

Working with love

The Salvation
Army's
Approach



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To start with

Working for The Salvation Army

You work for The Salvation Army. You've been working there for a long or short period of time. It was a conscious choice to work with The Salvation Army or it was simply one of several possibilities. The sort of work you do is something you could also do elsewhere. It is ordinary work. And yet, at the same time, it is different. You work with a Christian organisation which has its own way of working. The Salvation Army is made up of a group of people who are inspired by the Gospel of Jesus Christ.

You know that this means something. What's more, you have your own opinions about it. And yet it is not always easy to say what this means in our daily work. This booklet will therefore be of some help to you. Not as the final word or to prescribe how you should believe or live. But certainly to explain what it means to be in The Salvation Army, how we try to do our work and what we expect. This booklet therefore describes the Salvation Army's Approach.

Read this booklet especially for yourself. As you read each chapter ask yourself what it means for you. The suggestion is to read each chapter a few times and to think about it. You can also use this book by discussing a chapter with your colleagues

during a time of reflection. Listen with an open mind to what people have to say. At least try not to presume what they might want to say.

The back pages give suggestions about how to use this booklet. The photographs in each of the short chapters support the text.



Professional and inspired

It is often thought that working professionally and working out of what inspires us are at odds with each other. It is assumed that the spiritual is not professional. This way of thinking is not correct.

In The Salvation Army we work on the basis that the spiritual and the professional belong together. It goes without saying that you do your work with all the knowledge and skills that you possess. What matters is that the other person is helped as much as possible to live their life. At the same time, what inspires you influences the way you work and the choices which you make in your work. The following image helps to illustrate this. Inspiration is not only the poppy seed which decorates the top of the bread and which you can just as well do without. Inspiration is like the yeast which goes through the whole loaf. There is no bread without the yeast.

Being professional and being inspired are bound up with your fundamental attitude, which is fed by what inspires you. The first chapters of this book are therefore about the Source which inspires us.



Believing

Believing

'Believing' is rather a vast word. It is all-encompassing. The way in which you believe differs from that of other people. After all, you are shaped and formed differently to other people. You have other experiences. You are unique, also in what you believe.

During the course of your life, believing has varied meaning. As an adult you do not believe in the same way as a child. With age, belief matures. Sometimes it really occupies you. Sometimes not. Sometimes, believing is for you a very sure and positive experience. Sometimes believing means daring to endure the questions. Often it is both of these at the same time. In every case, believing means having faith.

Whatever believing means for you at this moment, there is a place for you in the midst of those who work for The Salvation Army. What binds you to them is that you will dare to work with Jesus Christ. With his words and with his deeds. With the way in which he reveals God to us. Jesus, not only as someone who you respect, but as someone who guides and directs the whole of your life.

God

God makes himself known to you in many different ways. In the Bible you read how people have experienced God in their own lives. Each in his or her own way, in his or her personal circumstances. Even though these experiences are thousands of years old, they help you to discover and to experience God in your own life. Thus, the Bible is a source of inspiration.

Through reading you discover in all those experiences what is characteristic of God. Which is his love¹. His unrestrained love which shows itself in a vast array of other qualities: faithful, patient, merciful, steadfast, just, righteous, gracious, liberating, comforting, redeeming, forgiving, reconciling. Piece by piece, expressions of God's love. And you discover that God goes to great lengths in this. Where you as a person might simply stop giving your love, God goes on.

This love of God does not mean that God endorses everything. There is also another side to this love. God is outraged by the evil that happens in the world. In the Bible this is referred to as the wrath of God. But that wrath is not wrath in itself. It is wrath that desires, over and over again, to reconcile and make things right. Ultimately, love triumphs.

¹- 1 John 4 verse 16



Jesus Christ

God shows the fullness of his love in Jesus Christ, his son. If you want to know what God is like, then look to Jesus². His life and his death. What he says and what he does. Surprising and challenging. How opposed he is to all boasting. How he looks and listens out for people who are cast out to the margins. How he breaks through rigid patterns and demolishes the walls between people. Love which invites participation, so that you show love and do not simply remain an observer on the sidelines.

This love also liberates. Because Jesus knows that God loves him, he ultimately has no fear for what people can do to him. Nothing can separate him from the love of God. He offers that freedom to others.

In Jesus it becomes obvious how defenceless that love is. It is a love which is not imposed. People are not coerced. It is up to you to decide to accept that love. It is up to you to accept that freedom. It is up to you yourself to live that love.

This defencelessness shows itself when Jesus is intimidated, taken prisoner and put to death by execution on the cross. He chooses not to resist, in the confidence that even through his death God shall cause that love to live on.

²- John 14 verse 9





Cross

When you want to try to fathom what happened there, on the day of the crucifixion, it makes you dizzy. Every answer evokes new questions. Why? Why this? Where is God?³ It is a mystery. It is simply too much for you to think about.

When you read what the Bible says about this, then you see that it uses various images to try to explain what is ineffable, beyond words. Over the years, theologians have written extensively about this. A number of important words stand out.

Redemption. What is clear is that God does not blame you for the wrong choices you make. God delivers you from guilt. You are given new chances.

Reconciliation. You may live freely and without fear in the presence of God. And you are also called to be a reconciling presence to the people around you.

Liberation. You may live as a free human being, because there is nothing which can separate you from the love of God.⁴

It is here that God's boundless love is revealed.

³. Mark 15 verse 34 ⁴. Romans 8 verse 39



Resurrection

Following the death of Jesus, the mystery becomes more intense and the joy greater. You learn that his death was not the end. On the third day he rose from the dead.⁵ New life. The love which is defenceless shows itself to be stronger than death. Evil does not have the final word. Neither does death. God stresses that the life of Jesus is the life that He intended. God affirms that Jesus was in the right.

The final word is life. That is the intention despite everything. Even death. Despite everything that is deathly. That holds true for your ultimate destiny. That is the case now in your daily life. Resurrection after setbacks. Life after death. In the great and in the small.

This is encouraging. For people who belong to Jesus, love acquires the colour of hope. To its very depths, Christian faith is an optimistic and hopeful belief.

⁵ - Mark 16 verse 6

Spirit of God

This story of Jesus touches you. He brought a whole movement into being. Women and men who know themselves to be touched by his love. Who entrust themselves to his way of life and desire to walk that path.

Whoever entrusts themselves to God, whoever desires to walk the way of Jesus, is able to experience that he or she is not alone in this. In one way or another God works in you.

People experience this as a strength. As a light within. As a source of inspiration. As a fire that warms them.⁶

The way in which people experience this is different. One person has the sense of being caught on the hop. For the other it shows itself through an understanding or inner knowing which develops slowly. Sometimes you experience a clear Presence. And sometimes there is the Emptiness.

What is clear is that you cannot control or possess the Spirit of God. God will not be manipulated. You can certainly stand in a state of readiness and expectation. You can trust that God is there, even when unexpected.

⁶ - Acts 2 verse 3



New life

When you entrust yourself to Jesus then you are someone who desires to walk his way. Sometimes searching. Sometimes certain. That movement is connected with the process of 'turning', over and over again. It happens when you admit that your life is not always in line with God's purpose and that you want to live according to that purpose. It is called repentance. You repent when at a certain moment in your life you make a conscious choice to walk the way of Jesus. You do this every day, because over and over again you must look for what the right way is. God accepts you just as you are, but does not let you stay that way. His Spirit goes to work in you. In the Bible, one of his followers describes this as the transition from an old way of life to a new way of life. He includes in the old way: fornication, immorality, idolatry, sorcery, enmity, discord, jealousy, anger, scheming, quarrels, rivalry and things such as these. To the new way he ascribes: love, joy and peace, patience, friendliness and goodness, faith, kind-heartedness and self-discipline.⁷ All of this is the fruit of the Spirit. Because God loves you, you are a free human being. You yourself are free to love. To live in a new way. You experience that God himself is at work in you. This is the Spirit of God which inspires and inflames your transformation into the image of Jesus.

⁷ - Galatians 5 verses 19-23





Difference

Walking the way of Jesus is not always unambiguous. People's understanding of the commission to live in a new way, differs. What is taken for granted by one person is sometimes impossible for the other. From out of the same source of inspiration, people make different choices in their lives.⁸

You may want to find out from each other: 'Why do you do that?' 'How does that idea fit within the life which God desires for us?' You may have different views. And you can learn from each other.

What really matters is that you do not condemn or pass judgment on each other as human beings. That you give space. The choices which people make in life are ultimately and profoundly between them and God.

The social work provided by The Salvation Army brings people together with a variety of different ideas and opinions about Christian belief. Consequently it is one of the largest ecumenical organisations. At the same time it certainly stands within one particular tradition: that of The Salvation Army. This colours the work and the choices which are made.

⁸ - Romans 14 verse 1 to 15 verse 7



The Salvation Army's Approach

Fundamental attitude

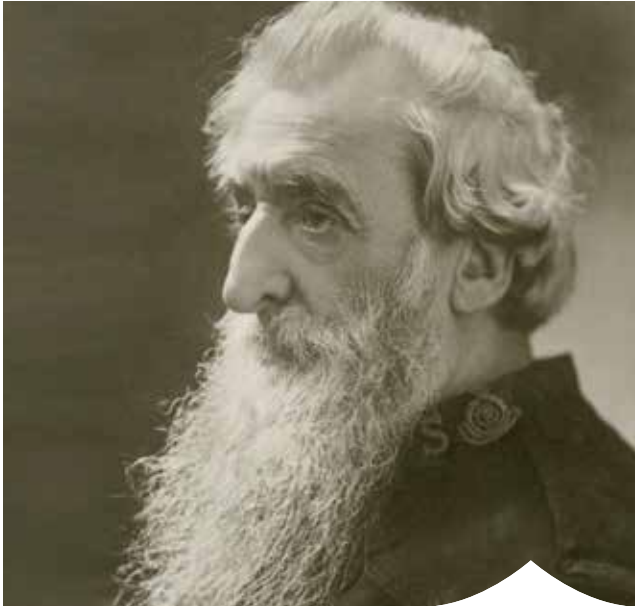
When you work for The Salvation Army you are part of a working community of people who know themselves to be touched by Jesus. People who desire to pass on to others the love of God, which Jesus has himself revealed. In short, you work for a Christian organisation.

In practice, this is something you notice not only at formal moments. At the opening of a meeting or a day for reflection. You see it not only on the shield at the door, the flag on the platform or a Bible in the cabinet.

In practice, it particularly shows itself in your fundamental attitude. That fundamental attitude is revealed in what you say and what you do. It shows itself in the way that you approach the other. In the way that you treat your colleagues. In the way that you make contact with people outside of the organisation. In the way that you manage property and possessions. All of these things are coloured by the love of Christ.

The Christian aspect of the organisation is something that you particularly experience through the fundamental attitude of your colleagues. Touched by Christ, moved for the sake of people.

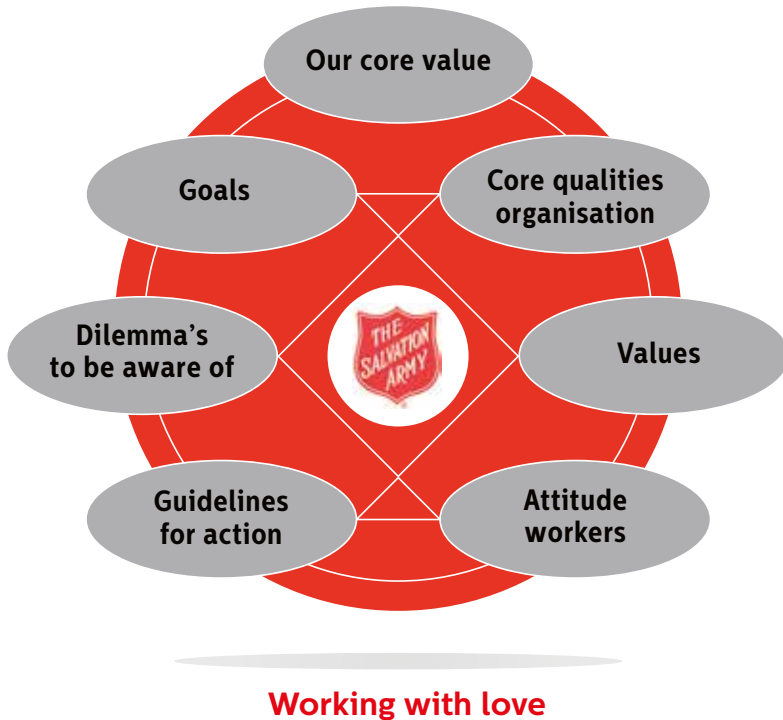
That love which you receive, together with the hope which faith offers, is passed on to the people around you. That is the path that you desire to walk. Because of this, people feel that you will respond to them.



A militant army

Touched by Christ, moved for the sake of people. Within The Salvation Army this fundamental attitude receives its own unique colouring. In the 19th century the Methodist preacher, William Booth, was moved by the vast number of people who lived in London in great poverty, terrible circumstances and without knowing the Gospel. Out of that deep inner compassion he began to dedicate himself to preaching the Gospel and improving the life circumstances of people. In concrete and practical ways he gave people a renewed perspective for their lives. He enabled them to share in the joy of the Gospel. Thus, through the power of God's Spirit, the international movement known as The Salvation Army came into existence, which desires to spread the Gospel in word and deed and, through a fighting and determined spirit, dedicates itself to helping those who have no helper. In many countries the name 'The Salvation Army' is translated into the local language.

Touched by Christ, moved for the sake of people. The Salvation Army has its own characteristic way of giving shape and form to this reality. This particular way of working is known as The Salvation Army's Approach. When you work with The Salvation Army, it is expected that you will make that approach your own.



The Salvation Army's Approach

The Salvation Army's Approach is the outlook by which you look at the possibilities and limitations of people and the way in which you try to address them. This approach is fed by Christian beliefs and has developed over time. It appears to be an effective approach to addressing people's problems.

The Salvation Army's Approach consists of seven components which mutually connect together. These components are:

- Our core value
- Core qualities of the organisation
- Values
- Attitude of the workers
- Guidelines for action
- Dilemmas to be aware of
- Goals

These components are explained in the following pages. With this you may well notice that the description of these components has a dynamic quality to it.

Over the years some words will be replaced by others because they are more fitting to the approach. However, the direction remains the same. Even better than words on paper is to illustrate The Salvation Army's Approach through the stories of fellow workers who actually put the approach into practice. The approach forms, as it were, the DNA of The Salvation Army's social work and applies both to those who work directly with the people who form the focus of The Salvation Army's effort and dedication, as well as to those who provide support services.



Our core value

Our core value expresses what The Salvation Army stands for and does in its social work. It reads:

'Unconditionally committed to people who have no helper'

This means that The Salvation Army feels connected with people who have no helper and wants to assist them without preconditions.

People who have no helper refers to those who feel excluded and are excluded from society. People who are isolated and lonely, with the experience that no one cares for them or has a good word to say about them. People who are powerless and uncertain, injured and angry, terrified of failing and sometimes in panic. People who often have an inadequate, precarious or completely non-existent place to live. People who have become dependent and sometimes addicted, who are not in a position to look for help, let alone to accept it. People with both hands full of problems which often include psychological problems. People who have fallen through many of the safety nets and ultimately find themselves with The Salvation Army.

The Salvation Army will be there for these people. Being 'unconditionally concerned' does not mean that demands are not placed on people. Correction and supervision is necessary in some cases. When caring for people this can be beneficial and necessary. The involvement is however unconditional. When you work for The Salvation Army we assume that you will be able to work with that commitment.



Core qualities of the organisation

Accessibility

Within The Salvation Army, accessibility means that you work from the starting point that people are not turned away. People say: 'At The Salvation Army you can always get help'. Your contribution makes this a reality. You are an image of Jesus Christ who never turned away people who really needed help.⁹

An integrated approach

Within The Salvation Army, an integrated approach means that you work from the starting point that when people ask you for help, you consider all the different aspects of their life as one integrated whole. Your contribution makes this a reality. You are an image of Jesus Christ who knows that God created all people as a whole.¹⁰

Tenacity

Within The Salvation Army, tenacity means that you work from the starting point that you will commit to being with people for a period of time. Your contribution makes this a reality. You are an image of Jesus Christ who persevered in his care for people and dared to walk an extra mile with them.¹¹ You stand for the hope which Jesus Christ offers.

⁹ - Matthew 11 verse 28 ¹⁰ - 1 Corinthians 12 verse 12 ¹¹ - Matthew 5 verse 5

Spiritually oriented

Within The Salvation Army, meaningfully directed means that you work from the starting point that when people ask you for help, you will not only help them with their material needs but will also accompany them in their search for meaning in life, their spiritual questions. Your contribution makes this a reality. You are an image of Jesus Christ who was concerned not only with someone's material need but also their spiritual searching.¹²

¹² - Luke 9 verse 25



Values

The Salvation Army's Approach consists of a number of values. It is important that you share these values.

- You are first and foremost a fellow human being with the other.
- You take for granted the equality of people.
- You want others to be treated with dignity.
- You want people to be able to find their place.
- You want people to be the best they can be.
- You believe that people can change.
- You want people to experience that their lives have meaning.

These values are important within the belief that all people are created by God, in order to become the best they can be and to be able to live the kind of life which God has ordained.

Attitude of workers

When you work for The Salvation Army a particular attitude is expected of you which fits with the way in which The Salvation Army wants to work.

You have a strong desire to help and support the other.

You are resolute in helping others in very practical ways.

You have an energetic attitude.

You know how to get things done and to see things through.

You are always able to see new possibilities.

You have patience and, over and over again, try to help people in need, and support them.

You have been deeply moved and are obviously willing to dedicate yourself for the sake of the other.

You are creative to further help people also in a not-everyday manner.

You help the other to go further by emphasising the good behaviour rather than punishing the bad.

You are prepared to mobilise all the talents that you possess and not just your professional competences.



Guidelines for action

As someone who works for The Salvation Army you are a very practical person. You see the work, respond quickly and do not wait around. You are therefore very concerned with the immediate physical needs of people, such as eating, drinking, clothing, a warm shower, a bed and their basic safety. You respond to what is needed at that moment, in the 'here and now'. At the same time you are attentive to the needs of the 'whole person' and can see how their problems connect together.

You know the official frameworks within which the work takes place. You do not see these as an obstacle but as a challenge to be able to offer the other the best possible perspective. You get on with what is needed, you do not sit on the sidelines, and you do everything possible to awaken, to win and to be worthy of someone's confidence.

You are a guiding presence and so you create order and bring rest. You understand the order of things: showing what needs to be done, doing things together, letting the other copy you, and then allowing the other to do it. You put this into daily practice. You understand 'the art of enticement' for the sake of enabling people to do things which they initially would not dare

to do, but which will certainly help them to take the next step. You encourage people to take small steps in their development and you are sincerely happy when this happens. You transform what is seemingly ordinary into something extraordinary, and consequently encourage the growth of someone's self-confidence.

As someone who works for The Salvation Army you are always prepared, out of your own personal experience of beliefs and faith, to talk with others about what gives meaning to their lives - their spirituality.





Dilemmas

In The Salvation Army's Approach a number of pitfalls and dilemmas lie hidden. It is good to be aware of these and to know how to deal with them.

Distance and closeness

You are committed to people who have no helper. You need to guard against an over-identification which leads to abnormal things being perceived as normal. What really matters is that you are truthful and genuine without being over-friendly.

Limits to the unconditional

You are unconditionally involved and, over and over again, want to offer new chances to people. But sometimes, you must also correct someone. You need to be able to exercise a multifaceted partiality in your work.

Resilience of workers

The situation can occur where as a motivated worker you feel exhausted because, for whatever reason, you have been unable to fulfil the mission. It is therefore necessary that, every now and then, through your line manager, you are absolved from your responsibilities.

Individuality of the other and the need for results

Assistance and support begin close to the other and you will want to set goals which make sense for the person you are helping. At the same time there is the necessity to achieve results and to be in danger of demanding too much. You need to be conscious of where the responsibility lies for the success of the helping process.

Necessity and perspective

You are direct and practical. Attending to the immediate needs is the first priority. However, before you know it, you are lurching from crisis to crisis. There is also a longer term perspective. Setting out small steps in a planned and systematic approach to a goal is always the challenge, for the other and for the worker.



Goals

Whenever you dedicate yourself to those who come knocking at the door of The Salvation Army, you set out to try to achieve the small and large goals which are appropriate for each person. All of these goals fit within the three overarching goals which The Salvation Army has prescribed in its provision of care and help.

To maintain and recover independence

Because of your dedication, you help people to maintain or, as much as possible, recover their independence. The general rule is: 'Independence where possible and support only when necessary'. You must try to prevent the development of too much dependence and also of being over-protective. What matters is that people grow stronger.

Social participation and social contacts

Because of your dedication, people once again find themselves connected to wider society. What matters is supporting them to live a normal life. Meaningful ways of spending the day, through work and free time, are therefore vital. So is the recovery of social relationships. This is what matters. Providing help must lead to this and everything else is subordinate to that.

Well-being and health

Because of your dedication, you help people to be as healthy as possible, to become healthy and to stay that way, and to have a sense of well-being in their lives. For The Salvation Army it matters that people once again experience meaning in their lives and have a healthy spiritual life.



The person is at the heart of it all

When you work for The Salvation Army, you support vulnerable people. Where necessary you will provide supervision and correction. The work often concerns people who have complex problems. Or you may find yourself giving support and leadership to colleagues who themselves directly provide the help and care.

It is therefore crucial that you keep one thing at the front of your mind. The focus of this work is not on you. Neither is it on The Salvation Army. Always try to keep at the front of your mind that it concerns this person and his or her needs. Always consider that the one who has been entrusted to your care is a human being, the same as you. The vulnerable human being is a creation of God, a person in his/her own right. Try not to fall into the easy trap of thinking that you certainly know what is best for a client.

This attitude can be seen in very small things. In the way that you want the best for people. In the way that you speak to people, in your body language, in how prepared you are to really listen to someone's problems.

For example, it can be seen in the reciprocal way in which people enter into care agreements.

You may already be aware that the way in which things are done differs with the location. A children's home is different to a home for the elderly, a hostel for teenage mothers or a hostel for people with drug addiction.

You may also be aware that in your own field of work you have an expertise which gives you the right to address the other. This expertise gives you the right to speak, to disagree with another, to signpost the way or even to intervene quite radically in someone's life.

However, the starting point remains that the person is at the heart of it all.



Ethical principles

The way in which you approach and encounter the other is inspired by the love of Jesus Christ. Implicit in your approach is the well-being of the client.

The Salvation Army organises its work around four ethical care principles:

The principle of autonomy

You respect the individuality of the other, as much as possible.

The principle of doing the right thing

You desire to do good and to promote the good.

The principle of causing no harm

You will do nothing to disadvantage the other.

The principle of justice

You are committed to treating others equally and to securing a fair share of the joys and burdens of life.

Sometimes it can happen that these principles conflict with each other. It is at these moments when good ethical thinking, together with colleagues, is very important.



Socially competent

In The Salvation Army you exercise influence over the behaviour of other people. What matters is that people are once again able to be socially competent. At the heart of this methodology is the promotion of desired behaviour.

Your behaviour is therefore an example to the other. This means that the people for whom The Salvation Army directs its efforts are approached, and their behaviour explored, in a positive manner. In this way you help to bring about a change in behaviour.

You are not perfect. You also make mistakes. That is how it is with human beings. But hopefully, others see in you something of how life is meant to be lived.

Society

When you work for The Salvation Army there is much to concern you. Because of this, and so that it can do its best for vulnerable people, The Salvation Army looks for partners in society. Churches, schools, businesses, clubs and societies, neighbourhoods and individual citizens are invited to participate. Together with 'people of good will' The Salvation Army seeks to do its best. We believe that 'Together We're One'.

This commitment gives extra support to vulnerable people. On the other side, those who provide the support also have the opportunity to 'do good' and gain meaningful experience. They get a flavour of what it is that inspires The Salvation Army.

In the Netherlands 50|50 is The Salvation Army's brand for those projects in which clients are offered work experience.



Sharing joy

As a Christian you experience the joy of the liberating love of God through Christ. You are called to share this joy with other people.¹³ You can do this in words and deeds. The one is not better than the other and words and deeds complement each other. Words are made true by deeds. Deeds need words in order to make sense of them. The one cannot exist without the other. They need each other.

You are able to show something of the love of Christ through what you do. And in your words you can say something about his love. You continue the work of Jesus and point each other to him as the source of inspiration. You enable people to experience the love of Christ and you challenge the other to walk for themselves the way of Jesus.

Whether you choose to use deeds or words will depend on the situation. When someone is in concrete need then you act. When someone wants to talk to you about faith and what they find meaningful, then you chat with them. In this way, the other can learn from you and you can learn from the other.

¹³ Acts 8 verse 39

What you do also depends on your individual talents. One person finds it easier to show the love of Christ through deeds, whilst another is able to talk easily about faith and belief.

People with different gifts and possibilities complement each other and need each other. And both of these ways allow you to share the joy of the Gospel of Jesus Christ with others.





And further

Rules

Just as in other organisations, there are rules in The Salvation Army which you are expected to fulfil. Sometimes these rules are laid down by others. The government makes laws, professional organisations and financial bodies make demands. The Salvation Army must adhere to all this and will do so. This is because it strives to do its work as well as possible.

The Salvation Army itself has also made a number of rules to try to ensure that, as much as possible, its task is fulfilled.

You know that rules are not perfect. You also know that there are situations where existing rules are not adequate. But the focus has always been, that rules help to ensure that what The Salvation Army stands for becomes a reality.

It is your responsibility that, as much as possible and in the agreed manner, people are supported.

Colleagues

The Salvation Army is a Christian organisation. This is shown in the way that you relate to others. Not only in the way you relate to the people you support but also in the way you get on with your colleagues. You relate respectfully to your colleagues even when you have a difference of opinion.

Your colleague will also relate in his or her own way to God. That relationship will undoubtedly be different in character to your own. Also, belief takes on different meanings during the course of a person's life. At a given moment, one person will be very occupied by this whilst another will stand more at a distance from it all. One will know what it's all about, whilst the other is more hesitant. It is not up to you to judge. This is the mystery between God and the other. Be open to the way in which your colleague lives and experiences God. Ask yourself if you could learn from this.

Your colleague is your brother or sister. His or her wellbeing is also defined through your behaviour. Therefore, ask yourselves how much you could support each other in the work.

Sexual intimidation, aggression, violence and bullying are not tolerated in The Salvation Army. Therefore, be attentive to your words and deeds. Sometimes it can be about the smallest of things, such as the way in which you address someone or the body language which you adopt towards them. For the sake of the other, be alert to the way in which you relate or appear to them.



Being attentive

Your work and your private life are different aspects of your life. They are different. That is a good starting point. In your private life you can let go of your work. Whilst you are working you are not occupied with your private life. But at the same time you are one person. You are not created like a robot where you can simply flick a switch. Your private life and your work influence each other. This is also the case with your colleagues.

It is therefore important that you are attentive to the ups and downs of your colleague. That you are empathic towards the important events in his or her life. That you share in her joy. That you sympathize with his sadness. Also, that for your colleague you can be an image of Christ who looks out for people.

Many colleagues work in difficult circumstances. These can sometimes be due to the situations of clients for whom life has become totally chaotic. In this situation, your colleagues are the soldiers in the front line. Perhaps you are such a person.

You understand that in such circumstances a great deal is expected of you. This is when it is about your professionalism.

But it can also be that your idealism has been eroded. Or that your faith has taken some hard knocks. You ask yourself: How is it possible in God's name that this is the case?

What matters here is that you give each other the space to share experiences. It goes without saying that you will support and strengthen each other's professionalism.

But at the same time it is also important to look out for disappointments, shattered idealism or questions of faith. So that the other does not lose heart.¹⁴

¹⁴ - Luke 22 verse 32



Leadership

It can be that within the organisation you are called to exercise leadership. This is both a privilege and a special task. Be conscious of the fact that leadership is a form of servanthood. It is your task to exercise your leadership in such a way that those who are entrusted to your guidance can develop and blossom to their full potential. That applies to the whole of who they are. And it particularly applies to their work.

Exercising leadership also means that you are responsible for making sure that The Salvation Army fulfils the tasks which it advocates. On the one side this means that you give people the confidence to do their work well. At the same time you are the one who defines, along with others, their agreed responsibilities and goals, and that you take people seriously.

You carry out your leadership with love for your colleague. Exercising leadership does not mean smothering everything with the cloak of charity. That is not helpful for the work. That is not good for the other person and it is not good for yourself.

In exercising your leadership, let Christ be your example. He enabled people to develop and flourish and pointed them to their responsibilities. Both of these things were done for the love of people.





Reflection and contemplation

In order to work in an inspired way through your love in Christ, it is important that you refresh yourself at the Source of your belief. You do this in your own way and others do it in their own way.

In your work it is also important to inspire each other. This can happen in different ways. It can mean that suddenly you find yourself having a conversation with a colleague about faith. It can also be that your meetings begin with a moment of reflection. You might read aloud something from the Bible. Or read another text which is meaningful for you. You might say something about how this moves you. Perhaps either you or another person offers a prayer. You can agree to take it in turns so that each member of the team prepares a time of reflection.

A weekly or a monthly time of reflection is offered by the leaders in various places in the organisation. It is good to take part in this, to share in the connectedness and to encourage and support each other's faith.

Ultimately, what matters is that it is the right amount. There is a time to pray and a time to work.¹⁵

¹⁵ - Ecclesiastes 3 verses 1-8

Surroundings

Christian belief shows itself in the fundamental attitude which you demonstrate, both to the people you work on behalf of, and to your colleagues. But there are a number of other connections in which the Christian faith can reveal itself, and that is in relation to external connections. These external connections are made up of a variety of people: other organisations, suppliers of various products and services, governmental workers and politicians, to name but a few. When you are in contact with them you demonstrate in your words and your deeds, both consciously and unconsciously, something about the Gospel of Jesus. Do you respect the other? How do you speak to others about the The Salvation Army?

Often, the name of The Salvation Army releases something in people. Without any prompting they speak about their good and sometimes bad experiences of church and belief. Are you then prepared to listen and to speak about what engages you? It is not about convincing the other person. You also do not have to answer all their questions. But be prepared to listen and to show something of what it is that inspires you.



Materials

Christian belief shows itself in the way you associate with people: with those who are searching for help, colleagues and external connections. It is also shown in the way you manage the material things entrusted to you. It concerns the way you use materials and tools and how buildings are furnished. This also goes for the way in which you treat the earth. Careful use of materials and tools is key.

The Salvation Army makes use of good materials. At the same time there is a certain frugality which is important. This applies to the way you choose your materials and utilise resources.

The Salvation Army offers new chances to people and to material things. The word 'sustainability' is relevant here. The Salvation Army therefore collects old clothes for further processing. And in diverse workplaces, old materials are re-assembled into new products.

In people's personal lives The Salvation Army seeks to bring order to the chaos which can sometimes mark human existence. Seeks to restore the purity to a soiled life.

It is for this reason that the word 'soap' can be seen in the three-fold sequence: 'soup, soap and salvation'. Whenever order and purity characterise your own way of working, you can inspire another person to mirror that back.



Clothing

People who are a member of the church of The Salvation Army - Salvationists: soldiers and officers - can be recognised by their uniform. That uniform is itself a form of witness. Salvationists therefore demonstrate that Christ is significant for them. The uniform evokes confidence. People are prepared to trust a Salvationist. It also affords protection. The uniform evokes respect.

People who work with The Salvation Army do not wear a uniform like Salvationists. What is available is recognisable clothing for workers. You may certainly wear this with a certain amount of pride and sometimes this is necessary in work situations, such as when you work out in the streets. This clothing can function in the same way as a uniform. It symbolises something, awakens confidence and evokes respect.

Another way of being recognised is by wearing the badge which shows the shield of The Salvation Army. This also evokes recognition. It can provide a way of beginning a conversation with people.

A uniform, special clothing or a badge is not enough in itself. What matters is the person behind it. Be aware that at each moment, for people who know that you work for The Salvation Army, you are an ambassador of The Salvation Army. Your actions and your words define the image that people have of The Salvation Army and what it represents.



Substance use

People who are a member of the church of The Salvation Army - Salvationists: soldiers and officers - have promised not to use alcohol and will only use drugs which are prescribed for medical reasons. Tobacco products also belong to the drugs not to be used. Because of this The Salvation Army is one of the biggest abstinence organisations. Salvationists do this out of a solidarity for those where the use of alcohol and drugs is a problem. And also to show that it is possible to live a good life without these substances.

Those who work for The Salvation Army are not required to make this promise. And yet it goes without saying, and as a sign of respect, that no alcoholic drinks are served during work related gatherings and that these are not ordered at the cost of The Salvation Army.

When, during your work or free time, you are wearing The Salvation Army clothing or a badge with the shield, you have a responsibility to tread very carefully in relation to the use of alcohol and other substances. Onlookers are not always able to discern the difference between Salvationists and other Salvation Army workers.



Working with love

Working with The Salvation Army means working with challenges.

The situations of clients challenge you to search for creative solutions for questions which are not always run-of-the-mill. Colleagues challenge you to work together with many different people. The environment in which The Salvation Army is active, challenges us, over and over again, to seek renewal.

And each time you are challenged to carry out your work in a manner which is both competent and full of faith.





Blessing

Blessed be your eyes,
that they see possibilities.
Blessed be your ears,
that they listen to the story of the other.
Blessed be your mouth,
that it speaks good words.
Blessed be your hands,
that they support.
Blessed be your feet,
that they walk untrodden ways.

And so may God bless you,
Father, Son and Holy Ghost

APPLICATION

This is a small handbook. You can use it by yourself or together with colleagues, in order to think about your work. The book is suitable to be used at the opening of a meeting or a training event, a retreat or policy day. A number of suggestions can be found below. Sometimes you are referred to the 'Opening Questions'. These can be found in the next chapter.

Individually

1. On your own, read through a chapter slowly and attentively. Allow the text to sink in. Think about the question: 'What does this text mean to me?' and then: 'What does this text mean for my work?' Read the opening questions which are relevant to the chapter and respond to one or more of the questions.
2. Look attentively at a photograph which belongs to a chapter. Look carefully at what you see in the photograph. 'What does the photo draw out and awaken in you?' Read the text next to the photograph. Think about the question: 'How do the photograph and text speak to me?'

In a group

The following suggestions aim to encourage an exchange of experiences. This assumes a non-judgmental way of listening, so that people feel able to share freely their experiences. Make this clear at the beginning of the conversation.

3. One of the participants reads a chapter, slowly and out loud. Others also follow the text. Then in groups of two, quietly share what the text has awakened in each other. Then, together in the whole group, each person is asked to respond to the following question: 'What does this text mean for me?' and subsequently: 'What does this text mean for my work?' You can then have a conversation about one or more of the opening questions.
4. Everyone looks at a photograph which belongs to a chapter. Exchange with each other what the picture awakens and draws out of you. Read out loud the text next to the photograph. Think together about the question: 'What do the photograph and text say to me?' and subsequently: 'What have these to say about my work?'

5. Someone who has prepared a moment of reflection can, as a contrast, use another photograph, poem, newspaper article or something similar. First of all, exchange with each other what the text or photograph out of this handbook draws out and awakens in each person, as described in points 3 and 4 above. Then introduce the other photograph or text. What emerges from the confrontation with the texts or photographs?
6. There are references to bible texts in a number of the chapters. During the discussion, look up one or more of the bible texts. What do the bible texts say about the subject which forms the focus of the chapter?
7. Instead of talking with each other, you can also introduce a chapter by making a drawing, photograph or other creative image. Describe what the different creations evoke in connection with the subject of the chapter.
8. Most of the chapters are about working for The Salvation Army. Read together one or more chapters and ask yourselves if what is written in the text, and what you actually do in daily practice, accurately reflect each other? If that is the case, then discuss with each other how that

can be strengthened. If that is not the case, then discuss with each other what can be done about this in concrete ways.

9. The book is written in the 'you-form'. Someone can also change the text into the 'I-form'. The text comes even closer in this way. Discuss with each other if the text in the 'I' form speaks for you.
10. The book ends with a blessing. By reading this out loud, you can bring a moment of reflection or a meeting to an end.



OPENING QUESTIONS

Opening questions can trigger a discussion. The following text gives a number of suggestions.

TO START WITH

Working for The Salvation Army

What were three important reasons to come to work for The Salvation Army?

When you think about the work, what do you find to be important?

Professional and inspired

Can you recount one recent situation in which you consider that you acted with true professionalism?

Which element made your response truly professional?

In this same situation, where was the connection with your faith or inspiration?

BELIEVING

Believing

Can you name one point which makes your belief different to what it was around 10 years ago?

When was the last time that your belief played a concrete role in your work?

God

When you think about God, which five words come into your mind?

Do you think that God is present in our work?

How do you know that?

Jesus Christ

When you think about Jesus, which five words come into your mind?

Do you think that Jesus is present in our work?

How do you know that?

Cross

When you think about the cross, which five words come into your mind?

Is there a meeting point, a point of crossover between the cross and your work?

Resurrection

When you think about resurrection, which five words come into your mind?

Is there a connection between resurrection and your work?

Spirit of God

From where do you draw inspiration for your work?

Name three sources.

Who or what is the Holy Spirit for you?

New life

Can you give examples of situations in which people's lives have been changed?

Is that the same as 'the new life through Jesus Christ'?

Difference

We work with many different Christians.

Give an example of an encounter with a Christian colleague which made you happy and an example where you found the difference difficult?

What does it mean for you to work together with different Christians?

THE SALVATION ARMY'S APPROACH

Fundamental attitude

How do you bring to expression the fundamental attitude of love?

The fundamental attitude, as described in this book, finds its expression in our work.

Describe a moment where it was difficult to make that fundamental attitude a reality?

A militant army

Our organisation carries the name 'Army'. When was the last time that the characteristic of militancy was clearly noticeable?

The Salvation Army's Approach

Can you think of a situation or story about which you would say: 'Look, that's typical of The Salvation Army?'

Core value

In your opinion, which people belong to the category: 'People without a helper/Helper?'

And which people really do not belong?

The core value 'Unconditionally Committed' permeates the whole of our work. At which moment were you especially aware of this?

Core qualities of the organisation

In which situation did you find our work to be really accessible?

Is the core quality of an integrated approach still possible?

In which circumstance do you think we were too tenacious?

Values

Can you recount an experience in which being a fellow human being to the other was a priority?

In which situation was a person's equality being threatened?

Give an example in which you ensured that someone was treated with dignity?

What concrete steps did you put in place to ensure that people found their place?

Who do you think about when you say: 'I helped him/her to be the best that he/she could be'?

Who have you seen changing and in what way?

In your opinion, in what way do the people we work for experience meaning in their lives, their spirituality?

Give at least two examples.

Attitude of workers

Give an example of your own determination and an example of the determination which you observed in a colleague?

In which situation did you feel resolute?

When did you persevere?

Can you remember someone who knocked on the door of The Salvation Army for whom we saw new chances, which others had clearly not seen?

When did you maintain your patience, even though you were tested to the limit?

What happens to you when you lose your patience?

Can you give a few examples in which you were very creative in your work?

When it concerns emphasising good behaviour rather than punishing bad behaviour, what is the ratio between these two in your own department?

Which of your other talents – other than your professional competencies – do you use in your work?

Guidelines for action

As a fellow worker of The Salvation Army you have a very practical attitude, you see the work, you respond quickly, you do not wait around, and what you do addresses the immediate needs of the 'here and now'. Give two concrete examples of this way of operating.

What does it mean in your concrete work situation to keep a watchful eye on the immediate physical needs of people, such as eating, drinking, clothing, a warm shower, a bed, and basic safety needs?

A guideline speaks about 'the whole human being' How do you respond to that in the current concrete situation?

In what way have you recently challenged the existing official frameworks on behalf of a client?

Can you give an example of how you deployed in a work situation the three-fold-sequence: to awaken, to win and to be worthy of someone's confidence.

How do you bring order and peace to chaotic situations?

Can you give an example of how you deployed the following sequence with someone in a work situation: showing what needs to be done, doing things together, letting the other copy you, and then allowing the other to do it?

In a recent situation, how did you deploy 'the art of enticement'?

Give an example of how a small step which was taken by someone was celebrated in your department?

When you recently saw someone grow in his/her self-confidence, what had been done beforehand to assist this?

When was the last time that you were able to discuss your personal experience of faith in a situation with a client?

Which guidelines do you find the most complex?

Dilemmas

There are five dilemmas cited which are characteristic of The Salvation Army's Approach.

Where would you place yourself on the continuum:
distance - close by?

1 = very much at a distance, 10 = very close by.

Does this feel right for you or would you like it to be different?

Where would you place yourself on the continuum:
letting things go - correcting things?

1 = very much about letting things go, 10 = very much about correcting things.

Does this feel right for you or would you like it to be different?

In what way would you like to be absolved from your work by your line manager?

One of the approaches emphasises the importance of the client's individual capacity and strength. Using an example, can you describe a situation where this principle had its limitations?

Where do you feel most at home: in the 'here and now' and when attending to practical activities, or thinking about the longer term perspective? Where are you at your best? If you prefer the first, what do you find difficult about the second?

Goals

There are three overarching goals cited in relation to The Salvation Army's Approach.

In your opinion, what contributes the most to the maintenance or recovery of a person's ability to live independently? Name three factors.

Give a recent example of the way in which you saw the opportunity to connect someone once again to wider society. What was necessary in order to achieve this?

Think of a fellow colleague and describe the way in which that person incorporates a sense of meaning, spirituality, in his or her work.



The person is at the heart of it all

How do you concern yourself with the tension between the individuality of the other and your responsibility as a worker?

Ethical principles

People can make their own choices. When was the last time that you struggled with the ethical principle of autonomy?

Can you name a situation in which doing the right thing was a heavy assignment?

Can you describe a situation in which harm was caused to another in the work which was done? Could this have been avoided? How did you experience this?

Doing the right thing is a very complex assignment. When was the last time in your work that you did this?

Socially competent

When we are talking about 'approaching people in a positive manner', how do you judge the way that you associate with others in your work?

And how do other people experience your approach?

Do you find that - also outside of your work - you aspire to be an example to other people?

Society

How do you help people to find meaningful ways of spending their daily lives?

Give an example of how you involve others or wider society through the work that you, and we, do.

What further possibilities can you see in your department?

Sharing joy

Deeds and words need each other. How do you see the relationship between deeds and words when it comes to sharing the Gospel?

Can you describe what you would like to learn about this?

AND FURTHER

Rules

What is your responsibility for ensuring that people are supported according to the agreements which have been made?

Colleagues

What do your colleagues mean to you?

Being attentive

Give an example of the way in which, as a colleague and as a member of a team, you are able to empathise with the lives of other colleagues?

Give five examples of ways in which you have supported a colleague in his/her work?

Give three examples of situations in which, according to you, it would be better not to support a colleague?

How do you - also as a leader - stand by colleagues whose idealism or faith have taken a beating?

Leadership

What, for you, are five core words in relation to leadership?

Can you give two examples of the way in which Jesus Christ showed leadership?

Reflection and contemplation

How do you refresh yourself at the Source?

Can you describe the way in which you find renewed inspiration in your work?

How in your work are you attentive to that inspiration?

Surroundings

When was the last time that you were an 'ambassador' for our organisation?

Which two elements do you emphasise in your ambassadorial role?

With regard to your wider surroundings, in what way are you prepared, if necessary, to share your source of inspiration?

Materials

How do you treat the materials and tools with which you work? 'Frugality' and 'sustainability' help to direct the way we make use of materials. Where do you stand in relation to the concept of 'frugality'?

Clothing

Where do you stand with regard to wearing The Salvation Army clothing?

In which circumstances would it be suitable for you to wear this clothing?

Give a concrete example in which you are aware of the responsibility that comes with wearing this clothing?

Substance use

The Salvation Army is an abstinence organisation. The internal rules apply to Salvationists. Are there moments in your work where you find this reality rather complex and difficult? Which moments?

Working with love

Can you describe what, for you, are two of the biggest challenges in your work?

What does the challenge mean for you to be both professionally competent and faithful in your work?

Blessed

When was the last time that you truly felt blessed?

How are you a blessing for the other?



Colophon

'Working with Love' The Salvation Army's Approach



Translation of 'Met Liefde Werken', Second revised edition

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