission drift* as an issue facing The Salvation Army, especially in the United States, based on this researcher's ministry context of the Western Territory during twenty-five years of active service. As Peter Greer and Chris Horst assert:

> Mission Drift is a very real possibility for every organization. The zeal and beliefs of the founders are insufficient safeguards. There is no immunity, no matter how concrete your mission statement is. Or how passionate your leaders are. Or how much you believe it could never happen to you.[429]

For Christian organizations, mission drift can be understood as a drifting from an emphasis on Christian faith and commitments undergirding that ministry at its inception to an emphasis on doing good with a lesser rootedness in Christian distinctives as the organization develops.

As stated previously, on the surface it could be argued that The Salvation Army has not drifted from the principles developed by the founder, William Booth, and articulated by him as an integrated mission of evangelism and social concern. The Eleven Doctrines of The Salvation Army, reflective of Wesleyan Holiness Evangelicalism, remain virtually the same as when adopted in the 1870's. Officers, the ordained ministers

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[429] Peter Greer and Chris Horst, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities and Churches* (Minneapolis, MN: Bethany House, 2014), 21.

of The Army, are ultimately responsible for all aspects of the ministry and agree to make the winning of souls their chief end at their ordination. Salvation Army worship centers exist in most communities that have social services offered, reflective of an ongoing desire for a Christian impact to be made. And the Mission Statement reads in part that "Its mission is to preach the Gospel of Jesus Christ and meet human needs in His name without discrimination." All of these being indications of the primary mission of The Army to be equally evangelistic and social (or even evangelistic first and social second).

However, Peter Greer and Chris Horst argue that mission drift occurs in any organization where there is lack of mission clarity. For them, the mission of an organization is not first *what* it does (e.g., evangelism and meet human needs) but the *why* and the *who*.[430] During years of leadership with The Salvation Army, this researcher discovered what seemed to be lack of mission clarity. Hired to start a residential program for homeless veterans, this researcher initially related to The Army primarily as a provider of social services, interacting with other social services agencies in the community, government funding sources, state licensing agencies (for substance abuse treatment and residential care facilities), and other professionals interested in social services' best practices. But within a few years, this researcher started to relate more directly with those Officers involved in the spiritual ministries of The Army and began to talk among these men and women whose work centered more around evangelism, discipleship, and church growth. The language used was explicitly Christian while the language of social services in The Army could veer more towards humanitarian concern. This researcher, at times, heard Officers refer to the *Corps* side and the *social services*

[430] Greer and Horst, *Mission Drift*, 71.

side, as if there were two Salvation Army operations. As this researcher delved into Salvation Army history and paid more attention to the Mission Statement, it became clear that there may exist a lack of clarity as to *why* and the *who* of The Army.

In exploring mission drift with The Salvation Army leaders, this researcher discovered that among Officers there is some disagreement to the *why* of The Army. Is The Army best understood as a faith-based organization that engages in evangelism and social services? Or is The Army to be understood as a church that engages in evangelism and social services flowing from its self-understanding as a church? This researcher argued through the review in chapter two of this study, as well as the material included in "Exegeting The Salvation Army Mission Statement: Exploring Mission Drift with Salvation Army Cadets," that William Booth's integrative theology of personal and social redemption, as well as The Army's developed self-understanding as a Protestant Christian denomination, lends itself to the view that The Army is best understood as a church.[431] Also, this researcher affirmed to the Cadets and Officers, with whom there was exploration of mission drift, that a fairly straightforward reading of the Mission Statement's first sentence would lead one to the conclusion that, "The Salvation Army, an international movement, is an evangelical part of the universal Christian church." And yet there was lack of clarity to the extent that Officers, with whom this researcher had conversation, sometimes concluded otherwise, with some identifying The Army as a church *and* a charity. The primary evidence put forth by Officers who asserted that The Army is best understood as a church and a charity was that no other denomination operates such a large social services ministry relative to its worshipping community.

[431] See Appendix A.

Cadets and Officers observed that mission drift may have occurred within The Army (in alignment with the argument made by this researcher in chapter three) and identified the drift as caused, in part, by having fewer available resources for evangelism and church growth relative to addressing social needs in the community. Some Officers were more pessimistic about the future of The Army, believing that the ministry would move further and further in the direction of being almost exclusively a social services institution. Others, however, believe that change is still possible, that the history of The Army can still inspire, that ecclesiastically there remains a connection to the larger Protestant church movement since the Reformation, that The Army remains led by ordained ministers of the gospel, and that there are examples of greater emphasis on evangelism outside the United States in the Southern Hemisphere. This does not mean that the more optimistic Officers were not concerned with mission drift within The Salvation Army in the United States, but they were more hopeful that evangelistic successes elsewhere might spur increases in mission driven activities in their own area of ministry.

This researcher's status was always that of an employee of The Salvation Army during a twenty-five year work career, although designated an Envoy (one who does spiritual work but is not an Officer). As an employee, this researcher was not subject to the appointment system that governs the lives of Officers who have covenanted with The Army to go where ordered by the Territorial Commissioner. Thus, this researcher never faced an area of concern mentioned by Officers in addressing mission drift—short-term appointments. Connected with the ever-readiness for movement in The Army, there has developed a pattern of appointments lasting five to seven years at the most before the

next move. The belief seems to be that the needs of the larger Army require that local appointments are not built on the expectation of long assignments. A number of Officers mentioned that they were hesitant about changes they might institute to address mission drift because they might be moved before seeing the project through, and the person appointed after them might just move the ministry back to the way it was before. This cultural aspect of Army Officer life is worthy of further exploration as it relates to contributing to mission drift, but it was not addressed in either chapters two or three.

This researcher also believes that greater emphasis needs to be given to providing a biblical and theological rationale for the social services provided by The Army. In exploring mission drift with Cadets and Officers, this researcher addressed a biblical rationale for social concern (see chapter two) and how this might differ from secular humanist approaches to social concern (see chapter three). Not all approaches to providing assistance are the same, and in this present context, helping from a secular humanist perspective might include co-signing what could be considered sinful behavior from a Christian perspective (particularly as it relates to sexual identity and behavior). Connected with this is the acceptance of government funds to provide assistance which help may require adopting policies at odds with The Army's stated moral commitments. This researcher offered his opinion to Cadets and Officers that they regularly ask, as they engage in the *what* activities of their appointment, for the biblical and theological *why* of this ministry or activity. Are community expectations a sufficient *why* for a Salvation Army ministry? Is the reality that such an activity has been engaged in by The Army for some time a sufficient *why*?

The area of exploration that initially most interested this researcher, during early years with The Salvation Army, was the ready reliance upon employees not aligned with the mission of the organization. Peter Greer and Chris Horst believe that hiring mission-aligned workers is critical to an organization avoiding mission drift. They quote Phil Smith, chairman of several publicly traded companies, who states, "It is not your enemies you have to worry about, it is your supporters and employees who 'almost' have the vision. Eat the whole enchilada, or go somewhere else."[432] Salvation Army leaders, with whom this researcher explored mission drift, would prefer to hire mission-aligned workers but believe there is the necessity, at times, of hiring those not aligned with the larger purposes of The Army. The necessity of filling a position quickly in a front line program was a reason frequently given. Also, non-discrimination requirements in hiring by government funding sources may increase the likelihood of hiring non-aligned workers, according to some leaders. There were those that believe The Army does not do enough to state clearly the mission to potential employees. If this was a regular practice, then some interested persons might just disqualify themselves because the employment would not be a good fit for them. Most Officers, however, were committed to not allow workers, even if non-aligned with the mission, to undermine that mission through their actions as employees. This researcher, once becoming convinced of the importance of having mission-aligned workers, still hired non-aligned workers during years in leadership, usually connected with necessity of staffing a 24-hour a day program, while remaining committed to hiring mission-aligned workers as far as possible.

[432] Greer and Horst, *Mission Drift*, 101.

The larger issue, however, is not just the hiring of workers who can affirm the Christian principles of The Salvation Army. Rather, the question is *who* should do the work of The Army? The stated Mission identifies "The Salvation Army, an international movement, is an evangelical part of the universal Christian church." A straightforward reading of the Mission would lead one to the observation that the *who* doing the mission are those identified with The Salvation Army as a church. From their life together flows the mission of evangelism and social concern. This is what was argued in chapter two. Mission drift is then seen as a movement away from this by hiring outsiders not directly connected with The Army as a church, as argued in chapter three. As a result of analysis, this material was put into the "Exegeting the Mission Statement" manual used with the Cadets and became a point of discussion with Officers in exploring mission drift with them. One Officer offered that problems were set in motion when The Army hired the first employee not loyal to The Army and has continued from there. A comment this researcher offered to those Cadets and Officers with whom exploration of mission drift in The Salvation Army occurred is that a program cannot be a Salvation Army program without Salvationists running it. If The Salvation Army is forced to hire workers not aligned with its Mission, then it can be inferred that The Army is stating that it seeks to run a program that it cannot run.

It could be inferred that as long as The Army is leading the social services program (at the Divisional and Territorial level) then it is in fact running the program but merely needs assistance to offer everything that is needed to operate a quality service. This, however, does not address the programs where no one directly associated with The Salvation Army is involved in the day-to-day operation of that service. This researcher

experienced such a situation after directing The Haven for a number of years and realizing that no one on staff was directly connected with The Salvation Army. This researcher wondered what then made this a Salvation Army program, other than the sign on the building wherein the service was housed. Having no staff members connected with The Army convinced this researcher, at that time, that The Haven was not a Salvation Army program and changes needed to be made, fundamentally, in who operated the program.

However, an answer to this assertion could be that a program with no one directly connected with The Salvation Army on staff would still be a different program than one run by a secular social services agency in that The Army has access to the program, could be providing some degree of supervision, and could offer volunteer spiritual programming, something that would not happen otherwise. However, this researcher's experience is that staff persons have far greater impact on clients, especially in residential programs, than those in official administrative positions miles away from the program site, and these staff persons' approach to life impacts clients' lives either in accord or not with the gospel. While good can be done in a program with little direct connection with The Salvation Army, a program that is mission aligned would have workers offering a consistent message that does good but is also rooted in an overarching understanding of human life from a Wesleyan Holiness Evangelical perspective. Cadets and Officers both agreed with this understanding with Officers acknowledging the challenges in consistently having employees committed to the complete mission of The Salvation Army.

In the last chapter of *Mission Drift*, there is an assertion that the "local church is the anchor to a thriving mission."[433] Greer and Horst are associated with a parachurch ministry, which they define as an organization "to come alongside, to support, the local church."[434] They go on to highlight the growth of parachurch organizations after World War II, particularly in the areas of relief and development, so that over time partnerships with churches decreased and the organizations began operating more independently, seeking funding beyond the local churches.[435] "More significantly, a separation developed between the 'works' of justice and the 'message' of salvation. Slowly, the church was given the responsibility to share the Good News verbally while the work of physical restoration went to nonprofits."[436] Quoting David Bronkema, Greer and Horst argue that "In effect, the theological rubber band that held the two elements [of Good News and good deeds] . . . had snapped."[437]

Greer and Horst describe the relationship between nonprofits and churches, but it could also be applied to the uncoupling that can happen between the Corps and social services in Salvation Army ministries. Officers spoke of the development of "silos" where there is a disconnect between the church life of The Salvation Army and the social services life, with the social services being overwhelmingly staffed by paid personnel, many of whom with little connection to the spiritual purposes of The Army. Having

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[433] Greer and Horst, *Mission Drift*, 167.

[434] Greer and Horst, *Mission Drift*, 169.

[435] Greer and Horst, *Mission Drift,* 169.

[436] Greer and Horst, *Mission Drift*, 169.

[437] Greer and Horst, *Mission Drift*, 169.

experience with no staff directly affiliated with The Salvation Army, this researcher came to admit that The Haven program was not integrated with any Corps ministry anywhere in the region of the program. No Corps saw The Haven as its mission field or was regularly involved in providing spiritual support to the homeless veterans there as part of its ministry. Part of the call this researcher felt was to start an Outpost of The Army (that would later become a Corps) in order to provide an avenue for integration between a Corps and a social services program. This seemed to best express a straightforward reading of the Mission Statement of a church engaged in evangelism and meeting human needs as integral to its understanding of the gospel.[438] The Corps should engage in evangelism and social services as an expression of fulfilling the Mission of The Salvation Army. Silos, or a disconnect between Corps and social services, do not seem to best reflect the stated Mission.

Cadets and Officers were in general agreement that a disconnect between Corps and social services does not reflect The Salvation Army at its best. However, there was an argument that as The Army has developed a number of Corps have evolved to serve primarily an upper, middle-class congregation and that such groups could serve the larger purposes of The Army without having direct integration in the local social services programming. Another argument was that The Army's ministries are varied and that emphases is somewhat different depending on the ministry context. But although emphases will vary, there should always be afforded both the opportunity for evangelism and meeting human needs in every Army ministry context. This researcher's experience with The Salvation Army, however, was only in the context of integration between a

[438] See chapter two.

Corps and social services. The perspective argued in chapters two and three is that biblically and theologically, The Army is founded on and historically practiced an integrated ministry which evolved away as popular support and governmental funding increased.

The Salvation Army's episcopal ecclesiology is such that it is a church led by ordained Officers who have authority over the areas of their appointment (but under the authority of those in Divisional or Territorial leadership). There is nothing that directly prohibits Army leaders from operating within The Army's Mission Statement. There will be challenges, as outlined above, but the local Officer has authority to operate on mission. The Officer can decide what community programs to offer, the staffing arrangements, and the connection between Corps and community ministries.

There was a final follow-up communication by email, sent on November 28, 2022, to all the Cadets and Officers who participated, encouraging them to continue to think about the Mission of The Salvation Army and what they can do at each appointment to further the fulfillment of that Mission.[439] Each participant was asked to answer for themselves whether their present ministry assignment is mission aligned. They were given a link to an online mission drift survey to help answer the question, the survey being based on the criteria established by Greer and Horst in *Mission Drift.*[440]

This researcher further emphasized, in this communication, that Greer and Horst identify mission true organizations as (1) having clarity about their mission, (2) hiring first and foremost for heart and character (3) boldly proclaiming their core tenets and (4)

[439] See Appendix C.

[440] www.abhe.org/wp-content/uploads/2019/02/Enlow-Ralph-MISSION-DRIFT-SURVEY.pdf

recognizing that the local church is the anchor to a thriving mission.[441] This researcher then asked the included leadership of The Salvation Army how does their ministry align with these statements? If they sensed that their ministry was experiencing mission drift, then what could they do? The final words of encouragement were that they are leaders can affect change in The Salvation Army and they can be mission aligned wherever they lead.

5.2 REINVENTING THE MOVEMENT

The purpose of this study was to explore the potential for mission drift with present and future leaders of The Salvation Army in order to understand how they can best remain focused on fulfilling the stated mission of The Salvation Army. The study's purpose was rather modest: to explore mission drift with leaders of The Salvation Army so they might remain mission true in every assignment. However modest the study might be, the issue of mission drift is a serious one, and the threat to downplay the evangelistic message in the context of public support for charitable services remains real. Additionally, the increasing secularization of society in the United States in a humanist direction will only place further demands upon The Army to adjust the evangelistic and discipleship emphases to meet this approach to life. In the present situation, the issue concerns sexual identity, but whatever issues arise in the coming years, there will likely remain challenges to The Army to compromise the evangelical message of salvation through grace and faith alone in Christ.

In 2016, two Salvation Army leaders, Major Stephen Court and Commissioner Joe Noland (ret.) authored a book entitled *Reinventing the Movement: What if Knaggs is*

[441] Greer and Horst, *Mission Drift,* 9-10.

Right? The Knaggs to whom they are referring is Commissioner Jim Knaggs who was soon to be retired as leader of the Western Territory of the United States of The Salvation Army. Commissioner Knaggs authored a piece (included in the book) asking the question "Time for Reinventing the Movement?" Knaggs states:

> 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 Salvation Army 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?[442]

Stephen Court and Joe Noland then attempt to answer Commissioner Knaggs' questions throughout the rest of the book, arguing that it is time for reinventing the movement. This researcher used material from this book in the manual for the Cadets "Exegeting the Mission Statement," and recorded a conversation with Stephen Court as part of the videos that accompany the manual.[443]

Court and Noland posit possible courses for action moving forward by stating, "The temptations of history are to make monuments to the movements of God . . . Tactics harden into traditions, and creativity congeals into customs."[444] The first option they consider for change is the "Incremental Improvement:" "We continue to develop across

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[442] Jim Knaggs, "Time for Reinventing the Movement?," TCspeak, February 27, 2013, jimknaggs.com, quoted in Stephen Court and Joe Noland, *Reinventing the Movement: What If Knaggs is Right?* (Long Beach, CA: The Salvation Army USA Western Territory, 2016), xv.

[443] See Appendix A and B.

[444] Stephen Court and Joe Noland, *Reinventing the Movement: What if Knaggs is Right?* (Long Beach, CA: The Salvation Army USA Western Territory, 2016), 86-87.

the board . . . We attempt to optimize impact by tweaking current policy and procedure within the conventional paradigm."[445] They consider this a failed approach although repeatedly tried.[446] Another option they consider is an "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."[447] This revolutionary paradigm for them includes a re-emphasis on evangelism and discipleship, with social services developing organically from evangelizing among the poor. They conclude that the disruption could be catastrophic.[448] The other option is a "Hybrid Model." This is an "experimental test-case rollout model in which the extreme changes . . . are applied with geographic specificity and within a revolutionary paradigm while the rest of the Salvation Army world continues in its conventional paradigm." Ultimately, Court and Noland recommend the Hybrid Model.[449]

5.3 CONCLUSION

This researcher studied possible mission drift in The Salvation Army, exploring with future and present leaders of The Army in order to discern how best to remain mission true as Officers in this movement. Chapter Two reviewed biblical and theological literature as it relates to The Salvation Army's self-understanding and stated mission. Chapter Three reviewed literature concerning Salvation Army history, the

[445] Court and Noland, *Reinventing the Movement*, 87.

[446] Court and Noland, *Reinventing the Movement*, 87.

[447] Court and Noland, *Reinventing the Movement*, 88.

[448] Court and Noland, *Reinventing the Movement*, 88.

[449] Court and Noland, *Reinventing the Movement*, 88-89.

professionalization and secularization of social services, as well as a look at the phenomenon of mission drift. The material from chapters two and three formed the background for exploring mission drift with leaders of The Salvation Army. The study in chapter four recorded themes that Salvation Army leaders have in understanding and confronting mission drift within The Army. Using the options offered by Stephen Court and Joe Noland, the study was looking at possible incremental improvement by leaders so as to remain mission focused in an increasingly challenging, secular environment. Further study might include the identifying of a particular ministry of The Salvation Army, where an Officer is committed to staying on mission, and researching more in-depth as to how that might impact the entire ministry in that particular community.

Further research could also be undertaken if leadership at the Divisional or Territorial level decided to seriously pursue mission drift within their area using the Hybrid Model, wherein a particular geographic area would more radically and comprehensively address mission alignment. Could a whole Division be given the time and resources to comprehensively pursue an understanding of mission drift, subjecting every area of the organization to examination through the lens of mission drift and alignment, taking steps to implement mission alignment, and then developing a process for evaluating the success of the project? Or will The Salvation Army continue to carry on, as is, defined more so by the *what* of its Mission rather than the *who*? Will The Salvation Army be able to continue to hire non-aligned workers without sacrificing key doctrinal and ethical considerations? Then again, just what is The Salvation Army?

> The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

APPENDIX A

The Manual for
Exegeting the Salvation Army Mission Statement:
Exploring Mission Drift with Salvation Army Cadets

TEXT ONLY

Introduction

In 1994, I was hired by The Salvation Army (TSA) Southern California Division (SoCal) Social Services Department to create a residential program for homeless veterans on the grounds of the West Los Angeles Veterans Affairs Medical Center (VAMC) that the head of social work at the VAMC was requesting and which a supporter of TSA, Ninth Circuit Court of Appeals Judge Harry Pregerson, himself a decorated World War II veteran, also wanted to see TSA create. The head of social work, Steve Berman, requested that the program be called The Haven, which would stand for Helping Assist Veterans with Emergency Needs. I was not a Salvationist when hired, and my work had me relating primarily to the SoCal TSA Social Services Department. By 1995, The Haven had gathered enough attention in SoCal that I was asked to facilitate a workshop at TSA National Social Services Conference in St. Louis. In 1996, the program expanded to include emergency housing as well as a substance abuse treatment program. I conducted Bible studies with the veterans, and we had a weekly chapel service on site. But in 1997, I had a profound charismatic experience while at an Alpha Course training, became a Salvationist, was asked to develop a TSA Outpost for Haven program participants, and really noticed for the first time that what I was doing had not really been contributing to the fulfillment of The Salvation Army Mission. I set out to change that.

A few years later I developed a training for new employees of The Haven that I wanted to entitle “Exegeting the Mission Statement” but thought better of it and retitled it “Understanding the Mission Statement.” Unfortunately, the material for that training was lost when one of my older computers crashed. However, I have resurrected the format and expanded the material for this time together with you present cadets of TSA Western Territory. The format is to look at what I consider to be the key terms of the Mission Statement, incorporating what Salvationists and others have said about these terms, trying to discern what contributing to fulfilling The Salvation Army Mission Statement might look like, why the meaning of the Statement might be deeper than what might be understood upon initial readings, and recognizing there is ongoing tension in what Salvationists believe the mission of TSA is and how we might contribute to fulfilling it.

For much of my time in leadership with TSA, after that fateful time in 1997 to my retirement in 2019, I thought about, read about, and tried to implement approaches to addressing mission fulfillment, corps/social services integration, mission-aligned workers (whether volunteer or paid), and doing my part to contribute in part to the Founder's vision for The Salvation Army. I have had the privilege of reflecting on this through the Doctor of Ministry program at the charismatic King's University (founded by Jack Hayford) which is culminating in a final project. Exploring the Mission Statement with you cadets is part of the qualitative research portion of my final project.

My purpose in our time together is not primarily to convince you of my understanding of the mission statement but to explore together, through the material presented, what you may come to understand of the mission, your calling to Officership and how your understanding of the mission is shaping that calling, and the realization that as the future leaders of The Salvation Army, you will be shaping how TSA fulfills our mission over the next generation. Some may think that the Mission Statement just declares what TSA does, but I hope to explore with you the possibility that there is, in this statement, a yearning forward, that while connected to the past, can still inspire Blood and Fire Salvationists to win the world for Jesus!

Each of the sessions of our time together focuses on a key word or words in the Mission Statement. The notes for each session contain questions arising from an understanding of the word(s) and insights from various writers, thinkers, practitioners, that might be jumping off places for our explorations about understanding and application. Each session's material will conclude with works cited so cadets can follow-up as they wish. The last sessions, after covering the key words, will look at the example of The Haven as a way that was attempted to contribute to the fulfilling of the Mission, ongoing challenges for any organization related to mission drift, and a consideration for "Reinventing the Movement." I would then like to conclude our time together with each cadet describing their present understanding of the Mission and their calling to Officership.

I want to offer thanks to the College for Officer Training for allowing me this opportunity as part of my Doctor of Ministry program and to you cadets for your commitment to Jesus and His Kingdom advance through The Salvation Army!

Roy Snapp-Kolas

WHAT IS A MISSION STATEMENT?

A mission statement is a concise explanation of the organization's reason for existence. It describes the organization's purpose and its overall intention. The mission statement supports the vision and serves to communicate purpose and direction to employees, customers, vendors, and other stakeholders (SHRM website).

THE SALVATION ARMY MISSION STATEMENT

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

1982 MISSION STATEMENT

The Salvation Army, founded in 1865, is an international religious and charitable movement organized and operated on a quasi-military pattern and is a branch of the Christian church. Its membership includes officers (clergy), soldiers/adherents (laity), members of varied activity groups, and volunteers who serve as advisors, associates and committed participants in its service function.

SESSION ONE

A MOVEMENT

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

Is The Salvation Army a religious/social movement?

"It is an organization, a *movement*, a mission to the unconverted, a social agency, a vast worldwide enterprise, an Army on the march for Christ" (Clifton, p. 10)

If it is a religious/social movement, what kind is it?

Religious movements may be understood as a subcategory of *social movements*—that is, "organized efforts to cause or prevent change." There are three discrete types or categories of religious movements.

1. *Endogenous* constitute efforts to change the internal character of the religion.
2. *Exogenous* attempts to alter the environment in which the religion resides.
3. *Generative* movements seek to introduce new religions into the culture or environment.

What conditions contributed to the beginnings of the movement known as The Salvation Army in the 19th Century?

1. Industrialization
2. Revivalism
   a. First Great Awakening—18th Century—Wesleys, Whitefield, Edwards
      1) Conversionism and pietism
      2) "Sinners in the Hands of an Angry God"
   b. Second Great Awakening—19th Century—Lyman Beecher
      1) Charles Finney (1792-1875)—
         Lectures on Revivals of Religion was a prime text for the Booths and later was required reading for cadets (Murdoch, p.12)

2) Phoebe Palmer (1807-1874) *The Way of Holiness*—The Salvation Army's female ministry can be traced to Phoebe Palmer (Murdoch, p.12)

3. Post-millennialism

What kind of movement was The Salvation Army?

1. A movement for salvation and sanctification
2. A movement of salvation for "both worlds" (Green, p. 88)

Organizational development (John Wimber, leading light of the Vineyard Church movement)

1. Visionaries
2. Organizers
3. Maintainers

The Life Cycle of Movements (Hirsch, p. 238)

Foundation Period
Growth Period
Stabilization Period
Breakdown Period—operational and ideological doubt
Critical Period—ethical and absolute doubt

The Dangers of Mission Drift

Although written over 20 years ago, Joe Loconte's *Seducing the Samaritan* might still have relevance when he states that increasing dependence on public contracts invites government officials to set program priorities, encouraging crisis-driven decisions about program funding, politicizes the funding process, and can allow government to redefine the mission of private social service agencies (Loconte, pp. 50-51)

The level of support, especially if it comes from one or two government sources, definitely undermines your capacity to show leadership, to try new demonstrations, to find strategies that work that bureaucracies can't get away with…Mission creep can simply be part of the cost of staying in business (Loconte, pp. 53-54)

The practical effect is to prevent church-based providers from using a religious litmus test for new employees—even in roles that may be informed by a moral and/or spiritual outlook, such and counselors and educators (Loconte, p. 81)

Also written over 20 years ago, Charles Glenn's *The Ambiguous Embrace*, speaks to The Salvation Army then, and possibly still now, that while social services have grown exponentially, church membership has remained relatively constant, and which has half as many employees and it has members (Glenn, p. 226)

Glenn also notes shifts in the character of The Salvation Army's social programs over the previous three decades, attributed at least in part to external pressures associated with government contracting. The temptation of government funding and the strings that it

brings with it are often blamed as the main culprit of the mission shift and loss of religious distinctiveness of many charities (Glenn, p. 227)

The Salvation Army's success in winning contracts has opened doors into an array of new service areas, yet this has changed the dynamics surrounding the founding of new programs. In the past, it was the perceived need of people in the surrounding community that prompted The Salvation Army to create a new program. Today, the reality of social service contracting is that government RFPs often are the primary impetus (Glenn, pp. 227-228)

Today, the majority of the staff running The Salvation Army's social services programs are paid employees, most of whom are not members of The Salvation Army…By default, masses of people are hired who are not in sympathy with The Salvation Army's religious mission (Glenn, pp. 228-229)

Glenn observes that while The Salvation Army does welcome its share of program participants into its congregations, he wonders if services provided by non-Christian staff members according to strictly professional norms in a context that has been purged of religious references to meet government requirements (or fear of them) would regularly have such results (Glenn, p. 236)

Bryan Stone has a disagreement with the above from a non-Salvationist perspective on social services that offer no direct Christian message. They may not have been explicit about God, but they will have been human and therefore godly toward their neighbors, and according to the biblical witness, they may be rightly said to know God (Stone, p. 50).

On the other hand, what are the characteristics of a church movement? (Snyder, as quoted in Hirsch pp. 238-239)

1. Thirst for renewal
2. Work of the Spirit
3. Institutional-charismatic crisis
4. Countercultural
5. Nontraditional leadership
6. Ministry to the poor
7. Dynamism

Should The Salvation Army be better understood as a parachurch ministry?
Parachurch organizations are Christian faith-based organizations that work outside and across denominations to engage in social welfare and evangelism. Parachurch organizations seek to come alongside the church and specialize in things that individual churches may not be able to specialize in by themselves. They often cross denominational and national boundaries providing specialized services and training.

Is The Salvation Army better understood as a social services agency?

The _____ is an association of people of all ages, ethnic groups, and religious affiliations founded on Christian principles and dedicated to building strong kids, strong families, and strong communities through programs that develop spirit, mind, and body.
_____ is a movement organized to reach and uplift all people and bring them to the knowledge and active service of God.

_____, illustrating the presence of God through all that we do, serves people and communities in need and creates opportunities for people to experience the joy of serving others. _____ measures its success in positive change in the lives of individuals and communities we serve.

Will The Salvation Army take the wide road of the YMCA and Catholic Charities, or will it go through the narrow gate of keeping its evangelistic message as the center of its work? (Glenn, p. 239)

Is The Salvation Army best understood as a religious and charitable organization?
The Salvation Army, founded in 1865, is an international *religious and charitable* movement organized and operated on a quasi-military pattern and is a branch of the Christian church. Its membership includes officers (clergy), soldiers/adherents (laity), members of varied activity groups, and volunteers who serve as advisors, associates and committed participants in its service function.

It is an organization, a movement, a mission to the unconverted, a *social agency*, a vast worldwide enterprise, an Army on the march for Christ (Clifton, p. 10)

How do you think The Salvation Army should best be understood?
What is The Salvation Army?

The Salvation Army, an international movement, is an evangelical part of the Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

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SESSION TWO

EVANGELICAL

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

Who or what is an evangelical? A nicer fundamentalist?
A fundamentalist is an evangelical who is angry about something (Marsden, p. 1).

…(A)n American fundamentalist is an evangelical who is militant in opposition to liberal theology in the churches or to changes in cultural values or mores, such as those associated with "secular humanism" (Marsden, p. 1)

Eventually, fundamentalism becomes associated with a separateness towards the larger culture—although this becomes almost impossible to maintain. Why? Because it affirms in words what it denies in action; namely, the possibility of sole dependence on Jesus Christ to the exclusion of culture (Niebuhr, p. 69)

But initially, a fundamentalist was someone who believed in *The Fundamentals: A Testimony to The Truth*, a set of ninety essays published between 1910 and 1915. It was designed to be a new statement of the fundamentals of Christianity and its contents reflect a concern with certain theological innovations related to liberal Christianity, especially biblical higher criticism. It is widely considered to be the foundation of modern Christian fundamentalism.

The project was conceived in 1909 by California businessman, Lyman Stewart, the founder of Union Oil and a devout Presbyterian and dispensationalist. He and his brother Milton anonymously provided funds for composing, printing, and distributing the publication. The project had three successive editors: A. C. Dixon, Louis Meyer, and Reuben Archer Torrey. The essays were written by sixty-four different authors, representing most of the major Protestant Christian denominations. It was mailed free of charge to ministers, missionaries, professors of theology, YMCA and YWCA secretaries, Sunday School superintendents, and other Protestant religious workers in the United States and other English-speaking countries. Over three million volumes (250,000 sets) were sent out.

But what then is Liberal Christianity? (cf. *Christianity and Liberalism* by J. Gresham Machen)

Liberalism is both a tradition—coming out of the late-18th century Protestant attempt to reconfigure traditional Christian teaching in the light of modern knowledge and values—and a diverse but recognizable approach to theology. (cf. *The Making of American Liberal Theology* by Gary Dorrien)

1. True religion is not based on external authority
2. Christianity is a movement of social reconstruction
    a. By 'liberal theology' I mean the movement in modern Protestantism which during the nineteenth century tried to bring Christian thought into organic unity with the evolutionary world view, the movements from social reconstruction, and the expectations of 'a better world' which dominated the general mind. It is that form of Christian faith in which a prophetic-progressive philosophy of history culminates in the expectation of the coming of the Kingdom of God on earth. Daniel Day Williams
3. Christianity must be credible and relevant
4. Truth can be known only through changing symbols and forms
5. Theological controversy is about language not about truth
6. The historical accuracies of biblical facts and events are not crucial so long as we meet Jesus in the pages of Scripture
7. The true religion is the way of Christ, not any particular doctrines about Christ

In *What is Christianity?*, Adolph von Harnack defined the essence of the Christian faith as the universal fatherhood of God and the universal brotherhood of man. Harnack's indebtedness to liberalism, humanism, and universalism is apparent in his book as it denies the exclusivity of Christ.

Harry Emerson Fosdick's influential 1922 sermon, "Shall the Fundamentalists Win?," called for an open-minded, intellectual, and tolerant "Christian fellowship." Though the sermon cost him his post at New York's First Presbyterian Church, his views represented those of an influential Protestant minority, and Fosdick enjoyed a long career at Riverside Church, built for him by John D. Rockefeller.

In the Foreword to Second Edition of the *Big Book of Alcoholics Anonymous* (p. xviii), there is recounted that Harry Emerson Fosdick reviewed it with approval.

<u>Are the 12 Steps an expression of Liberal Christianity</u>?

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

The 12 Steps have the feel of "Fatherhood of God and the brotherhood of man." The 12 Steps have benefited many down through the years in many settings, including Salvation Army recovery settings, including those directed by yours truly, and are rooted in Christian principles, but Christian leaders would be advised to interpret them through a biblical lens and advise use of them prudently, looking for opportunities to incorporate specifically Christian versions of them, for example Celebrate Recovery.

<u>If you have used the 12 Steps of AA, NA, CA, etc., in your recovery, then how do you understand the program in relation to your Christian faith?</u>
According to former General Shaw Clifton "the truth is there are no real liberals in The Salvation Army"— "It is hardly sensible for any officer of The Salvation Army to apply a 'liberal' label to himself or herself or any other colleague" (Clifton p. 25)

<u>What about Progressive Christianity?</u>
Progressive Christianity is an approach to the faith connected with a postmodern (skeptical that objective truth can be known) orientation that usually, but not always, results in views particularly about politics and society similar to liberal Christians. Progressive Christians may include those that affirm the Trinity and the divinity of Jesus but also those that may deny those understandings. Michael Kruger identifies 10 aspects of progressive Christianity in his book *The Ten Commandments of Progressive Christianity*:

1. Jesus primarily as a model for living
2. De-emphasis on sinfulness of human beings
3. Nonjudgmental approach
4. Behavior over belief
5. Questions more than (easy) answers
6. Personal search over group uniformity
7. Met needs over institutions
8. Peacemaking over power
9. Love over rules about sex
10. More about this life than the afterlife

There are certainly points to appreciate in Progressive Christianity, and there is the feel to it of something similar to a "movement" (see Session One), but is there danger in moving away from doctrinal moorings?

<u>Both evangelicalism and fundamentalism are religious *movements* (Marsden, p. 2)</u>

1. *Endogenous, Exogenous or Generative?*

What is an historical description of evangelical or evangelicalism?
Evangelical eventually became the common British and American name for the revival movements that swept back and forth across the English-speaking world and elsewhere during the 18th and 19th Centuries (Marsden p. 2)

Evangelicalism and fundamentalism begin to diverge with the rise of the evangelistic crusades of Billy Graham.
Roughly speaking evangelicalism in the time of Billy Graham includes any Christian traditional enough to affirm the basic beliefs of the 19th Century consensus: 1) authority of scripture 2) historical nature of God's saving work recorded in scripture 3) salvation based on the redemptive work of Christ 4) the importance of evangelism and missions 5) and the importance of the spiritually transformed life (Marsden p. 5)

David Bebbington has identified four distinctive aspects of evangelicalism:
1. Conversionism
2. Biblicism
3. Crucicentrism
4. Activism

Is The Salvation Army evangelical?
1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God and that they only constitute the Divine rule of Christian faith and practice.
2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things, and who is the only proper object of religious worship.
3. We believe that there are three persons in the Godhead—the Father, the Son and the Holy Ghost, undivided in essence and co-equal in power and glory.
4. We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man.
5. We believe that our first parents were created in a state of innocency, but by their disobedience, they lost their purity and happiness, and that in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved.
7. We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation.
8. We believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself.
9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.

10. We believe that it is the privilege of all believers to be wholly sanctified and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.
11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked.

The Crisis in Evangelicalism

The crisis of evangelicalism has resulted from the widespread perception that the movement is primarily about obtaining power within the Republican Party (Kidd, p. 154)

1. William Jennings Bryan
2. Mark Hatfield
3. Jimmy Carter
4. Ronald Reagan and the Moral Majority

White evangelicalism likely does more to perpetuate the racialized society than to reduce it (Sider, p. 26).

Should The Salvation Army remain evangelical?

Thomas Kidd concludes his book *Who is an Evangelical?* with the words:
Partisan commitments have come and gone. Sometimes evangelicals have made terrible political mistakes. But conversion, devotion to an infallible Bible, and God's discernible presence are what make an evangelical an evangelical (Kidd, p. 156).

Do you believe The Salvation Army is evangelical? Are you an evangelical?

What is The Salvation Army?

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

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SESSION THREE

A CHURCH

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

What are the three main branches of Christian churches?

1. Roman Catholicism
2. Eastern Orthodoxy
3. Protestantism

Protestant—from Latin *protestari*—to witness or to testify to the absolute reliability of the Scriptures (Clifton p. 22)

Some broad characteristics of Protestantism (Clifton pp. 23-30)

1. Centrality of grace
2. Indispensability of faith
3. Role of Scripture
4. Priesthood of all believers
5. Holy living

Is The Salvation Army a Protestant Church?

The Reformers came to identify three marks as distinguishing a true church of Christ:

1. True preaching of the Word
2. Proper observance of the sacraments
3. Faithful exercise of church discipline (Clowney, p. 101)

Edmund P. Clowney wonders whether privileges of the church may be claimed even though the biblical requirements for the responsibilities of the church have not been met (Clowney pp. 107-108).

However, R. David Rightmire argues that while Wesley shared the classical Protestant view of Christ's continuous calling of the Church into existence through Word and sacrament, the 19th Century holiness movement emphasized a pneumatological ecclesiology that required little continuity with historical institutions (Rightmire p. 117).

For Finney, sacramental concerns were subordinated to a position of pragmatic means (much like the "anxious seat") (Rightmire p. 119).

Phoebe Palmer criticized those who neglected the stated means of grace as those who are out of fellowship with God. What the phrase means *of grace* refers to in her theology is identified as preaching, prayer, and class meetings (Rightmire p. 123).

Interestingly, The Salvation Army's eleven articles of faith include nothing directly on the church. However, there is mention of the church in the Handbook of Doctrine (1969) under the section on the Holy Spirit—The Holy Spirit called into being that fellowship of believers known in the New Testament as "the Church" (*Handbook of Doctrine* p. 70).

The Church is described as:

1. The flock of which Christ is the shepherd (John 10:16)
2. The Body of Christ (Rom. 12:5)
3. A temple (I Cor. 6:19; Eph. 2:19-20)
4. A kingdom which is also a family (Col. 1:12-13)
5. The bride of Christ (Rev. 19:7-9)

What is essential to the Church is not a particular form of administration but the living union of its members with Christ and with one another through Christ—the work of the Holy Spirit in relation to the fellowship of believers was to establish and develop the Christian community and to use this Spirit-controlled community as an instrument for the spread of the gospel through the world (*Handbook of Doctrine* p. 71).

Former General Shaw Clifton observes that in the 1998 *Salvation Story* Chapter 10 deals with the doctrine of the church and contains the statement, "The Church is the fellowship of all who are justified and sanctified by grace through faith in Christ…Salvation Army doctrine requires a doctrine of the Church. Each doctrine begins 'We believe…' 'We' points to a body of believers, a community of faith—a church" (Clifton p. 11).

Clifton goes on to argue that theologically The Salvation Army is a church (according to the Apostles and Nicene Creed) in that we believe that the church is one (common faith), holy (set aside), catholic (universal), and apostolic (true to apostolic witness). The Salvation Army is also a church sociologically in that we have regular worship and prayer in formal settings, using a sacred text, with official membership and set aside leadership. And legally, The Salvation Army is recognized by law as a church in the United States, among other countries (Clifton pp. 12-16).

Some contemporary critics, however, question whether it is helpful to be identified as an institutional church. Identified issues include:

1. Buildings central to the notion of church
2. Leadership by ordained clergy only
3. Hierarchical leadership with centralized structures
4. Means of grace experienced only in church and handled by clergy
5. Church is the only legitimate religion
6. Maintenance of religious order (Hirsch pp. 59-60)

These critics ask for consideration a more missional model of church (closer in approach to a "movement")

1. Rejects concern for church buildings
2. Pioneering leadership approach includes 5-fold ethos—ordination not essential
3. Decentralized leadership
4. Innovates new symbols
5. Church on the fringes of society
6. Missional stance in relation to culture

What is the extent of the mission of the church?

1. Soteriological (emphasis on conversion and discipleship)?
2. Participatory (church activities are participatory within God's great purpose)?
3. Contextual (Mission will look different in different places)?
4. Sacramental (sacramental life denotes ongoing, visible, public, and political presence of the church as part of Jesus' agenda of restoring the broken harmony of liturgy and life together)? (Leeman, et.al. pp. 13-15)

Kevin DeYoung and Greg Gilbert argue that the mission of the church is to go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Spirit and gathering these disciples into churches that they might worship the Lord and obey His commands now and in eternity to the glory of God the Father (DeYoung and Gilbert p. 62).

The framers of the Dallas Statement on Social Justice and the Gospel deny that political or social activism are integral components of the gospel or primary to the mission of the church nor constitute a central part of the church's mission given her by Jesus (Baucham, p. 240).

Retired Commissioner, Phil Needham, however, argues that the church gives witness to the gospel primarily in two ways: (1) Evangelism (2) Social Action (Needham, p. 62).

He also states that the mission of the church, the focus of its life and structure, is the world for whom Christ died. He goes on to state that the church is to be a peace-keeping force in a world that opposes the peace and that consequently attacks the keepers of peace; and it is a movement dedicated to inviting enemies to abandon enmity and accept peace. It is an army of the gospel of salvation through reconciling love. It is a salvation army. (Needham pp. 52-54).

What images come to your mind when you think of a church? Do you believe it is best to think of The Salvation Army as a church?

What is The Salvation Army?
The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

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SESSION FOUR

A BIBLE-BASED MESSAGE

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

We believe that the Scriptures of the Old and New Testaments were given by inspiration of God and that they only constitute the Divine rule of Christian faith and practice.

What is *inerrancy* and *infallibility* as it relates to the Bible?
When referring to Scripture, the term *infallible* is usually used to mean reliable and trustworthy. It refers to something that is without any type of defect whatsoever. Those who trust its infallible teachings will never be led astray. The term, "*inerrancy*" is more recent. While some Christians use inerrancy and infallible interchangeably, they are normally used in slightly different ways. Inerrancy contends that the Bible does not have any errors of fact or any statements that are contradictory. Inerrancy is more concerned with the details of Scripture.

What is *general* vs. *special* revelation?

1. *General*—revelation of God in nature—can be discovered unaided reason through, math, science, reason, philosophy, etc.
2. *Special*—the revelation of God in Scripture—can only be perceived as such through faith

What is the message of the Bible?

1. Creation (Gen. 1-2)
2. Fall (Gen. 3)
3. Redemption (Gen. 3→John 20→Rev. 21)
4. Restoration (Luke 2→Rev, 21ff)

How can we come to know the message of the Bible? (Wesleyan Quadrilateral—Albert Outler)

1. Scripture
2. Tradition
3. Reason
4. Experience

What should the message of the Bible help form?

1. *Weltanschauung* (Worldview-- a comprehensive conception or apprehension of the world especially from a specific standpoint

What is the *Restoration* to which the Bible refers?

1. Kingdom of God

What is the *Kingdom of God*?

1. A kingdom is the authority to rule, the sovereignty of the king
2. His kingship, His rule, His authority
3. The Kingdom is not a realm or a people but God's reign
4. We are to seek God's Kingdom and righteousness—His reign (Matt. 6:33)
5. To receive God's Kingdom is to receive His rule (Mark 10:15)
6. "Thy Kingdom Come" is a prayer for God to reign in the realm over all the world (Ladd, pp. 18-21)

Kingdom Polarities

1. Present vs. future
2. Individual vs. social
3. Spirit vs. matter
4. Gradual vs. climactic
5. Divine action vs. human action
6. Church's relation to the kingdom (Snyder pp. 16-17)

Is this Kingdom present or future?

Some passages of scripture refer to the Kingdom of God as God's reign; some passages refer to God's Kingdom as the realm into which we may now enter to experience the blessings of the reign (Luke 16:16); and other passages refer to a future realm which will come only with the return of Jesus (Mark 9:47) (Ladd, p. 22).

Some argue that the Kingdom of God is to be understood primarily as *future*—It is usually associated with what is known as *dispensational premillennialism.* This view considers biblical history as divided by God into dispensations, defined periods or ages to which God has allotted distinctive administrative principles. According to dispensationalism, each age of God's plan is thus administered in a certain way, and humanity is held responsible as a steward during that time. The last two dispensations are *grace or church age,* which is from the cross to the rapture of the church. The rapture is followed by wrath of God constituting the Great Tribulation. This will then be followed by the *Millennial Kingdom* —A literal 1000 year reign of Christ on earth (Revelation 20:1–6), centered in Jerusalem, ending with God's judgment on the final rebellion.

Others, usually from a more theologically liberal perspective, argue that humans will bring about the kingdom of God through moral, educational, and societal advancement. Walter Rauschenbusch, author of *A Theology of the Social Gospel* (1917), argued for the ideal of a social life in which the law of Christ shall prevail, and in which its prevalence shall result in peace, justice, and a glorious blossoming of human life, and asserted that this is a Christian ideal. It includes the desire for a social order in which the worth and freedom of every least human being will be honored and protected; in which brotherhood of man will be expressed in the common possession of the economic resources of society; and in which the spiritual good of humanity will be set high above the private profit interests of all materialistic groups. We should see the coming of the kingdom of God in all ethical and spiritual progress of mankind (Rauschenbusch pp. 224-225)

Writing from a Charismatic/Pentecostal orientation, authors Stephen and Marcia Graham, citing the influence of Methodist missiologist, E. Stanley Jones, argue that he correctly discerned that many took the Kingdom in a modified form as a personal spiritual refuge into which they could run and be safe now or as a place of reward in heaven; they didn't reject it; they reduced it. And in reducing it, they rendered it innocuous now. It wasn't the Kingdom as God's total answer to man's total need. It wasn't God's total plan and program for life, all life, now, but a reward thrown in at the end (Graham p. 100).

William Booth, while not emphasizing Kingdom of God language here, speaks to the expanding extent of the ministry of The Salvation Army in *In Darkest England and The Way Out* that he sees the folly of hoping to accomplish anything abiding, either in circumstances or the morals of these hopeless classes, except there be a change affected in the whole man as well as his surroundings. But he did not wish this to be seen as a departure from the main principles upon which he had acted in the past. His only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But, by providing for the relief of temporal misery, he is hoping to make it easier where it is now difficult and possible where it is now all but impossible for people to find their way to the cross of Christ (Booth pp. 5-7).

We believe that it is the privilege of all believers to be wholly sanctified and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.

Salvationist Jonathan S. Raymond, in his book *Social Holiness: The Company We Keep*, references Howard Snyder concerning the Wesleyan doctrine of "entire sanctification" and its social implications by stating that the *telos* is salvation from sin and creation restored. Social holiness, therefore, should be understood as the process of restoring a love relationship with God as individuals and as people God and all creation. Social holiness pursues restoration through God's means of perfect love of others, of self, and of all aspects of the world. It is an expression of a synergistic and symbiotic relationship of God, humankind, and creation. The *telos* is the healing of all creation (Raymond pp. 129-130)

Miroslav Volf and Matthew Croasmun have used the term "the truly flourishing life" as a non-religious way to describe the Kingdom of God. According to them, a flourishing life is what Christ enacted in the course of his mission to announce the nearness of God's rule. He proclaimed God's coming in word and deed: he alleviated the plight of the poor, sick and oppressed, and those ridden by guilt and covered in shame for having failed to love God and neighbor; and he liberated those caught in the snares of power, wealth, and self-righteousness. In Christ's life, some of the truly flourishing life shines through despite struggles and suffering. And, Christ came to call people to flourish full in the world-becoming God's home and partially on the journey there—rejoicing even while having to mourn, accepting lack willingly so that the needs of others might be satisfied, leading lives of courage and integrity as they struggle against the evils of this age,

participating in God's mission, and in all this growing into human fullness (Volf, et.al. pp. 77-80).

Does the Kingdom grow when there are successes in social action?
Ronald Sider, a strong proponent of Christian/church activism, argues against a "social gospel" understanding of the Kingdom of God. He argues that no New Testament texts support the notion of the presence of the Kingdom apart from conscious confession of Jesus Christ. The Kingdom of God comes only where people acknowledge Christ. The New Testament does not support the view that the Kingdom of God comes both where there is conscious confession of Christ and also where non-Christians unconsciously do God's will by creating greater peace and justice. There seems to be no warrant in the New Testament for talking about the coming of the Kingdom of God via societal change apart from confession of Christ (Sider, et.al., in Nicholls ed., p. 104).

Returning to Commissioner Needham, he argues that it may be most appropriate to state that the church *gives witness* to the gospel (of the Kingdom of God) primarily in two ways: 1) Evangelism 2) Social Action (Needham p. 62).

What do you believe the message of the Bible is, and does that message undergird both evangelism *and* social concern?

What is the message that undergirds The Salvation Army?
The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

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SESSION FIVE

MOTIVATED BY LOVE

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

How might "love of God" be understood?

1. The love of God within the Trinity

We believe that there are three persons in the Godhead–the Father, the Son and the Holy Ghost, undivided in essence and co-equal in power and glory.

The Father *begets* the Son. To beget is not the same as to create. The Father does not create the Son. If He did, the Son would have a beginning. Rather, the Father brings forth the Son in an eternal act of love….The Bible calls Him "the only begotten Son" (John 3:16). The Father and the Son together breathe forth the Holy Spirit. To breathe forth is not the same as to create or to beget. The Spirit is not created. If He was created, the Spirit would have a beginning. Nor is the Spirit begotten. The theological word is the "procession" of the Spirit—the Spirit *proceeds* from the Father and the Son. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me" (John 15:26) (Limerick Reformed Fellowship website).

2. The love of God shown in
    a. Creation—*imago Dei*
    b. Fall—the dignity of consequences, but also hope
    c. Redemption—the possibility of reconciliation
    d. Restoration—it will be better than this, starting right now

3. Our love of God is shown in
    a. Worship—You become like the god you worship (Psalm 115:4-8)—All praise and worship are due to God's Son, who alone is Lord of our salvation and the one mediator between God and human beings. God's worship plan ushers in the present release of His power—an operational dimension of His love and life—in the midst of all who worship Him in spirit and truth (Hayford pp. 7; 28)

    b. Fellowship—Acts 2:42-47--And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So, continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

        Church is the place in which people are faithful to their promises, love their enemies, tell the truth, honor the poor, suffer for righteousness, and thereby testify to the amazing community-creating power of God…The church knows that its most credible form of witness…is the actual creation of a living, breathing, visible community of faith (Hauerwas, et.al. pp. 46-47).

    c. Others—It should be clearly understood, however, that evangelism and social action are more than ways in the church carries out its mission in the world. They are also expressions of what is taking place within the fellowship of believers-in-peace. They are not merely charitable acts toward those who are outside the fellowship. Rather, they are the "overflow" of Christian caring within the fellowship…When this nurturing and growth take place within the fellowship, there is an overflow which occurs, and the *overflow is the mission of the church! The mission is the external expression and sharing of what is happening internally! Otherwise, it is merely charitable works on behalf of outsiders* (Needham p. 63)

<u>Do professional social services flow from the "love of God"</u>?

The rise of The Salvation Army in the late 19th Century occurred in the context of rapid industrialization, immigration, urbanization, and centralization of poverty in growing urban centers. Religious workers, primarily volunteers, engaged in works of social uplift. Marvin Olasky, in his book *The Tragedy of American Compassion*, argues that compassion of that time had seven marks:

1. Affiliation (trying to restore natural relationships)
2. Bonding (with volunteers if not natural relationships)

3. Categorization (worthy of relief)
4. Discernment (some may be trying to take advantage of their condition)
5. Employment (all able-bodied household heads)
6. Freedom (opportunity to work without government restriction)
7. God (the relationship of God to all these things) (Olasky pp. 101-114)

William Booth's *The Way Out* plan was a relatively simple plan to create communities in which people could receive help (increasing their physical, moral, spiritual, and employment capacity), learn to govern themselves, and to build a sustainable co-operative society to provide for others as they themselves transitioned to independence. The communities would be set up as 1) the city colony 2) the farm colony and 3) the over-sea colony (Bollwahn p. 11)

But, as the 19th Century gave way to the early 20th Century, there came an increasing demand to do more and accomplish more in addressing and alleviating poverty than the somewhat piecemeal approach of the Christian charities. Interacting with the Social Gospel thought of Walter Rauschenbusch and others, these thought leaders believed there must be a willingness to do more, and that this more should be universalistic and unconditional. It also had as a foundational anthropology that humans were naturally good and would be productive unless oppressive systems got in the way. The settlement house movement (Jane Addams' Hull House in Chicago was the model) became the inspiration of governmental social work programs of the 1930's and the community action programs of the 1960's (Olasky pp. 120-121; 125)

The 20th Century saw the rise of social work as a professional class. There was a growing conviction among social workers that they possessed a skill to be acquired by formal education and experience, and this was important in explaining the emergence of a professional identity. What was needed was a "scientific social work" and began the attempt by social workers to establish their profession on a scientific professional basis. However, even if professionalization was not necessarily associated with substantial scientific achievement and control, it was unquestionably associated with changes in the definition of social work functions, the organization of social work services, and the values and institutions of American society. The professionalization of social work is perhaps better understood in relation to these changes, especially the development of a professional subculture, bureaucratization, and specialization, than to any unique social work knowledge base rooted in science (Lubove, pp. 18-21)

In Edward McKinley's history of The Salvation Army in the United States, *Marching to Glory,* he states that by the end of World War II, The Salvation Army was encouraging its officers involved in social services to obtain degrees in social work and using trained social worker's philosophy and skills in their work as would any other social services agency (McKinley p. 236)

Writing at a time almost 40 years after the events described by McKinley, now-retired Commissioner, Phil Needham, argues that what has happened over recent years should be a cause for concern. In the attempts to professionalize social services—(and who can

question the desirability to do so?,He asks)—*we have too often placed those services in the hands of workers who have no identification with The Army's basic mission or who have no stake in the fellowship. A non-Christian social worker may do very effective social work, but it is not a genuine expression of The Army's Gospel-motivated mission. Also, a non-Salvationist Christian social worker can do social work from a Christian perspective…but will not usually work intimately with the corps and not be able to effectively utilize the resources and strengths of the soldiery in his helping, and probably not relate his ministry well to other ministries and programs within the corps* (Needham, in Waldron ed. 147-148)

<u>To what degree are Salvation Army social services program motivated by the love of God?</u>

Returning to a previous quote from Commissioner Needham: when this nurturing and growth takes place within the fellowship, there is an overflow which occurs, and the *overflow is the mission of the church! The mission is the external expression and sharing of what is happening internally! Otherwise, it is merely charitable works on behalf of outsiders!*

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is <u>motivated by</u> the <u>love of God</u>. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

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SESSION SIX

PREACH THE GOSPEL

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

What is the gospel that The Salvation Army is to preach?

1. Creation
2. Fall
3. Redemption
4. Restoration

The pathway to restoration (living under God's Kingdom rule and reign) is through redemption.

Dictionary definitions of *redemption*:

1. The act of redeeming or the condition of having been redeemed.
2. Recovery of something pawned or mortgaged.
3. The payment of an obligation, as a government's payment of the value of its bond.
4. Deliverance upon payment of ransom; rescue.
5. *Christianity* Salvation from sin through Jesus's sacrifice.

Redemption from a Christian understanding relates to the atonement:

1. Reparation for wrong or injury
2. The reconciliation of God and humankind through Jesus Christ

We believe that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world so that whosoever will may be saved.

Theories of the Atonement

1. Moral Influence or Example—Christ's death teaches us how much God loves us and an example of how to live—usually emphasized by theological liberals
2. Recapitulation—Christ is the second Adam who recapitulates (or relives) the entire human story through His life, death, and resurrection (Eph. 5:12-15; I Cor. 15:45)—a view associated with the Eastern Orthodox churches (McNall p. 18)
3. *Christus Victor* (Christ is victor)—early church emphasized how Jesus' death and resurrection defeated Satan and thus set humankind free from his oppressive rule (Gen. 3:1-6; I John 5:19; II Cor. 4:4; Eph. 2:2; John 12:31—Col. 2:15; Heb. 2:15) (Boyd, pp. 114, 120-121)
4. Penal Substitution (adaptation of Anselm's [11th Century] satisfaction theory—Jesus by dying on the cross pays the infinite reparation owed God because sin against God is an infinite crime)—differs from Anselm in stressing that Jesus actually bore the sin of humanity and actually took the punishment humanity deserved (Calvin and Luther) (Boyd pp. 114-115)

Propitiation means "averting the wrath of God by the offering of a gift." It refers to the turning away of the wrath of God as the just judgment of our sin by God's own provision of the sacrifice of Jesus Christ on the cross . . . Because of our sin and rebellion against God, our original communion with God has been disrupted, and our persons and lives deserve judgment. The wrath of God in the Bible is the expression of his holiness in the face of our sin. Wrath is what our sin and rebellion justly deserve. Even though God is a God of infinite love, he does not show mercy at the expense of his justice, so propitiation is the way that the loving God shows us mercy justly. In the Bible, propitiation is not something that we provide to God to get right with him again; it is something that God provides to us that we may be justly and mercifully forgiven and accepted, and he does this at his own expense through the loving gift of his Son, Jesus Christ. He is on the cross because the Father has loved us before the foundation of the world and has given him as the expression of his love. Christ's death is the means for his saving purposes to be the propitiation we need in order to be reconciled to God. In other words, what God requires, God himself provides in Christ. And Christ willingly undertakes his work as propitiator (the one who offers the gift of propitiation) and propitiation (the gift of propitiation itself). He is, by his own choice and for our sake, priest and sacrifice, mediator, and gift (Rom. 3:23-26; I John 2:2 (The Gospel Coalition website)

Arminius also believed in penal substitution—that Christ's death was a substitutionary, expiatory, and propitiatory sacrifice for sins that perfectly fulfilled the law and established a new covenant of faith—but he also believed in the universality of the atonement—reflecting God's justice and love—but sinners are not delivered from condemnation unless they actually believe in Christ (Olsen, pp. 225-227).

TULIP
Total Depravity vs. Free Will

The Fall has distorted every aspect of human beings and through them all of creation. Nevertheless, human beings remain in the *imago Dei* and can be not as bad as they could be.

We believe that our first parents were created in a state of innocency, but by their disobedience, they lost their purity and happiness, and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.

Arminians are not Pelagians (unfettered free will), but believe that God graciously makes possible for all humans to respond to the Gospel offer Prevenient Grace.

For John Wesley, prevenient grace is available to all, such that there is no "natural man" left in a purely fallen state without a measure of God's restorative grace.

Unconditional Election vs. Conditional Election
In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ should be to the praise of His glory (Eph. 1:11-12)

For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He predestined, these He also called, whom He called, these He also justified; and whom He justified, these He also glorified (Rom. 8:29-30)

Limited Atonement vs. Unlimited Atonement
I am the good shepherd; and I know my sheep and am known by My own. As the Father knows me, even so I know the Father; and I lay down My life for the sheep (John 10:15-17)-

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life (John 3:16)-

We believe that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world so that whosoever will may be saved.

Irresistible Grace vs. Resistible Grace
All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out (John 6:37)

The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance (II Peter 3:9)

We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation.

Perseverance of the Saints vs. Apostasy
Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ (Phil. 1:6)

OSAS (Once Saved Always Saved—a belief held by some Baptists who do not believe in either unconditional election or limited atonement).

For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries (Heb. 10:26-27)

We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.

Apostasy of belief (Arminius) and apostasy of behavior/belief (Holiness—see Court pp. 161-164)

We believe that it is the privilege of all believers to be wholly sanctified and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.

5. Moral Government (Hugo Grotius 1583-1645)
   God could have simply forgiven human sin without any sacrifice but decided to offer the death of Christ as a display of how seriously He takes sin in order to uphold His moral government of the universe. Christ bore a punishment, but not the punishment due humanity; his suffering and death were the non-necessary demonstration of justice for the sake of God's holiness and righteousness. They vindicated God's glory as he forgave humanity's sinfulness (Olson, pp. 229-230).

   William Booth believed in the Moral Government approach to the atonement: The Father pitied us when He saw us cursed and condemned to everlasting death, and greatly desired to forgive us and make us happy again, but then He had to consider the welfare of others and the honor of the law we had broken. If He had forgiven us without the sacrifice of His Son, the inhabitants of other worlds and angels of Heaven might have said: "Oh, it does not matter about breaking His laws; you have only to say you are sorry, and He will make things right." And so, God's holy laws would have been disparaged, denigrated, and maligned. To solve this problem, Jesus Christ, the Father's only Son, came and suffered as a sacrifice for us and so magnified the importance of the law we had broken, while, at the same time, making a way for our deliverance from His penalty (Court quoting Booth, pp. 43-44).

Views Four (and Five) historically more closely align with Evangelicalism—but there are dangers:

1. Missing God's Grand Mission (the flourishing life)
2. Rationalized Faith (primarily personal)
3. Self-Centered Gospel (read the Bible with ourselves at the center) (Chandler, 175-188)

The Salvation Army has not gone in this direction institutionally, but how about practically? Corps side vs. Social Services side?

However, it is easier to get to The Salvation Army Haven program for homeless veterans from an Arminian/Wesleyan/Holiness perspective than from TULIP

<u>The Mosaic of Atonement</u>

Joshua McNall, in his book, *The Mosaic of Atonement*, argues that the four views of Recapitulations, Penal Substitution (including Moral Government), *Christus Victor,* and Moral Influence (or Example) can be integrated using the following imagery:

1. Feet—Recapitulation—the other models stand upon ideas within the view of Jesus as the true and faithful Israel—we move from *imago Dei* to *imago Christi*. Jesus enters the human drama as the true head of the entire human family.
2. Heart—Penal Substitution—Christ underwent the divinely sanctioned penalty for human sin in our place—this is juridical but also relational
3. Head—*Christus Victor*—Christ's resurrection is the "already" in the "already but not yet" age in which we live in which Satan has been ultimately defeated but is being conquered through the ongoing work of the Spirit in this age.
4. Hands—Moral Influence (or Example)—Atonement has *praxis* implications—live out that flourishing life through the power of the Holy Spirit (McNall, pp. 309-319)

Or, as Jeremy Treat states it, the Kingdom of God comes in power, but the power of the gospel is Christ crucified (Treat, p. 253).

<u>But what are the particulars of that preaching/evangelizing to those who do not yet know Christ as Savior, flowing out of our understanding of the atonement?</u>

♥- God loves you ("For God so loved the world that He gave His only Son that whosoever believes in Him will not perish but have everlasting life" [John 3:16]).

X- You have sinned ("For all have sinned and fall short of the glory of God" [Romans 3:23]).

+- Jesus died for you ("For Christ died for sins, once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit" [1 Peter 3:18]).

?- You must decide to live for Him ("Yet to all who received Him, to those who believed in His name, He gave the right to become children of God" [John 1:12]).

The4points.com (from armybarmy website)

<u>What have you found to be the most effective way to evangelize?</u>

<u>What is the mission of The Salvation Army?</u>

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SESSION SEVEN

MEET HUMAN NEEDS

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

What is the biblical basis for meeting human needs?

1. Creation—*imago Dei*—dignity and purpose
2. Fall—tarnished image expressed through sin and injustice
3. Redemption—good news to the poor—for all aspects of life
4. Restoration—the flourishing life— (I Cor. 10:11) the inbreaking of God in the life of Christ, which is the inaugurated coming of the Kingdom of God, presents conditions that are fitting for flourishing life, only partially realized until the return of Christ (Volf, et.al., pp. 154-157)

Luke 4:18-19 (Jesus referencing Isaiah 41:8-9)
"The Spirit of the LORD *is* upon Me,
Because He has anointed Me
To preach the gospel to *the* poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to *the* captives
And recovery of sight to *the* blind,
To set at liberty those who are oppressed;
To proclaim the acceptable year of the LORD."

Some scholarship suggests that verse 19 refers to the Year of Jubilee (Lev. 25:8*ff*). If this is correct and Jesus intended to announce the eschatological Jubilee here, then this

passage indicates the significant socio-economic change was central to His mission. In any case, this text shows that concern for the poor, captive, and oppressed was important to Him. That Luke places this programmatic passage at the beginning of Jesus' public ministry underlines its importance (Sider, p. 34)

The good news to the poor in Luke was not just a spiritualized gospel but a message of hope and comfort to persons in real situations of suffering and deprivation. Also, Luke's understanding of salvation is comprehensive—the message of the Kingdom involves both repentance and the fruits of repentance, the word of forgiveness and the life of discipleship. Salvation cannot be limited either to the mere word of God's acceptance in Christ or to the summons of faithful obedience. The two are simply inseparable in Luke. The church's mission today includes a call to discipleship and such discipleship includes the service of love in all its social, political and economic dimensions (Pilgrim, pp. 166-167)

How might this best be understood eschatologically?

The "already but not yet" of the Kingdom of God (George Eldon Ladd).

A timeline of major events providing backdrop for meeting human needs since industrialization:

1830's—Association for Improving the Conditions of the Poor (New York)---1850's—Horace Greeley argues for greater government involvement in poverty relief---1853—Children's Aid Society (New York)---1860's—Dorothea Dix and mental health reform-----Frederick Douglass, Sojourner Truth, Harriet Tubman, Charles Finney—abolitionists—Susan B. Anthony (also advocate for women's suffrage)---1865—William and Catherine Booth's preaching mission to London Lower East End---1870's-Charity Organization Societies—organized charitable work and opposed Social Darwinism--1878—Christian Mission name changed to The Salvation Army with an episcopal hierarchical structure---1880—George Scott Railton arrives to begin The Salvation Army work in the United States---1889—Jane Addams founds Hull House—a settlement house for the poor—she is also a women's rights activist--1890—*In Darkest England and the Way Out* by William Booth published—adds social uplift to The Army's mission--1891—First Salvation Army "kettle" placed in San Francisco by Capt. Joseph McFee---1896—Plessy vs. Ferguson—separate but equal---1906—The Army provides disaster relief in aftermath of San Francisco earthquake--Azusa Street Revival in Los Angeles---1908—First full social work program degree at University of Chicago--1909—Cyrus Scofield's Reference Bible published by Oxford University Press—and the Great Reversal by fundamentalists away from widespread charity---1914-1918—World War I—The Army transitions from

fledgling missionary venture to a large-scale popular charity—recognized as one of seven auxiliary welfare agencies (Glenn, p. 218)—Donut Lassies---1912—Beginning of what would become the Adult Rehabilitation Centers--1914—Assemblies of God founded---1917—Russian Revolution and the rise of state communism---1920—19th Amendment ratified—women's suffrage---1922—Harry Emerson Fosdick delivers sermon "Shall the Fundamentalists Win?"---1925—Scopes Monkey Trial in Dayton, TN—Darrow/Mencken vs. Bryan---1929—Beginning of the Great Depression -J. Gresham Machen leaves Princeton over liberalism and forms Westminster Theological Seminary in Philadelphia—Fundamentalism vs. Modernism (The Salvation Army—Fundamentalism and Modernism!)---1930's—The Army cares for 20% of homeless and transient population of US—but membership drops relative to national population (Glenn, p. 218)--FDR's New Deal reforms to assist casualties of depression greatly increase federal budget; Social Security begins---1933-Catholic Worker Movement founded by Dorothy Day---1935—National Labor Relations Act—gives workers right to organize---1945—Nuclear bombs dropped on Hiroshima and Nagasaki--1946—Miracle on 34th Street!---1946-1991—The Cold War—US vs. Soviet Union---1947—The Uneasy Conscience of Modern Fundamentalism by Carl F.H. Henry—personal change will lead to societal change (Henry, pp. 88-89)-----Fuller Seminary founded in Pasadena CA (Marsden, *Reforming Fundamentalism*)---1949—Chinese communist revolution---1949—Billy Graham Los Angeles Crusade---1950-1953—Korean War---1953—First issue of Playboy published---1954—Brown vs. Topeka BoE—Separate but equal is not equal---1956—Yours truly arrives!-Christianity Today publishes first issue---1959—Cuban revolution---1960—Lunch counter sit-ins begin---Beginnings of charismatic movement with Episcopal priest Dennis Bennett in Van Nuys CA-----FDA approves availability of birth control pill---1962—Cuban Missile Crisis-----The Other America by Michael Harrington published---Port Huron Statement by Tom Hayden and creation of Students for a Democratic Society---Cesar Chavez helps found the United Farm Workers--1962-1965—Vatican II--1963—Feminist Betty Friedan's book *The Feminine Mystique* first published--1963—Birmingham Protests with Martin Luther King Jr.----March on Washington and I Have a Dream Speech—Martin Luther King Jr.--1963—Community Mental Health Act passed-- an act to provide federal funding for community mental health centers and research facilities in the United States—leads to the Thorazine shuffle—massive deinstitutionalization of the mentally ill (cf. Torrey, *Nowhere to Go*)---1963—John F. Kennedy assassinated---1964-1965—Civil Rights Act—ends legal discrimination--Johnson administration--1964—The War on Poverty—Johnson administration-- part of the Great Society, Johnson believed in expanding the federal government's roles in education and health care as poverty reduction strategies.[2] These policies can also be seen as a continuation of Franklin D. Roosevelt's New Deal, which ran from 1933 to 1937, and Roosevelt's Four Freedoms of 1941. Johnson stated, "Our aim is not only to relieve the symptom of poverty, but to cure it and, above all, to prevent

it"---1964—Gulf of Tonkin Resolution—Johnson administration—increased military presence in Viet Nam---1965—Malcolm X assassinated----Freedom Now magazine (later known as The Other Side) begins publication by a white, Fundamentalist Baptist preacher opposed to segregation-----School of World Mission opens at Fuller Seminary—beginnings of Church Growth Movement---1968—Beginnings of the Jesus People Movement---Medellin Conference out of which flows Latin American liberation theology---1968—Assassinations of Martin Luther King Jr. and Robert Kennedy--1968—Protests in Chicago at the Democratic National Convention---Nixon elected and war continues in Viet Nam---Francis Schaeffer's first book *Escape from Reason* is published---1969—Woodstock--James Cone's book *Black Theology and Black Power* is first published---1970—*Late Great Planet Earth* by Hal Lindsey first published---1971—Founding of the *Post-American* magazine (later known as *Sojourners*) by Jim Wallis, et.al—an evangelical publication concerned with social justice---1972—Explo '72 in Dallas sponsored by Campus Crusade for Christ—personal evangelism training and solidifying gospel rock as a legitimate form of worship music-----Gustavo Gutierrez' *A Theology of Liberation* is first published----George McGovern selected as Democrat candidate for president through influence of "knowledge elites"—John Howard Yoder's *The Politics of Jesus* is first published--1974—US ends fighting presence in Viet-Nam—Saigon will fall in 1975—Cambodia xperiences the Killing Fields--First International Congress on World Evangelism—Lausanne, Switzerland—Theological Implications of Radical Discipleship (John Stott)—God's good news in Jesus Christ…Good news of the reign he proclaims and embodies…Good news of liberation, of restoration, of wholeness, and of salvation that is personal, social, global and cosmic (Padilla, pp. 5-6)---Richard Nixon resigns as president related to attempts to cover-up the Watergate break-in investigation--Daughters of Sarah—an evangelical Christian feminist magazine begins publication--Yours truly graduates from high school and begins attending Oral Roberts University---1975—Willow Creek Community Church founded by Bill Hybels—develops the "seeker sensitive" approach to church growth---1976—Born Again candidate Jimmy Carter from Georgia wins the presidency---1977-Alpha Course first used at Holy Trinity Brompton in London—Ron Sider's book *Rich Christians in an Age of Hunger* is first published--1978—Yours truly graduates from ORU with degrees in psychology and religious education--1979—Iranian Revolution—Hostage Crisis---Sandinistas overthrow Somoza in Nicaragua--1980—Yours truly enrolls at Fuller Theological Seminary in Pasadena CA---Ronald Reagan wins the presidency—the rise of the Moral Majority---1980—The Salvation Army National Centennial Congress held in Kansas City—commitment made to set forth a mission statement to explain to the public the spiritual foundations of The Salvation Army—re-establish the credibility of The Salvation Army as a branch of the Christian Church—the main purpose of all Salvation Army social services continues to be to lead people to Christ (McKinley, p. 290)--1981—Crack cocaine first begins to show up in the US-- Crack first sees widespread use as

a recreational drug in primarily impoverished neighborhoods in New York City, Philadelphia, Baltimore, Washington, D.C., Los Angeles, San Francisco and Miami by late 1984---IBM introduces first personal computers for purchase by public---1982—MC510 at Fuller Seminary first offered—Signs, Wonders and Church Growth taught by C. Peter Wagner and John Wimber--1983—Yours truly does internship at Clergy and Laity Concerned—travels to Washington DC to lobby congresspeople to end US intervention in Central America---Yours truly begins to volunteer at The Depot—a homeless shelter in Pasadena CA---1984—Federal property used for homeless in Washington DC after protests by Mitch Snyder of Community for Creative Nonviolence----Yours truly travels to Nicaragua as part of Witness for Peace delegation to oppose US support for the Contra that seek to overthrow the Sandinistas---1985—Yours truly graduates from Fuller Seminary with MDiv and marries Sharon----Yours truly becomes case manager at Union Station/The Depot (soup kitchen and shelter in Pasadena and joins the United Church of Christ---1989—Berlin Wall falls signaling the end of the Cold War--1990—Yours truly begins work for DPSS--1991—A son!--1992—Yours truly becomes program coordinator at MHA Orange County homeless drop-in center in Garden Grove—first exposure to "wet houses" and "harm reduction"--1993—Another son!--1994—Yours truly hired by The Salvation Army to start a residential program for homeless veterans on the grounds of the West LA Veterans Affairs Medical Center--1996—Promise Keepers at the LA Coliseum—did not see that coming--1997—Alpha Course Training—really did not see that coming--Yours truly reads new mission statement really for first time—realizes The Haven is not contributing to fulfilling this mission!---1998—Haven Outpost is planted

How does all this relate to meeting human needs?
There has been an ongoing tension over the years as to how best to address human needs.

What is the relationship between societal responsibility and individual responsibility (cf. Schmidtz, et.al., *Social Welfare and Individual Responsibility*)?

Is it the responsibility of society to ensure that every person is housed?

Is our present homelessness crisis a housing crisis or a mental health/addiction crisis?

Should we support abstinence or harm-reduction?

Should any of our treatment facilities be wet houses?

Should our non-governmental funded addiction programs be more bible-based?

Is there a conflict between a recovery approach and a social work approach?

What about the “continuum of care model” vs. the “housing first” approach?

Is there a conflict between evangelism and chaplaincy? When should we offer chaplaincy services?

At what point in meeting human needs are we just engaged in co-dependency?

Who should do the work of meeting human needs with The Salvation Army?

Is a Salvation Army social services program that is completely staffed by non-Salvationists truly a Salvation Army program?

What is the relationship between providing charity and doing social justice? (The International Social Justice Commission is The Salvation Army's strategic voice to advocate for human dignity and social justice with the world's poor and oppressed)

Does the racial/ethnic/socioeconomic makeup of a social services staff closely approximate the racial/ethnic/socioeconomic makeup of the community served?

Does the racial/ethnic/socioeconomic makeup of the community closely approximate the racial/ethnic/socioeconomic makeup of the corps?

Should all Salvation Army social services programs be under the spiritual umbrella of a local Salvation Army corps?

Would it be preferable to first build thriving corps before taking on large social services programs?

?????????

<u>Might there be a Hippocratic Oath for those committed to meeting human needs?</u>
Robert Lupton offers an Oath for Compassionate Service in his book *Toxic Charity* (pp. 8-9)

1. Never do for the poor that what they have (or could have) the capacity to do for themselves.
2. Limit one-way giving to emergency situations.
3. Strive to empower the poor through employment, lending, and investing, using grants sparingly to reinforce achievements.

4. Subordinate self-interests to the needs of those being served.
5. Listen closely to those you seek to help, especially to what is not being said—unspoken feelings may contain essential clues to effective service.
6. Above all, do no harm.

How should The Salvation Army meet human needs?

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SESSION EIGHT

A MOVEMENT TO FULFILL A MISSION?

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

What are some possible ways for a church to understand the connection between preaching the gospel and meeting human needs?

1. Social services as pre-evangelism
2. Social services as acts of mercy
3. Social services is evangelism
4. Evangelism includes social services
5. Bearing witness to the Kingdom of God includes evangelism and social services that are integrated, interdependent, yet each operates in its own area with integrity

What might option (5) look like? (from The Haven Policies and Procedures Manual)

THE SALVATION ARMY HAVEN MINISTRIES
WELCOME

The Salvation Army Haven Ministries is grateful for the valued contributions which its employees make towards the maintenance and effectiveness of its programs. The Haven is indebted to, and dependent on, the diligence and devotion of its employees.

ASSURANCE OF NON-DISCRIMINATION IN EMPLOYMENT

Unless a job description for a position at the Haven specifically requires adherence to the Christian aspect of the mission of The Salvation Army, persons are considered for employment with The Salvation Army Haven without regard to race, color, religion, creed, gender, national origin, age, disability, marital status, sexual orientation, or any other legally protected status. The Haven is an equal opportunity employer.

While Haven employees, except where noted above, are not required to adhere to the Christian aspect of the mission of The Salvation Army, it must be understood by all Haven employees that The Salvation Army Haven Ministries exists to contribute to fulfilling the mission of The Salvation Army. All Haven employees must also understand that all Haven residential programs are part of the umbrella of Haven Ministries, and this umbrella is centered in a Salvation Army Corps (church) called Haven Inglewood Corps. All Haven employees, therefore, are assisting Haven Inglewood Corps, as an expression of The Salvation Army, in fulfilling the mission of The Salvation Army.

All Haven employees agree to attend training in which this understanding of Haven Ministries will be articulated. All Haven employees also need to understand that activities that contribute to the Christian aspect of the mission of The Salvation Army will be made

available, on a voluntary basis, to all clients of Haven programs and that employees of the Haven must not undermine, in any way, that aspect of the Haven program.

PROGRAM AREAS OF THE SALVATION ARMY HAVEN MINISTRIES

The program areas of the Haven must contribute to fulfilling the mission of the Haven and of The Salvation Army. Founder of The Salvation Army, William Booth, described the mission of The Salvation Army as "Heart to God and hand to man." (The present mission statement refers to this as "preaching the gospel of Jesus Christ and meeting human needs in His name without discrimination"). Ministry to meet human needs flows out of a connection to God through Christ in the power of the Holy Spirit. As The Salvation Army has developed, both sides of the organization have come to define what it is. The Salvation Army is a church (heart to God) and also a charity which provides social services (hand to man).

In many places around the world, both the church and social service activities operate under one roof at a place called a Corps (a place of Worship and Service). In some areas, such as Southern California, the needs are so great and complex that worship and service can happen in different locations. The Haven was founded, primarily, as a social service agency to meet the needs of homeless veterans. Haven Ministries social services programs are not overtly Christian; although, they flow out of the mission of The Salvation Army as a church and a particular church of The Salvation Army, Haven Inglewood Corps. The activities of Haven Inglewood Corps are overtly Christian and provide the foundation for all of the programs of Haven Ministries. With this structure, Haven Ministries attempts to live out William Booth's vision for The Salvation Army of "heart to God and hand to man."

HEART TO GOD

Haven Inglewood Corps—Mend, train & send

The chief end of all people is to bring glory and honor to God, and to delight in Him. The fulfillment of human beings comes as they keep God first. As such, the Haven Inglewood Corps, one of the Haven program areas, has as its purpose the undergirding of all the other program areas. The chief desire of the Haven Inglewood Corps is to bring the gospel of salvation in Jesus Christ to all persons (mend) and to train up disciples (train) who will carry the message of salvation into the communities of Southern California and beyond (send). Haven Inglewood Corps seeks to be a fully functioning Corps (church) within The Salvation Army, providing spiritual support to Haven residents/graduates as part of its ministry to persons in need and their families in the Inglewood area.

HAND TO MAN

The other present program areas of the Haven seek to address the physical and psychosocial needs of veterans. Veterans who participate in these ministries are treated in a non-discriminatory way, not being required to participate in any of the spiritual

activities in order to receive services. Each of these program areas has integrity in and of themselves as social services. Each of these areas receives public funds in order to operate. Both staff and residents of these areas have varying degrees of religious and/or Christian belief. Unless their job description requires commitment to the Christian aspect of the mission of The Salvation Army, staff is employed at the Haven programs based, primarily, on their competence in the area of social services and not their religious beliefs. All program staff and participants are treated with dignity, respect, and in a non-discriminatory way regardless of their beliefs or lack thereof.

Alpha Center—A Chance to Begin Again—Mission Statement
The purpose of Haven Ministries is to contribute to the fulfilment of the mission of The Salvation Army. The mission of the Haven Ministries Alpha Center is to provide a safe, secure dwelling place for homeless and senior veterans that are presently without a residence so as to provide them with an opportunity to begin again. The Alpha Center also makes available to these veterans, on a voluntary basis, the spiritual resources of The Salvation Army Haven Inglewood Corps.

Victory Place—There is Victory over Addiction—Mission Statement
The purpose of Haven Ministries is to contribute to the fulfilment of the mission of The Salvation Army. The mission of the Haven Ministries' Victory Place is to provide substance abuse treatment, recovery resources, and transitional housing for veterans. The Victory Place also makes available to veterans, on a voluntary basis, the spiritual resources of The Salvation Army Haven Inglewood Corps.

Victory Place is licensed by the State of California Department of Alcohol and Drug Programs and authorized by the VAHC to provide residential substance abuse and dual diagnosis treatment for up to 95 indigent veterans.

Exodus Lodge—Freedom from the Stigma of Mental Illness—Mission Statement
The purpose of Haven Ministries is to contribute to the fulfilment of the mission of The Salvation Army. The mission of the Haven Ministries Exodus Lodge is to provide safe and securing housing, and support services for mentally disabled veterans. The Exodus Lodge also makes available to veterans, on a voluntary basis, the spiritual resources of The Salvation Army Haven Inglewood Corps.

This licensed State of California Adult Residential Care facility serves the needs of severely mentally ill veterans who are stepping down from care at the VAHC and are in need of temporary and/or permanent housing.

Naomi House—Restoring Dignity to Women—Mission Statement
The purpose of Haven Ministries is to contribute to the fulfilment of the mission of The Salvation Army. The mission of the Haven Naomi House is to provide a residential treatment program for substance abusing and/or mentally ill female veterans using a social model approach to recovery. The Naomi House also makes available to women veterans, on a voluntary basis, the spiritual resources of The Salvation Army Haven Christian Fellowship.

This 15-bed program offers a 180-day transitional housing program for formerly homeless female veterans. This program addresses women's issues, co-dependencies, family reunification, work-readiness, vocational training and transfer into permanent housing. The Naomi House for female veterans is located on the west wing of the Third Floor of Building #212 on the VAHC campus.

THE HAVEN'S FOCUS

The focus of the Haven Ministries social services programs is first and foremost the veteran. The program areas address various population groups of veterans: the homeless, the senior veteran, the substance abuser, women, and the mentally ill. Obviously, there is an overlap in these population groups. But, there are such specific needs in each population group that the VAHC and the Haven believe they warrant distinct programs. And the Haven Inglewood Corps seeks to offer voluntary spiritual support to anyone from these social services programs. The Haven believes that this configuration is conducive to fulfilling the mission of The Salvation Army: "heart to God and hand to man."

What about integration of the Haven Inglewood Corps and the Haven program?

The Haven Knights program was an important conduit between the Corps and the Haven
The Haven Knights Program was offered by the Haven Inglewood Corps as support for those addressing recovery issues as The Salvation Army Haven. The Haven Knights Program began as part of the church-planting efforts of the Haven Outpost (later known as Haven Christian Fellowship). It had discipleship and leadership training components. Participants agreed to the following activities:

1. Attendance at weekly Alpha Course at the Haven (basics of Christian faith)
2. Attendance at weekly Haven Knights meeting at the Corps (check in with accountability partners
3. Attendance at weekly Celebrate Recovery meeting at the Corps
4. Attendance at weekly Holiness Meeting at the Corps
5. Attendance at least one quarterly Alpha Course Retreat
6. Work through the following material with accountability partner
   -Celebrate Recovery workbooks (all 12 Steps)
   -Experiencing God workbook (after completing 12 Steps)
   -Daily scripture reading (read through New Testament, one chapter a day)
   -Weekly scripture memorization (40 scriptures as foundation for faith)

This work satisfied all the Haven's requirements for outside 12 Step meeting participation—no one was required to participate in Haven Knights, but all had to attend outside 12 Step meetings one way or another

Those successful in this were invited to participate in leadership training through Evangelical Teacher Training Association Bible Institute

At its height, 15 out of 60 staff members were Soldiers, all of the senior leaders at the Corps were graduates (or spouses of graduates) of the Haven and each Haven program had a volunteer chaplain that was also a Corps Soldier. An attempt was made to keep most positions with simple enough job descriptions such that those committed to one veteran helping another would suffice (and if it was one committed Haven Inglewood Corps veteran helping another veteran then all the better).

Programming at the Corps and at the Haven was integrated—there never was counterprogramming (in which a Haven activity would conflict with a Corps activity and *vice versa*). Transportation was provided from the Haven to every Corps event (about an eight-mile trip). The Corps also was near a veterans permanent housing facility (not operated by The Salvation Army) and transportation was provided from there. There was also a weekly bible study outreach to that facility by a Soldier.

As Major Stephen Court once summed up what this was all about: Helping formerly homeless people help homeless people become formerly homeless people!

What can we do?

<u>You should only attempt this if you are a Salvationist who believes this is about fulfilling the Mission of The Salvation Army. Then what?</u>

1. Be intentional about moving from doing <u>*for*</u> to doing <u>*with*</u>
2. Make your default position that all are called to be givers as well as receivers
3. Relationships over programs
4. Meet people where they are but do not sugarcoat the gospel
5. Insiders over outsiders (what is the source of your ministries?)
6. Keep looking for testimonies
7. Always be taking attendance
8. Pray expecting God to show up
9. Believe that God is multi-racial, etc.
10. Worship above everything else
11. Be filled with the Spirit (full salvation?)
12. Be sure of the call
13. Know the Word
14. Know the world well enough to use it for Kingdom purposes

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

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SESSION NINE
MISSION DRIFT (AGAIN)

Peter Greer and Chris Horst, in their book *Mission Drift,* suggest that mission true organizations value the following things:

1. Believe the Gospel is their most precious asset
2. Make hard decisions to protect and propel their mission
3. Assume they will face drift and build safeguards against it
4. Have clarity about their mission
5. Board members understand their top priority
6. Leaders set the cultural tone for the organization
7. Hire first and foremost for heart and character
8. Partner with donors who believe in their full mission
9. Track metrics reflective of their full mission
10. Understand the Gospel demands excellence in their work
11. Fanatics about rituals and practices
12. Boldly proclaim their core tenets to protect themselves from drift
13. Recognize that the local church is the anchor to a thriving mission

<u>Do you know whose doctrines these are?</u>

1.We believe in one supreme God, who is "from everlasting to everlasting," who is infinitely perfect, benevolent and wise, who is omnipotent and omnipresent, and who is creator and ruler of heaven and earth.

2. We believe in a Triune God–The Father, Son, and the Holy Ghost. We believe these three persona are one and, while separate in office, are undivided in essence, co-equal in power and glory, and that all men everywhere ought to worship and serve this Triune God.

3. We believe the contents of the Bible to have been given by inspiration of God, and the Scriptures form the divine rule of all true, Godly faith and Christian practice.

4. We believe that Jesus Christ, when upon earth, was truly man and yet was truly God—the Divine and human being blended in the one Being, hence His ability to feel and suffer as a man and yet supremely love and triumph as the Godhead.

5. We believe that our first parents were created without sin, but by listening to the tempter and obeying his voice, fell from grace and lost their purity and peace;

and that in consequence of their disobedience and fall, all men have become sinful by propensity and are consequently exposed to the wrath of God.
6. We believe that Jesus Christ, the only begotten son of God, by the sacrifice of His life, made atonement for all humanity, and that whosoever will call upon Him and accept his overtures of grace shall be saved.
7. We believe that in order to be saved it is necessary (a) to repent toward God; (b) to believe with the heart in Jesus Christ; and (c) to become regenerated through the operation of the Holy Spirit.
8. We believe that the Spirit bears witness with our spirit, that we are the children of God, thus giving the inward witness of acceptance by God.
9. We believe that the Scriptures teach and urge all Christians to be cleansed in heart from inbred sin so that they may walk uprightly and serve Him without fear, in holiness and righteousness all the days of their lives.
10. We believe the soul shall never die; that we shall be raised again; that the world shall be judged by God; and that the punishment of the wicked shall be eternal, and the joy and reward of the righteous will be everlasting before the throne of God heaven and earth

Assume you will face drift and build safeguards against it!
And, as Jim Collins states in his book *Good to Great*: First, if you begin with "who," rather than "what," you can more easily adapt to a changing world. If people join the bus primarily because of where it is going, what happens if you get ten miles down the road and you need to change direction? You've got a problem. But if people are on the bus because of who else is on the bus, then it's much easier to change direction: "Hey, I got on this bus because of who else is on it; if we need to change direction to be more successful, fine with me." Second, if you have the right people on the bus, the problem of how to motivate and manage people largely goes away. The right people don't need to be tightly managed or fired up; they will be self-motivated by the inner drive to produce the best results and to be part of creating something great. Third, if you have the wrong people, it doesn't matter whether you discover the right direction; you *still* won't have a great company.

What is your understanding of how you are aligned with the mission of The Salvation Army? And, how will you lead so that your workers (paid or volunteer) are also so-aligned?

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SESSION TEN

TIME FOR REINVENTING THE MOVEMENT?

Major Stephen Court and retired Commissioner Joe Noland propose, in response to retired Commissioner James Knagg's challenge to The Salvation Army moving forward, three possible courses of action in their book *Reinventing the Movement*:

1. Incremental Improvement—they argue that this is the current path, implementing 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
2. Hybrid Model—use experimental text-case roll-out model in which extreme changes of option three are applied with geographic specificity and within a revolutionary paradigm while the rest of The Salvation Army world continues with incremental improvement (maybe The Haven was one of those attempts, although not sure as the changes were that extreme).
3. Absolute Overhaul—overhaul the entire movement at once, switching from a conventional paradigm to a revolutionary paradigm everywhere.

<u>What is your understanding of the mission of The Salvation Army?</u>

<u>How will you contribute to fulfilling that mission during your Officership?</u>

"And God is able to make all grace abound to you so that having all sufficiency in all things at all times, you may abound in every good work. As it is written, 'He has distributed freely, he has given to the poor; his righteousness endures forever.'" II Corinthians 9:8-9

The Salvation Army, an international movement, is an evangelical part of the universal Christian church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.

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APPENDIX B

Listed below are the web addresses to the ten video sessions for the "Exegeting The Salvation Army Mission Statement: Exploring Mission Drift with Salvation Army Cadets," thumb drives which were made available to each of the Cadets in attendance at the seminar on October 8, 2021.

1. www.youtube.com/watch?v=RirhSNTx55o&t=1423s
2. www.youtube.com/watch?v=sb6trRGIHUY&t=3s
3. www.youtube.com/watch?v=FeY4GycD40w&t=13s
4. www.youtube.com/watch?v=PhPKALTPRcg&t=6s
5. www.youtube.com/watch?v=QNTXtarS2RI&t=6s
6. www.youtube.com/watch?v=Cxmhi08epBQ&t=22s
7. www.youtube.com/watch?v=3Nb-hZnYYWs&t=13s
8. www.youtube.com/watch?v=4L-RkLRTsPs&t=9s
9. www.youtube.com/watch?v=x8HbcVqWi4U&t=17s
10. www.youtube.com/watch?v=ovuQq4wN_bw&t=47s

APPENDIX C

FOLLOW-UP COMMUNICATION WITH SALVATION ARMY LEADERS
DISTRIBUTED NOVEMBER 28, 2022

EXPLORING MISSION DRIFT WITH SALVATION ARMY LEADERS
ROY SNAPP-KOLAS

Thank you for participating in this exploration of the potential for mission drift within The Salvation Army as part of my Doctor of Ministry project!

Here is a final follow-up and words of encouragement
from me to you from this project.

Is your ministry mission aligned?

This online mission drift survey will help you further answer that question:
www.abhe.org/wp-content/uploads/2019/02/Enlow-Ralph-MISSION-DRIFT-SURVEY.pdf

Peter Greer and Chris Horst, authors of *Mission Drift*, identify the following as some characteristics of mission aligned or mission true Christian organizations:

- **Have clarity about their mission**
- **Hire first and foremost for heart and character**
- **Boldly proclaim their core tenets to protect themselves from drift**
- **Recognize that the local church is the anchor to a thriving mission**

Based on where you plot on this survey, what do you need to do? What can you do to change the situation?

You are a leader in The Salvation Army!
You can be mission aligned wherever you lead!
You can effect change!

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the Gospel of Jesus Christ and to meet human needs in His name without discrimination.

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