



# mission in community

The Salvation Army's Integrated Mission

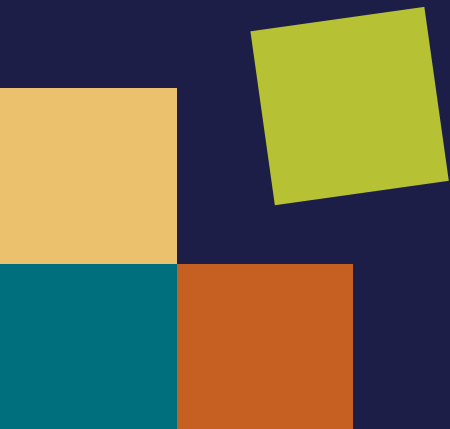


God so loved the world that he **gave his only Son**, that everyone who has faith in him may not perish but have eternal life (*John 3:16*).

If we are in union with Christ Jesus...the only thing that counts is **faith** expressing itself through **love** (*Galatians 5:6*).

Let **justice** flow on like a river and **righteousness** like a never-failing torrent (*Amos 5:24*).

All references in this document are drawn from the *Revised English Bible*



# mission in community

The Salvation Army's Integrated Mission

## preface

The hallmark of The Salvation Army is integrated mission. Salvationists are called to minister to the whole person. General Frederick Coultts once observed that 'William Booth understood the biblical word salvation as bringing health – physical, mental, social and spiritual – to every person'. And it is to that comprehensive understanding of salvation that Salvation Army mission is dedicated. Hence our emphasis on integrated mission.

There is no doubt that when everything we do as an Army is added together, The Salvation Army is the very embodiment of integrated mission. But it is when we view each Salvation Army corps or centre or programme on its own that we need to pause and think. Ideally every unit, every programme, however specialised, should reflect to some degree the breadth of vision that integrated mission represents – salvation as physical, mental, social and spiritual health for every person. But in our concentration on the task at hand we sometimes forget the larger picture.

There is therefore never a time when we do not need to be recalled to our roots as an Army, never a time when we do not need to seek a new vision of the possibilities that are open to us today. That is what this booklet *Mission in Community* is about.

In recent years, dedicated visionaries have been spearheading new approaches to integrated mission. These approaches have been centred on the community, with the concerns of the homes and neighbourhoods as well as of individuals shaping the Army's response. Old concepts have been given new clothes – and the results have often

John Larsson

GENERAL January 2006



been amazing.

These pages give us the theological framework that animates these new developments in integrated mission. They tell us not only something of what is happening around the world, but also why these things are happening. These pages remind us that Jesus cared for the total person, and that as an Army we are called to be Jesus in the community. These pages highlight the fundamental concepts of care, community, change and hope – concepts that are at the heart of every form of integrated mission. These pages therefore have something vital to say to everyone who is engaged in ministry.

I thank God for the Army's special calling to integrated mission, and commend especially the new approaches described in these pages. They give us the vision of a new thing that God wants to do through his Army today.

I am pleased that the Programme Resources Department at International Headquarters has had a leadership role in these developments. On everything to do with integrated mission, the department is now a vast storehouse of accumulated experience and knowledge. I know that the personnel of the department will be pleased to share from this abundance with any enquirer.

**May God continue to bless the Army's ministry to the total person.**

## PREFACE

## BACKGROUND

This document is a voice, from all different parts of the world, from years of working in diverse communities and on various issues. The experience base is true to Salvation Army identity, and there is nothing new in the beliefs expressed. Practice is the real challenge: how does Salvation Army practice in this post-Christian era emerge from our passionately held beliefs? What theology is actually being expressed, as programmes develop and faith is shared in the communities of the world today? Christian mission in community has come to be known as 'integrated mission'. A pattern of belief and practice is associated with integrated mission, characterised by a core belief that all people can respond and be whole, and a core practice of accompaniment by presence in the homes and neighbourhoods of people. There are Salvationists and friends in every region of the world who believe and practise this from corps, centres and other programmes.

Early in 2005, an international working group was formed to reflect on the theological roots of integrated mission. This document is the result of its work.

The working group met twice during 2005, first in Nairobi from 11 – 15 April, and then in Atlanta from 26 – 29 September. (A theological background document and reports of the two meetings are available from the Programme Resources Department of International Headquarters.) Experiences were shared of encounter with the grace

of God during visits and interactions in communities, and of personal change through involvement in integrated mission. The group reflected on the core concepts used in integrated mission, which are care, community, change and hope. Each concept was examined in the light of the theological roots of Creation, Incarnation, Redemption and the Kingdom of God.

Participants in the group are not theologians, although they are soldiers, officers and friends of The Salvation Army. The strength of the group lay in experience and understanding of community and change processes. There has been a growing conviction that experiences should be shared of how relationships have developed in various, often hostile, community situations, and how the proclamation and persuasion of the gospel truth unfold. Such experiences bring us into increasing dependence on God's leading.

The working group has had a prevailing sense of returning to Salvation Army historical roots, while exploring 'a new thing'.

Participants hope that this document will be an encouragement, and that it will help stimulate further action and reflection on God's call to The Salvation Army.

## HOW TO USE THE DOCUMENT

Two elements of culture are belief and practice, also called values and norms, or vision and direction. The working group's task was to align belief and practice with consciousness of theology. This document is a framework for a Christian mission working culture, which is recognisable anywhere, although the programmes and actions may differ according to environment. The sections are arranged by concepts.

Each section contains a table of *beliefs* about a particular concept, and the *behaviour* which shows it put into practice. Between the beliefs and the behaviour are *theological roots* of that concept. Many experiences are shared from many places. Some have been selected and appear here to illustrate the concepts at work.

### First

Look at it as a framework, not as a manual. It is a distillation of experience, meant as a stimulus to discussion, and a catalyst for action.

### Second

Think of your own experience or desire in ministry as you read it. Explore, and find out how it resonates with your own experience.

### Third

Discover what you can draw from this framework, and what you can add.

## GLOSSARY OF SALVATION ARMY TERMS

Cadets: students to become officers

Corps: congregation

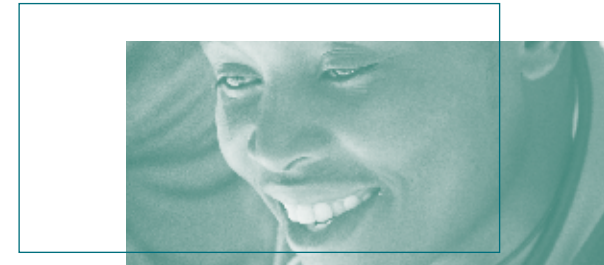
Officers: ordained leaders, pastors

Soldiers: active laity, members

Territorial headquarters: administrative office for country or combination of countries



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# CARE

### BELIEF

- Care is love in action; compassion in action
- Care is holistic (body, mind, spirit, relationship); includes care for ourselves
- Care is equality with others: care is just
- People have capacity to care and respond to their issues/concerns
- Capacity to care can be developed
- Care can be transferred: care encourages more care
- Active care (not just 'meeting needs') influences people to hope and change
- Inclusion overcomes barriers
- The grace of God is felt and revealed; everything we do has a spiritual meaning







## RUSSIA

### Story

Beslam will remain a name forever associated with brutality and horror and death. On the first day of the school year in 2004, terrorists took more than 1,000 people hostage in a Beslam school. Three days later, more than 300 hostages had died. More than 100 of these were children and infants.

In 2005 The Salvation Army, Eastern Europe, held a camp for more than 100 surviving children and parents. The mothers, still in deep sorrow and with a great sense of hopelessness, came in black clothing. Toward the conclusion of the 10-day camp they had a celebration, wearing colourful clothing and singing and dancing.

The scars remain. The loss remains. But there are signs of hope because people cared, listened, cried.

## THEOLOGICAL ROOTS

- Incarnation (God with us) John 3:16-17
- Grace (God before us) 1 John 3:18
- Redemption (God in us) 1 John 3:18
- Body of Christ (team, holistic, spirituality) John 17:21; 1 Corinthians 12
- Trinity (caring together) John 16:12,16
- Kingdom (present and future hope) Matthew 6:10
- God is love reaching out to humanity John 3:16; Titus 2:11





## Story

### CANADA

When our pastor was away on holiday, it was brought to my attention that a couple from Nigeria, who had very recently begun to attend our worship service on Sundays, had just lost their baby. The baby was born prematurely and lived only about 15 minutes. They were heartbroken.

In their grief I went to visit them. I found them to be people of faith. They wanted to bury the child in a proper way. We talked about this, and together decided what we should do.

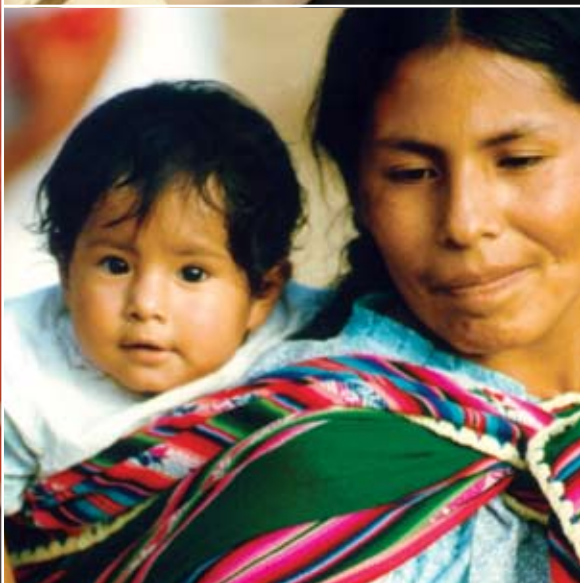
Two or three of our congregation wanted to join them for the funeral service. I prepared a service and had it printed as I would for the funeral of a child or adult. The funeral director prepared the baby. The casket was a little wicker box with a lid that could be opened.

Five of us were present from the church, and four of the couple's Nigerian friends were also there. One of our members brought flowers. We brought some refreshments, and the funeral director provided tea and coffee. As we went through the funeral together it was a deeply emotional experience for us all. We sang, read Scripture together, cried together, had food, and shared fellowship together as believers.

## BEHAVIOUR

- Presence/accompaniment: 'Be with people' in their living reality
- Homes and neighbourhood, not only our own buildings
- Listening, to understand and learn
- Participating in the life of people – their suffering and joys
- Long-term relationship, not activity/project/programme only
- Express trust, respect, dignity for ourselves and others
- Be available
- We together in a team approach
- Encourage and provoke care and response: people themselves express care, take initiative, become team mates
- Care as a natural overflow of life in Christ





## BANGLADESH

### Story

In Mirpur, Dhaka, the corps (congregation)/clinic team was the only Christian presence in the community. The team cared by participating, and by facilitating community discussions through listening and respectful interaction.

During one community discussion, the community leaders, mostly Hindu and Muslims, requested prayers from The Salvation Army team. They said: 'Can you pray to your God to bless us?'

This is an indication that God is ahead of the team in the community. These community leaders recognised the 'power' of the Christian God to bless them. This is a result of the 'care' that the Christian (Salvation Army) team shared and exemplified in the community.



## CHINA

We visited a government-run drug detoxification centre. The visiting group included Salvation Army project staff from within China (Kunming and Beijing), officials from this county and from another county with a similar programme, and three members from the international team. Around 20 people visited the centre which houses 1,000 people.

The Salvation Army in Norway has given musical instruments to be used in the centre. As we entered through the gate, we heard music, and saw a group of about 20 people – a few on instruments, most standing and singing in two rows with the women in front and men behind. We sat at some distance from them and listened.

One young woman of about 15 stood as an amplified voice told of her addiction because she used to be sent by her parents to get drugs for them. She then sang. Two men stood as we were told that the older man had destroyed his family and was there with his son. They played flutes beautifully. The whole group also sang. Lyrics were translated, full of pathos, about missing their homes so far away, regret, the pain they had caused their loved ones, and loss of all that was good in life.

As the performance finished, our group was invited forward to speak to them. We approached and saw the front row of women were emotional, some crying. Some of us also began to cry. The county deputy mayor had a microphone, which she offered us to speak to them, but none of us could speak. We stood in silence and wept together.

Several managed to say a few words. One of the team members had the words come to mind, 'Love is stronger than death', and felt the leading of the Holy Spirit in those words. She said to the group, 'You are experiencing a kind of death. The only thing stronger than death is love. You are surrounded by our care and the care of your family and community. Take hold of love every day.' After these words, one member of the visiting group, who is a recovered addict himself, said, 'We should hug them.' Those from outside China waited to see what the Chinese team members would do. As some began to move forward, we moved forward together, women to embrace women, men to embrace men.

Although all the government officials did not participate, there was no negative reaction from them. They spoke later of their insight that the addicts need compassion.

Christians are not allowed to name Jesus in this context. Yet The Salvation Army team is learning to demonstrate the God who is love, and to demonstrate the presence of 'God with us', who is Jesus.





# COMMUNITY

## BELIEF

- Humans are created for belonging
- All persons are to be respected as God's creation
- Connection between people is found everywhere
- People have a longing for meaning and belonging
- We are persons in relationship, not just individuals
- Healing is possible through relationships
- Teamwork is a journey of faith and an expression of community
- Community can be built
- Community can choose 'health'
- Care in the community by teamwork inspires longing for connection
- Relationships are the persuasive environment where grace is felt







## USA

### Story

I was doing pick-ups for the kids' programme, when a mother got into the van full of kids and started talking to me about issues including relationships, racism and money. Before long she was weeping. After I and all the kids in the van had listened to her, we prayed.

I could not offer her the money she needed, I could not eliminate the discrimination she and her children were experiencing, I couldn't mend her abusive relationship, but going before the Lord together, in a mysterious and yet real way the Spirit began moving and restoring hope. A healing and strength came over her to stay strong in the separation from a violent man. An assurance that she and her children belong to a community of faith seemed to encourage her to keep going!

I was encouraged by her strength and faith. Her trust in me led to the opportunity to model inclusion and racial healing within our community. In those minutes I knew the Lord was with us, and surely with the children, who were keenly tuned to what was going on.

## THEOLOGICAL ROOTS

### Creation

- The image of God is present in all people
- God is ever loving, and accepts all who long for him as he longs for us. His love draws us to himself and compels us out to others
- God brings dignity, equality and freedom

### Incarnation

- The Word became flesh (Luke 3:15)
- Fully God – Fully human (fourth doctrine)
- He knows us; has passed through life; came and stayed with us
- He identified with humanity, with individuals, families and community
- He bore our pain (Isaiah 53:2-6)
- He identified, associated with, and embraced suffering and fragility
- We are partners with him, in shared glory

### Inclusiveness of grace

- God is not far from anyone. His gracious favour is offered to all of humankind, inviting them into a relationship with him (Acts 17:27-28)
- Prevenient grace makes it possible for all to know God through Christ (Titus 2:11)

### Relationships

- TRINITY 'Let us make human beings ...' (Genesis 1:26) Community fellowship of the Godhead
- FAMILY/HOME 'The spirit of God affirms to our spirit that we are God's children' (Romans 8:16)
- THE BODY Different parts that need each other; interdependence and wholeness

### The Kingdom of God

- The Kingdom is here and now, all around us and being revealed





# COMMUNITY

## Story

## SOUTH AFRICA

When first working in a new neighbourhood on HIV/Aids, we finally built up our courage to engage in door-to-door visitation. Our corps team had chosen a street and had prayed for approximately two weeks before going. We were still surprised by the welcome and definitely by the results.

One shack was home to an elderly gentleman who was too ill to make his way to the local clinic. He had gone twice already, but the clinic had a system where they stopped seeing patients at a certain time, and he had not managed to be seen.

(We became involved in this clinic as a result of this visit. A strong partnership still exists, with the clinic providing basic supplies for home-based care, and we provide counselling support. This has strengthened our impact in the community.)

Further down the street we visited a woman who ‘knew nothing about HIV’. She eventually told us so much that she did know, including her own fear that she might be infected. Her husband had another woman during the wife’s pregnancy.

(This led to follow-up visits with both husband and wife – they decided to be tested. Subsequently they had a very sacred moment



of recommitment to their marriage. The wife served a special tea with cakes and said, ‘This was better even than our wedding day’.)

The last visit of the day was to a young woman who wanted to introduce us to ‘mama’. Mama turned out to be the informal community leader, and she quickly suggested that she would get people together for a community meeting.

We returned to meet as arranged, one week later, expecting to meet with a few people. At the school hall we were greeted by 500 or more community members. ‘Mama’ had worked with the local health committee to bring people together, and this gathering became a strong step in our saturation of the community.

Hard to believe that this could all happen from one afternoon of visitation, but it did. I remember the debriefing of this day – we were literally dancing with joy!





Munita no, ay...  
tros medicos (incluyendo clinicas especializadas para  
con SIDA), consejeria espiritual y centros educat



## BEHAVIOUR

- Go out; go into neighbourhoods and homes by invitation
- Be with and engage with people
- Participate with people in their life
- SALT visits (see diagram on page 37)
- Worship as an expression of spiritual inclusion and community can happen anywhere
- Include: who else is here, could be here, should be here?
- Look for family connections
- Work by relationship
- Learn from local action and experience
- Step out to encounter and discover the Kingdom of God, to see the presence of God revealed; to stimulate a sensitivity to the living and active presence of God.



## Story

### INDIA

The concept of integrated mission has been transferred from HIV/ Aids programmes to Social Development Services in India since 2001.

In one of the India Social and Community Development Consultation meetings, a superintendent of a deaf school, Darjeeling, participated. After the consultation she went back with enthusiasm to apply what she had learned. She and her staff sat down together to discuss the challenge faced by the institution, that although they taught the deaf children sign language, when the children went home they could not communicate with their families.

So the staff decided to go to the families in the deaf children's communities, in order to discuss the matter of how they could help them communicate with their children. The visits to the families took place and the neighbourhoods saw how care was demonstrated by The Salvation Army. They have been touched.

As time went on, some of the people in the community approached the corps officer (husband of the superintendent) and the superintendent, telling them they wanted to join The Salvation Army.

A report was sent to Territorial Headquarters (THQ) and, due to anti-conversion laws, THQ suggested that these people should be advised to put in writing their willingness to join the Army and why they want to join the Army – with their signatures. This has worked out well – recently the territorial commander went to the corps and enrolled more than 100 people, including former Hindu families, as adherents in the Army. About seven or eight Hindu families have been enrolled since.

We hope that within the next few months these people will be ready to be enrolled as soldiers.





# CHANGE

## BELIEF

- Change is possible: no person, culture or community is beyond redemption
- Change comes from within: capacity is part of the image of God
- Change is not initiated by us but by the Spirit
- People are the 'subject' not the 'object' of change
- We are changed by our relationships with others
- Incarnational care will draw people into change
- God's glory is revealed in the midst of suffering and stimulates change – in 'suffering' we can be transformed
- Freedom to be fully whole is part of God's design; desire for freedom motivates change
- We are changed by our relationships with others
- The Holy Spirit guides us in relationship, and helps people make healthy choices
- Change includes growth into belonging
- Families and communities can change







## LATIN AMERICA

### Story

In our first appointment we set up a mission-orientated community-based programme which worked with the community, but that, in retrospect, was still very building-based and with not enough involvement of the community itself.

Having left that place, two appointments further on I began to grasp a lot more the concept of working with the community and the fact that community could respond and that my role should be much more one of facilitation rather than providing or better helping to provide.

The experience that really revolutionised my understanding was coming to Africa and visiting Tanzania and Kenya, especially at Kibera, seeing community organising themselves and working with nothing – a couple of rabbits and a bag of charcoal.

I realised that although we had probably helped lots of people, we had not empowered them as we could have, because we had not started from their standpoint or even from the 'empty-handed' standpoint, although we had listened many times to them.

## INDIA

### Story

A THQ officer was leading the meeting at a local corps during a rainstorm. The meeting hall roof was not sound, and so water was coming through onto the preacher and the congregation. Amid the drenching conditions and with umbrellas being held, the soldiers began blaming THQ.

The officer asked them to think about 'Who is The Salvation Army? Whose corps is it?' As a result the people were encouraged and began working together, providing materials and skills to repair the roof themselves.



## THEOLOGICAL ROOTS

### Image of God

- Made in the image of God, our longing for Him is the basis of change. (Genesis 1:26-27)

### God with us

- We are not alone; we accompany each other in change (1 John 1:7) and we ourselves change, becoming more like the image of God. (Romans 12:2; 2 Corinthians 4:16)

The Holy Spirit, the intimate companion and paraclete counsellor, leads into truth.

### Embracing suffering

- As did Christ, we not only participate but embrace suffering – our own and that of others. We grow in perseverance, character, hope. (2 Corinthians 1: 3–7)

### No person, culture or community is beyond redemption

- All creation eagerly waits for our adoption, redemption, change. (Romans 8:22-23)

- Christ's work of grace on the cross is a provision for whoever will receive his gift. (John 1:9)
- Prevenient grace makes it possible for all to know God through Christ. (Titus 2:11)

### Change, as growth into belonging

- We are agents of redemption and reconciliation in the world (Colossians 1:13-20)
- The prophetic role is expressed in mercy, freedom and hope. (Luke 4:18–19)
- Reconciliation: right relationship; healed and restored (2 Cor 5:18-21)
- Attitude of repentance... discarding what is behind and turning in a different direction. (Isaiah 30:15-21)
- 'The Spirit you have received is not a spirit of slavery, leading you back into a life of fear, but a Spirit of adoption, enabling us to cry "Abba, Father!"' (Romans 8:15)





## AUSTRALIA

I was involved with a late-night food van run, feeding the homeless, many of whom are frequent visitors and to participants in the activities of the 'life centre' as the corps is known.

One of the regular people visited by the food van team is a guy called Sam. Sam calls himself a yuppie homeless person, as he has an inflatable mattress.

When I first met him, we had a conversation about how Sam was and what he had been doing. The invitation for prayer was given, and he was clearly expecting it. My friend prayed, and then Sam asked if he could pray. He prayed for me and my friend, asking God to bless us and our ministry.

In that moment under the stars in an inner city park, I was made aware again of God's presence. Sam, who materially had nothing, shared what he had, which was his experience of God. On successive visits. I was more eager to meet with Sam each time, with a fresh insight of God being with the poor.

As cadets were introduced to this opportunity, they too experienced the wonder of God at work in lives like Sam's.

## BEHAVIOUR

- Shared change – we facilitate, accompany change in others, and we ourselves change
- Model (give example of) change through a facilitation team approach that 'learns'
- Counsel
- Accompaniment in the homes and neighbourhoods over time
- Be willing to be present in the uncomfortable times
- Encourage people who are changing to measure their own change
- Transfer to others – look for change to be shared
- Follow relationship connections to help change be shared
- In humility, be with each other as equals: 'in honour prefer one another'
- Recognise and use the power of presence as ministry – 'Preach at all times. If necessary, use words' (attr. St. Francis)
- Practise the presence of God
- Discern responsiveness in people
- Speak the word with Holy Spirit guidance

## Story

### CHINA

Mr Fau and Mrs Fau were both HIV infected, and living in the community. Their living depended on Mr Fau working as a taxi driver to run between their village and the town.

Mrs Fau used to get very angry with her husband all the time, probably because of the pressure of financial burdens. Their daughter did not accept her parents and was rebellious because of the stigma of having parents with HIV. They were very withdrawn.

The Salvation Army team came into the village to befriend them, and to encourage them. After some time the team was also able to help them to raise pigs to improve their income.

Mr Fau started to change his attitude to life. He tried to communicate with his daughter, and the Salvation Army team accompanied the process. Mr Fau's health went downhill; however, we continued in contact with the family and supported him in treatment. Mrs Fau learned to support her husband and daughter and became optimistic about her future. Now the family is in harmony and united. Their care became mutual and unconditional.



## KENYA

God is still changing me. The satisfaction I find in being with the communities, sitting in people's homes and chatting to people in the streets is profound. I see God in everything and I find a lot of meaning in what I am doing.

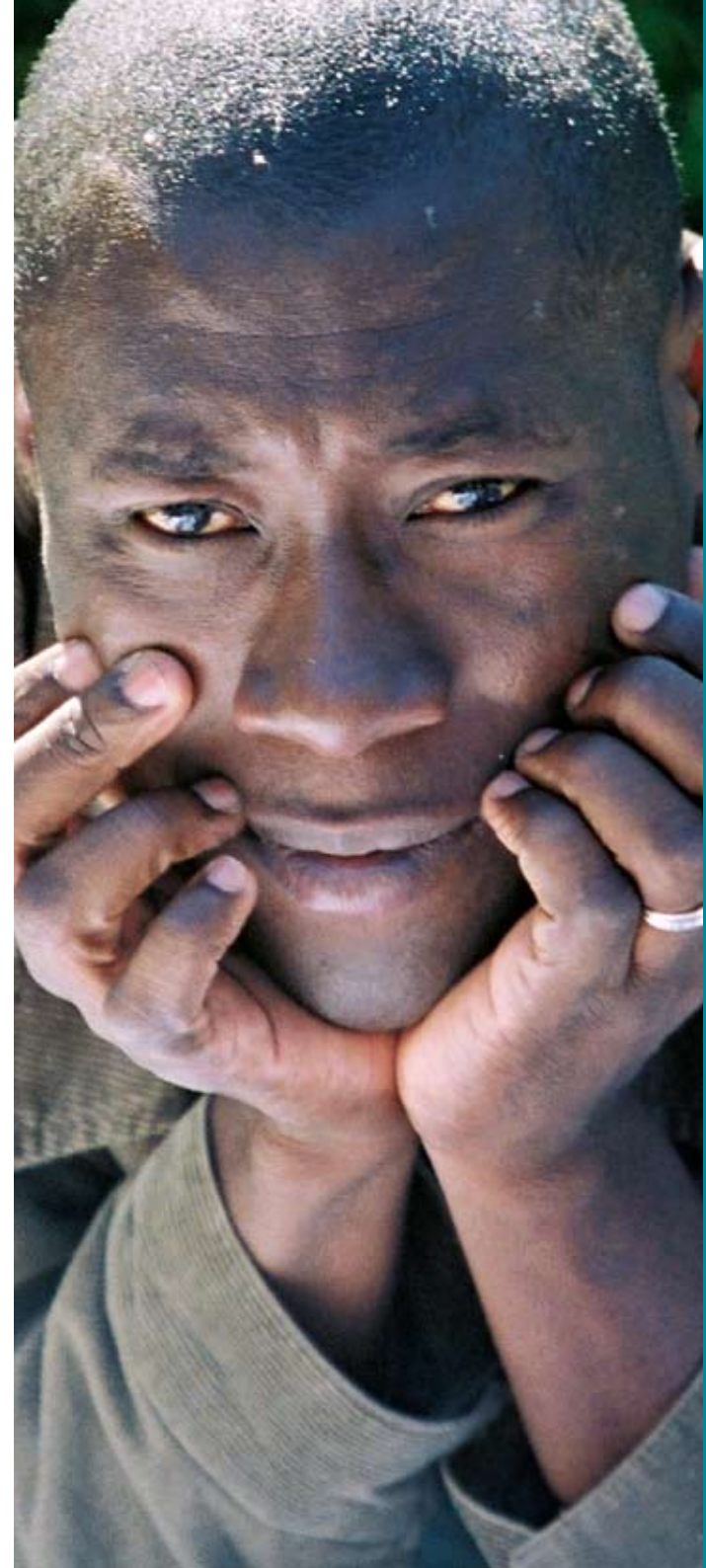
This is a story from a follow-up visit to Agai-Sondu, one of the areas greatly hit by HIV/Aids, with neighbourhoods filled with fear and death. People in this community are always busy either going to hospital or burying the dead. We went with the local team for a home visit, and visited a family of three. The family told us about one of the sons who is always fainting, and 'dies' for three days of each month, always the 12th to 14th.

The team has been in that home twice, following up some of the children who attend the kids' clubs. The father of the home said, 'This has nothing to do with poverty or diseases – it is a spiritual attack, and this home needs prayers. We want you to pray for us.'

We all held hands, in a little circle – this was on top of a hill. Suddenly the wind changed, and there was a strong presence of the Holy Spirit, and the area where we were standing began to feel warm. The team members found themselves on their knees and let the power of God take over.

This was a special moment of encountering God's grace in the home, not just for me, but for the team.

The family was humbled through this experience. Right now that encounter is still remembered by the family, and there was instant peace for the sick child.





## Story

## YOUTH CAPACITY DEVELOPMENT

Young people feel called to be part of The Salvation Army as an international movement of faith. In 2004, an International Youth Capacity Consultation was held in India, where youth discussed the concerns in their lives and their communities, and how God is at work in those situations.

One young person from East Asia said, ‘At the time I went to the consultation in India, I could not really call myself a Christian. I was saved through the experience of being with other young people who were excited about the mission of The Salvation Army in the world. I became proud to be a Salvationist. A huge change took place within me ... I became a soldier, but stayed challenged about how to bring that experience back to my country.

A regional team visited us. They met youth, most of whom had left the Army but remain passionate about our country, and other youth who are struggling. The visit helped them to rediscover a sense of hope and vision. Some are already returning to the Army!’

Since then, there have been continuing responses in the different zones. Two examples:

In Africa, youth teams are contacting youth in different communities. One young person said, ‘I was greatly challenged to see young people coming to learn more about the community. (They are) a wonderful team, focused more on God than anything else.’

Together with some of his friends, ‘we have made up our minds to join hands with the already established group as we look for others who are interested, to realise potential and capability to ... look for solutions to our challenges together. We pray to God to give us the strength to do what we are thinking, for from him we will get knowledge and wisdom.’

Within the Pacific cluster, including participants from across Asia-Pacific and from USA Western Territory, a youth capacity consultation was held in Guam in November 2005. Participants visited homes, visited clients at a residential substance abuse recovery programme which is an outpost of the Guam corps, and talked to homeless people on the streets.

Delegates reflected, saying:

- People around us are dying within. God offers life, fullness, freedom.
- We see something different in ourselves that we want to share: hope!
- The church should be ‘out there’ with the people.
- We are searching for and finding a vision from God for our communities and ourselves.
- We gather to learn from each other and our shared experience what integrated mission is about – how it is expressed and transferred.





# HOPE

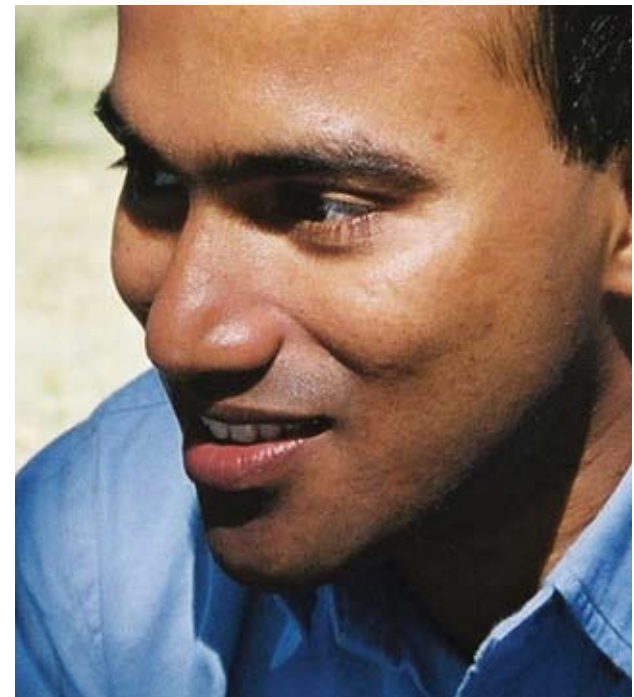
**BELIEF**

- There are many factors which contribute to despair
- Yet hope is present now
- Hope is linked to past and future
- Capacity for hope can expand: hope grows within individuals and communities
- Often people need to take steps toward hope, and these steps are encouraged by caring relationship and presence
- Knowing God is beside, before, behind and within us, we can be alongside others
- Jesus' example guides us into ministry 'to the heart of the matter' in each situation and cultural context
- Hope is a catalyst, giving energy for change and faith
- Hope is driven by compassion
- Hope in God is our security

**INDIA**

## Story

A woman was lying on the streets. Salvationists took her in and then to the hospital after bathing her and giving her clothes from their own supply. When visiting her in hospital they offered to pray with her. This was the first mention or indication that they were Christians. She said she knew. 'I saw Jesus in you.'







## ZIMBABWE

### Story

Visitors to the local community – having been briefed on the community situation, with three years of drought, shortages of basic commodities, multiple deaths in most families – were surprised and somewhat sceptical of the obvious joy of the women attending the rally.

Following the rally we visited three homes in the village community. The testimony of ‘shared suffering’ and the strength found in community life was articulated very clearly. The visitors struggled to believe the joy and confidence expressed but they could not deny it.

Post-visit reflections raised the response of what could be done to provide (materials) for community needs. The discussion that followed led to a moment of truth, in the realisation that the community had discovered something better. Mutual caring and support was keeping them going, and there was plenty of evidence that they were making their own way in finding what they needed. This strength was respected.

## Story

## LATIN AMERICA

A sudden call for help came to the community health team while they were visiting in a community. Somewhere there was a family being thrown out of their little rented room, which had been their home since they had come down to the city from the mining area; a man and his wife plus three children.

Neighbours helped the team to find the family. The man was very sick, and the rest of the family with their few belongings were in tears as the landlady shouted some very nasty words at them. They had received news about the man's diagnosis, and the landlady had got to know it was AIDS.

As the team took the family out of that place they unexpectedly found a family in another area who was willing to open up a place for them. Carlos, the father, was left behind in the rented room with the officer, as there was no room in the vehicle for them. It was dark by then. The landlady saw the Salvation Army uniform and tried to throw the officer out by the epaulettes, but then left them.

At that moment, Carlos said to the officer, 'help me to listen to Jesus!'

Jesus is found in the darkness; his voice is listened to in the midst of noise and chaos; God is revealed!





## THEOLOGICAL ROOTS

### Creation

The image of God in us demonstrates hope through:

- Mutual longing of God for us, and we for God. Capacity in us to move in and towards God, because we are spiritual beings
- Value and dignity of all people
- The incompleteness within each one of us, from which we move out with others, leads us into encounter with grace

### Incarnation

God with us demonstrates hope through:

- The promise and opportunity of open access to God
- To them he chose to make known what a wealth of glory is offered to the Gentiles in this secret purpose: Christ in you, the hope of glory (Colossians 1:27)

### Redemption

God's redeeming initiative demonstrates hope through:

- Inclusion of all mankind – 'O Boundless Salvation'
- Fullness in Christ – Colossians 1:19; John 10:10; John 15:11  
Blessing, joy, celebration
- Justice: entering into the inheritance
- Transformation and reconciliation

### Kingdom

The Kingdom now present demonstrates hope through:

- Inclusion: 'Whosoever will may come'; accessible to all
- The family of God which is a relationship in which people flourish
- Declaration that precious lost things are found
- Hope for the future



### BEHAVIOUR

- Go out with faith; approach people and homes with confidence
- Pray continually, as we go, knowing that God is actively leading
- Expect the unexpected – don't imagine that we control all the outcomes
- Expect invitations into positive relationship
- Discern opportunity and invitation
- Be patient as people find their steps towards hope: trust God in the process

## MIZORAM

### Story

Commercial sex workers in the Army's drop-in centre and night shelter were invited by the corps to their gospel meeting. More than 10 came and several of them accepted Christ. They expressed their new joy and hope by dancing together with the caretaker from the drop-in centre and night shelter.

A challenge then needed to be faced. They had no place to live and their families were not yet willing to accept them back. The team from the night shelter and corps united the families, with a support team from women's ministries giving backing. As a result some returned to their families.

Others who had no place to go temporarily stayed with the officers or local people.

This was a change for the women, and also for the members of the corps to become so involved.

There is always hope!

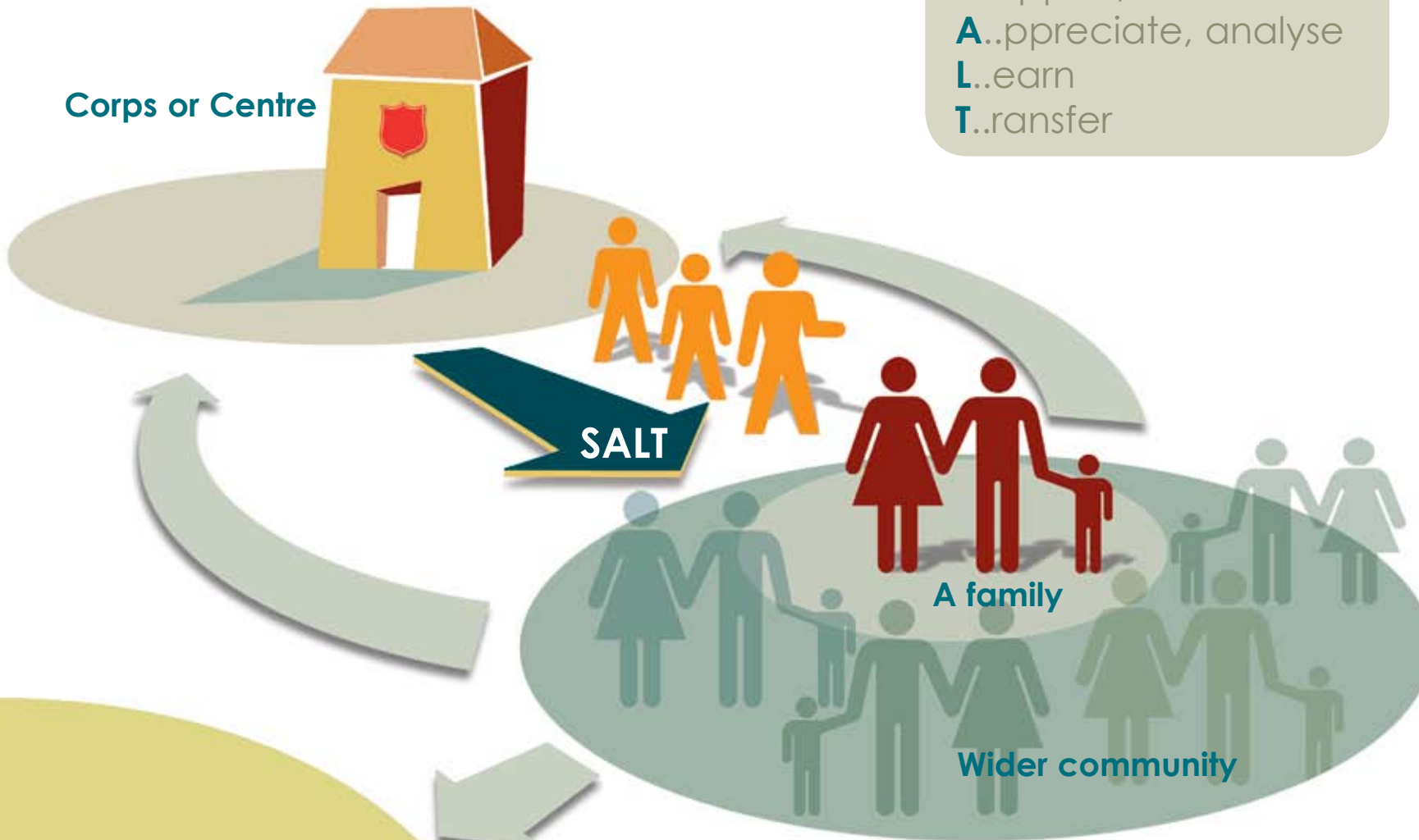


## INTEGRATED STRATEGY

## Core Activities – SALT

**S**..upport, stimulate  
**A**..ppreciate, analyse  
**L**..earn  
**T**..ransfer

Corps or Centre



Neighbouring communities



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