

Caring for People

The basis for how we work.





Contents

Identity: Who are we?	
Service: What do we do?	
Values: How do we do it?	01
What is the basis for how we work?	02
How are we made in the image of God?	03
What does this look like in practice?	04
Our Fundamentals The script behind animation	05
We welcome all people	09
We seek to understand	13
We promote interdependence	17
We facilitate sustainable growth	21
Continuous improvement	25
Bibliography	26

A religious leader and a soap maker went for a walk together. The soap maker said, 'What good is faith? Look at all the trouble and misery in the world after thousands of years teaching about God, truth and peace - after all the prayers and sermons. If Christianity is good and true, why should this be the case?'

They continued walking until the religious leader noticed a child playing in the gutter.

'Look at that child! You say that soap makes people clean, but look at the dirt on that child! With all the soap in the world, the child is still filthy. I wonder how effective soap is after all.'

The soap maker protested, 'But soap can't do any good unless it is used!'

'Exactly,' replied the religious leader. 'So it is with faith.'



Identity: Who are we?

The Salvation Army is a Christian movement dedicated to sharing the love of Jesus. We share the love of Jesus by:

- Caring for people,
- Building healthy communities, and
- Creating faith pathways,
- Working for justice.

God’s love for people and his world becomes the compelling dynamic that underpins our work and mission. This is why we exist. This is our mission. As a Christian movement, what we believe about God is meant to shape our identity – who we are, what we do and how we do it. This involves an authentic integration of our theology and our practice. As a Christian movement, our belief about God and the love of Jesus needs to be put into practice.

We appreciate that not everyone who works for The Salvation Army (TSA) identifies as Christian. Consistent with our identity, there is an expectation that everyone who works with TSA will respect and support all aspects of our mission. This includes a willingness to facilitate a person’s access to faith in Jesus Christ in a way that recognises the spiritual dimension of life and honours their freedom of choice. This may include referral to TSA staff or people within the wider Christian community.

Service: What do we do?

Community services (Doorways, Moneycare)	Recovery services	Accommodation and housing
Faith communities	Chaplaincy	Disaster management
Youth Services	Aged Care	Employment Plus
Human Trafficking	Salvos Stores	Music, Creative Arts
International development	Youth and children	Family violence

NB. this is NOT an exhaustive list

Values: How do we do it?

We recognise that God is already at work in the world and provide services with integrity, compassion, respect, diversity and through collaboration.



What is the basis for how we work?

Genesis, the first book of the Bible affirms that we have all been made 'in the image of God'. We have been created to mirror the image of God in the world.

"God created human beings in his own image. In the image of God he created them; male and female he created them"

-Genesis 1:27

It points to the special relationship between God and human beings – like you and me. It tells us that every human being is important and precious – of enormous worth and dignity because we are made 'in the image of God'. Our worth and dignity is not based on our wealth, beauty, success or employment status.

The Bible is the origin of the view that all humans are made 'in the image of God' – women, the poor, the sick, the slaves – every bit as much as the men, the rich, the strong and the kings! This was unique and revolutionary in the ancient world and formed the basis for the *Universal Declaration of Human Rights* (1948).

At the same time, the Christian view of human nature is not idealistic but realistic. It is both wise and extreme. David Bentley Hart wrote:

"It sees humanity, at once, as an image of the divine, fashioned for infinite love and imperishable glory, and as an almost inexhaustible wellspring of vindictiveness, cupidity, and brutality."

Sadly, we see this reality in our work.

Humans have not always reflected the image of God into the world. People have been very poor reflections of God's love for others and his care for the world. We have not cared for one another or the world in the way that God intended for us.

Christians believe that Jesus shows us what it means to be fully human – to fully reflect God's image into the world. The bible tells us that Jesus was the 'exact representation' of God. This means that as we trust and look to Jesus, we find forgiveness and the restoration of our own humanity. Our work seeks to share this good news in our speech and in our actions

"The son is the radiance of Gods glory and the exact representation of his being..."

-Hebrews 1:3

Jesus was revolutionary in the way he treated the most vulnerable – the social outcasts including disreputable women, lepers, tax collectors, people with disabilities. He broke the social and religious conventions and 'ate and drank with sinners'. He saw **ALL** people 'made in the image of God' – and treated them with dignity, worth and significance. God seeks to heal and transform people 'into the likeness of Jesus' and 'be imitators of God.'

In a world that celebrates the rich, the successful, the beautiful and the powerful, it continues to be revolutionary in the twenty-first century. Our culture esteems high achievers and marginalises the most vulnerable – people who are poor, homeless, unemployed, seeking asylum, and those with mental health issues.

The Christian faith and the work of The Salvation Army is counter-cultural and has always taken special care of the socially vulnerable and marginalised. God created all human beings of equal value, significance and dignity. This will impact the way we do our work, the way we see the people and the communities where we live. All human beings are therefore equal in worth despite any differences or group categories which may be applied such as race, religion, status, age, gender, or sexual orientation.

How are we made in the image of God?

We understand the image of God to be multidimensional and expressed in the following ways:

1. God has created humans to be his representatives on earth and entrusted us with the role of being responsible for the care of the world. We have been created to be 'like God' and rule the earth, tend it like a gardener and work in it.
2. Just as God is a relational God, a community of Father, Son and Spirit, so humans have been created for relationships of love and service in community. We flourish best in healthy communities and relationships – not alone.
3. Humans also have qualities like God – that distinguish us and make us unique. We have free-will and the ability to reason and make wise choices. We are not just instinctive animals but have the capacity to think, make choices and be responsible for our actions.

In our community, The Salvation Army is called to bring God's healing, reconciliation and justice into the world. We are called to go into our community and reflect the character of God into the lives of others. We are to take this treasure and responsibility seriously – and see that we have a significant role to play in our community. Like Jesus, we are to welcome all people irrespective of their social status, or situation. Like Jesus, we will seek to share the good news of God's welcoming love in both our words and our actions.

The image of God calls us to see and treat others as people equal in value and significance. The Salvation Army is called to see and treat all people with dignity and respect – especially those that the world treats with little dignity or respect. If all are of value, then we must act in ways which ensure justice for all. Therefore:

We care for people because we believe that every person is made in the image of God and has dignity, worth and significance – regardless of wealth, status, beauty, education or employment status.

We create faith pathways because we see people holistically. We believe that people have material, physical, emotional, social and spiritual needs. We will be sensitive to opportunities to offer prayer and speak to people about the love of Jesus.

We build healthy communities because we believe that every human being is made in the image of God and flourishes best in a community of supportive, generous relationships. The biblical image of God is a community of persons – Father, Son and Holy Spirit.

We work for justice because we believe that every person, made in the image of God, flourishes best in a world that is fair and equitable. The God of the bible loves justice.



What does this look like in practice?

In The Salvation Army we have a desire to become the best that we can be. This means we are required to be adaptive, prayerful, and open to learning. Embracing change is a constant in our work.

The Salvation Army's Fundamentals creates for all of us a firm foundation upon which we can become the best that we can be, especially in the way we view and practically interact with one another and the people who access our services. Our Fundamentals highlight four key practice principles that flow out of our belief that all people are made in the image of God – equal in value, significance, and dignity.



We welcome all people

In The Salvation Army, we worship a welcoming and relational God, and believe all people are created for relationships and a longing to be welcomed. We will work to create a safe space for growth. The physical space will be warm, safe and welcoming of diversity and people will feel cared for, significant, listened to and respected. In this space, it is acknowledged that the person is the expert about themselves and to be treated with dignity.

In this space, the person will feel safe, secure and know that we are committed to serve them and look to their best interests. People will feel special and not just another 'client' to be processed.



We seek to understand

In The Salvation Army, we worship a God who seeks to be understood. We believe he has created us to understand the world, and so we will seek to understand people holistically. This will mean acknowledging and listening carefully to people. We will pay attention to the person's social, emotional, physical, spiritual, and psychological situation.

Our role is to carefully listen with a view to understanding what is important to the person. We will pay attention to the person's verbal and non-verbal language. We will not be judgemental but generous and recognise that we share a common humanity.



We build interdependence

In The Salvation Army, we believe people are created in the image of a relational God and flourish best in community. Therefore, we will seek to build healthy communities of interdependence. Every person is created with gifts and strengths to be part of a community of mutual service. We will aim to assist people to think about and plan for the future in relationship with others.

We will look at ways to build on people's strengths and where applicable, include other community services and local people. As we adopt a facilitative approach to working with people, we will invest in relationships that promote meaningful and mutual flourishing.



We facilitate sustainable growth

In The Salvation Army, we believe that we have been created to be responsible for our actions and work in the world. We will aim to encourage and facilitate people to live purposeful lives. We will avoid the promotion of ongoing dependency as it fails to honour the dignity of people, and their holistic nature.

We will facilitate opportunities to promote ongoing sustainable growth. We recognise that people are created to live interdependently with others in a mutually enriching community. We will seek to facilitate deep and holistic change and move beyond the provision of more simplistic band-aid solutions.

Our Fundamentals

The script behind animation

The Salvation Army is here to help people change their lives for the better.

We are a Christian movement
dedicated to sharing the love of Jesus.

We do this by:

- **Caring for people,**
- **Creating faith pathways,**
- **Building healthy communities and**
- **Working for justice.**

God's love for people and the world underpins our mission.

Our Fundamentals explain how what we believe shapes our work with people.

So what do we believe?

The Bible is the origin of the view
that all people are made 'in the image of God.'

This means all human beings are considered equal in value, significance
and dignity.

In a world that glorifies
the rich, the successful,
and the powerful,
this is revolutionary.

In fact, to see people in the image of God
can transform lives.

So what does this mean for us?

- **It means that we're here to work in and care for our world.**
- **Like God, we have been created for relationships of love and service and we flourish best together – not alone.**
- **It means we all have the capacity to think, make choices, and be responsible for our actions.**

The Salvation Army believes that in Jesus
we see the true image of God and
what it looks like to be the best version of ourselves.

But how do our beliefs help us fulfil our mission?

It reminds us of the need to be 'like Jesus'
and calls us to see and interact with others
as people, made in the image of God –
especially those the world treats with little
dignity or respect.

By doing this we look past a person's appearance,
past their circumstances
or the labels they might attract.

It's easy to do this with people we understand.
And much harder with those we don't.
Yet each and every person we meet
has been created in the image of God.

If we see people, as Jesus does, we need to ask ourselves:
Do I treat everyone as if this was true?

And this question leads to others:
How can I create a safe and welcoming place for people?
Am I listening to understand or listening to respond?
Do I speak about others with respect?

By asking these kinds of questions
we'll be working towards a world
where what we do reflects what we believe.

Then we will truly be sharing the love of Jesus
and putting our fundamentals into practice.

Group discussion

How do you respond to the animation?
What does it mean to say that people are made in the image of God?
To what extent has this been consistent with your experience of The Salvation Army (TSA)?
Is there anything helpful or unhelpful in thinking about your work with TSA?

*'By doing this we look past a person's appearance,
past their circumstances
or the labels they might attract.'*

What might this look like in your context? What does this mean?

*If we see people, as Jesus does, we need to ask ourselves:
Do I treat everyone as if this was true?
And this question leads to others:
How can I create a safe and welcoming place for people?
Am I listening to understand or listening to respond?
Do I speak about others with respect?*

How are we already doing this? How could we do this better?



Group discussion

“While one way giving may seem like the ‘Christian’ thing to do, it can undermine the very relationship a helper is attempting to build. Such charity subtly implies that the recipient has nothing of value the giver desires in return. To the extent the poor are enabled to participate in the systems intended to serve them, their self-worth is enhanced.”

– Robert Lupton, *Toxic Charity: How churches and charities hurt those they help, and how to reverse it*, 2011.

Appreciative inquiry

Share a story where you have been treated with dignity and respect. What did that look or feel like?

Discovery

What has been working well? How do we treat people in the ‘image of God’ – with dignity, worth and respect?

Dream

What would you like it to look like? What is your vision of treating all people in the image of God?

Design

What are some different ways that we could make this dream a reality? What are our options / alternatives in bringing about this dream? What do we need to achieve this?

Deliver

What is the next step? What action do we take next?



Action – reflection

Reflection can lead to greater self-awareness, which is a first step to change – it is a necessary stage in identifying areas for improvement and growth. Taking time to reflect can help identify approaches that have worked well and reinforce good practice.

A large, empty rectangular box with a teal border, intended for reflection notes.



We welcome all people

In The Salvation Army, we worship a welcoming and relational God. This means we are created for relationships and a longing to be welcomed. Jesus was radical in his welcome of people – especially the most vulnerable. In this space, the person will feel safe, secure and know that we are committed to serve them and look to their best interests. We will treat them as people made in the image of God and they will feel special and not just another ‘client’ to be processed. The primary aim is to create a safe space for growth. The physical space will be warm, safe and welcoming of diversity. People will feel significant, listened to and respected. Each person is acknowledged as the expert about themselves and treated with dignity.

The following table can guide your conversations and thinking about what it might look like to apply this practice principle in your local context. It gives suggestions of what you might want to see. On the next page there is a blank table for you to jot down what it could practically look like for you and your team in the context you serve.

Practice Principle 1

We welcome all people

How do we show this?	What does this look like?	
As people working for TSA...	In our centre...	The people we interact with will...
We greet and take special effort to make others feel welcome.	We have intentional processes in the centre designed to welcome others – and we regularly review.	
We do everything possible to ensure that all people are comfortable in the service space / environment.	<ul style="list-style-type: none"> Physical space is welcoming of different cultures. Space is appropriately reflective of the community. 	<ul style="list-style-type: none"> Feel warmly welcomed and supported Feel comfortable Understand TSA boundaries and expectations – code of conduct Know how to behave in a way that is consistent with the TSA community
We are able to state: <ul style="list-style-type: none"> What this service offers What people can expect from TSA What TSA expects from people We seek to maintain appropriate boundaries.	<ul style="list-style-type: none"> We provide clear culturally appropriate signage communicating available services and boundaries. We clearly communicate our expectations. We have a response plan for difficult circumstances. 	
We are able to self-reflect and identify strengths, stereotypes, and personal bias in welcoming others.	<ul style="list-style-type: none"> We make time to reflect on how our verbal and non-verbal language reflects our goal to make others feel welcome. 	<ul style="list-style-type: none"> Feel that they can share their stories and not feel judged Feel treated with dignity and respect Feel respected regardless of background/belief

We welcome all people: notes / ideas

Welcome

In a scene from the movie Ironweed. The characters played by Jack Nicholson and Meryl Streep stumble across an old Eskimo woman lying in the snow, probably drunk. Besotted themselves, the two debate what they should do about her.

'Is she drunk or a bum?' asks Nicholson.

'Just a bum. Been one all her life.'

'And before that?'

'She was a whore in Alaska.'

'She hasn't been a whore all her life. Before that?'

'I dunno. Just a little kid, I guess.'

'Well a little kid's something. It's not a bum and it's not a whore. It's something. Let's take her in.'

The two vagrants were seeing the Eskimo woman through the lens of grace. Where society saw only a bum and a whore, grace saw 'a little kid,' a person made in the image of God no matter how defaced that image had become.

- Philip Yancey, What's So Amazing About Grace. Zondervan, 1997.

What are the needs of this woman?

How would you respond to her?

Jesus was revolutionary in the way he welcomed and shared meals with the most vulnerable - the social outcasts - disreputable women (like the story above), lepers, tax collectors, and people with disabilities. He broke the social and religious conventions and 'ate and drank with sinners'. He saw ALL people made in the image of God, and treated them with dignity, worth and significance. The God of the bible is not a distant, impersonal force but a personal, relational God.

'Why do you eat and drink with tax collectors and sinners?' Jesus answered them, 'It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.' (Luke 5:30-31)

Then Jesus said to his host, 'When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbours; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed.'

Although they cannot repay you, you will be repaid at the resurrection of the righteous.' (Luke 14:12-14)

Jesus' behaviour and teaching was shocking – especially for the religious leaders of the time.

- How does Jesus challenge the way we show welcome and hospitality to people?

Group discussion

“Give once and you elicit appreciation.

Give twice and you create anticipation.

Give three times and you create expectation.

Give four times and it becomes entitlement.

Give five times and you establish dependency.”

– Robert Lupton, *Toxic Charity: How churches and charities hurt those they help, and how to reverse it*, 2011

“I don't want you to be a problem that I have to fix. I want you to be a person that I can meet.

And I think if we meet you'll change and so will I. You'll move towards health and so will I.

That's how it works.”

– Graeme Long quote in Peppercorn, D. *Vision, mission or just wishing* SVA Consulting Quarterly. Social Ventures Australia, 2014

Appreciative inquiry

Share a story where you have experienced surprising hospitality and been warmly welcomed. What happened to make you feel welcome? What did that look or feel like? What made the experience welcoming?

Discovery

What has been working well in your context? How do we make people feel welcome?

Dream

What would your service look like if we were very welcoming of others? What is your vision for welcoming people?

Design

What are some different ways that we could make this dream a reality? What are our options / alternatives in bringing about this dream? What do we need to achieve this?

Deliver

What is the next step/s we need to take to implement this vision? What action do we take next? What time frame will you commit to?



Action – reflection

Reflection can lead to greater self-awareness, which is a first step to change – it is a necessary stage in identifying areas for improvement and growth. Taking time to reflect can help identify approaches that have worked well and reinforce good practice.



We seek to understand

In The Salvation Army, we worship a God who seeks to be understood and has created us to understand the world. Therefore, we will seek to understand people holistically. This will mean acknowledging and listening carefully to people. We will seek to discern how God is working in their life.

The primary aim is to be intentional about understanding the person's current life situation holistically. We will seek to be attentive to the person and be generous with our time to actively listen. We will pay attention to the person's social, emotional, physical, spiritual, and psychological situation. Our role in working with people is to carefully listen with a view to understanding what is important to the person. We will pay attention to the person's verbal and non-verbal language. We will not be judgemental but generous and recognise we share a common humanity made in the image of God.

The following table can guide your conversations and thinking about what it might look like to apply this practice principle in your local context. It gives suggestions of what you might want to see.

Practice Principle 2

We seek to understand

How do we do this?	What does this look like?	
As people working for TSA...	In our centre...	The people we interact with will...
We intentionally seek to understand a person's life situation holistically (including social, family, emotional, physical, and spiritual issues)	<ul style="list-style-type: none"> We have comfortable and safe spaces for private conversations. We make time to reflect together on how our verbal and non-verbal language reflects our goal to understand people. 	<ul style="list-style-type: none"> Feel that TSA personnel really care about them and their life situation. Feel that TSA personnel genuinely try to understand them and their issues. Feel they are treated with dignity and respect
We will ask questions that genuinely seek to understand the person's point of view.		<ul style="list-style-type: none"> Feel they are not hurried, rushed or interrupted in their interactions with TSA personnel.
We will make time to actively listen more than speak – to listen to understand rather than listen to respond.	<ul style="list-style-type: none"> We make time to afford for meaningful relationship and understanding. 	<ul style="list-style-type: none"> Feel they are heard and understood, even when their requests are beyond the limits of what TSA can provide at the time.
We will express empathy and concern for the person while setting healthy boundaries that do not extend us beyond the limits of our role.	<ul style="list-style-type: none"> We have clear boundaries set for our workers, and our people understand how to communicate them with respect. 	<ul style="list-style-type: none"> Have realistic expectations about what TSA can provide.

We seek to understand: notes / ideas

Seek to understand

The bible tells us that Jesus 'did not come to be served, but to serve' (Mark 10:45). Jesus humbled himself to serve and never uses his power to force or coerce another person to act or believe. Jesus was concerned to listen and understand the desires of the people around him. He recognised they were made in the image of God and treated them with respect and dignity. At the same time, he didn't always give them what they wanted. The God of the bible has thoughts and desires and has created humans with thoughts, desires and the capacity to choose.

In our work with TSA, we will seek to follow his way of seeking to serve and understand the deep desires of the people we serve. We will respect their freedom and capacity to choose. Note the way Jesus seeks to understand what people want or desire in the following passages:

When the two disciples heard John say this, they followed Jesus. Turning around, Jesus saw them following and asked, 'What do you **want?**' (John 1:38)

One who was there (at the pool) had been an invalid for thirty-eight years. When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, 'Do you **want** to get well?' (John 5:6)

Then James and John, the sons of Zebedee came to him. 'Teacher, we want you to do for us whatever we ask.'

'What do you **want** for me to do for you?' he asked. (Mark 10:35-36)

Jesus looked to understand what people wanted. He is concerned with our desires and hopes and longings. He treats people with dignity and doesn't force his will on people. In the New Testament, we are encouraged to express our love for others by being good listeners. 'Everyone should be quick to listen, slow to speak and slow to become angry . . . ' (James 1:19).

- What stands out about how Jesus sought to understand those around him?
- What are possible implications for our work?

Group discussion

“People are transformed when someone is willing to listen to their stories, to share a meal with them, to find their insights and concerns important or interesting.” They also note William Booth’s comment that “One of the secrets of the success of the Salvation Army is that the friendless of the world find friends in it.”

– C. Heuertz and Pohl, *Friendship at the Margins: Discovering Mutuality in Service and Mission*, 2010

What does it mean to seek to understand people holistically?

Consider the needs of a person in your community and complete the table below.

Physical needs	Social needs
Spiritual needs (meaning, purpose, identity)	Emotional needs

Appreciative inquiry

Share a story where you have felt that someone actively listened to you – and you felt understood? What happened to make you feel understood? What did that look or feel like? What behaviour did the person show to you?

Discovery

What has been working well? How do we make people feel cared for and understood?

Dream

What would our service look like if we were actively looking to understand others? What is your vision for helping people feel cared for and understood?

Design

What are some different ways that we could make this dream a reality? What are our options / alternatives in bringing about this dream? What do we need to achieve this?

Deliver

What is the next step? What action do we take next?

Action – reflection

Reflection can lead to greater self-awareness, which is a first step to change – it is a necessary stage in identifying areas for improvement and growth. Taking time to reflect can help identify approaches that have worked well and reinforce good practice.



We promote interdependence

In The Salvation Army, we believe that every person is created in the image of a relational God. Therefore, we flourish best in community, and seek to build communities of interdependence and mutual flourishing. While every person is created with gifts and strengths, we are not created to be independent of others. We are created to be part of a community of mutual service. We will assist people to plan for the future in relationship with others. Planning is therefore a collaborative process and looks to build on people's strengths and existing networks. Where applicable, this will include other community services and local people. As we adopt a facilitative approach to working with people, we will invest in relationships that promote meaningful and mutual flourishing.

The following table can guide your conversations and thinking about what it might look like to apply this practice principle in your local context. It gives suggestions of what you might want to see.

Practice Principle 3

We promote interdependence

How do we show this?	What does this look like?	
As people working for TSA...	In our centre...	The people we interact with will...
<p>We honour the inherent capacity of all people to change and act in their own lives</p> <p>We encourage people to identify and use their gifts and strengths.</p>	<ul style="list-style-type: none"> • Our signs and systems empower people to make their own life decisions and lead their own interactions with TSA 	<ul style="list-style-type: none"> • Feel responsible for the choices they make in their lives. • Be aware of the consequences of their choices for themselves and others. • Feel confident to address the issues/circumstances they want to address. • Understand what is happening in their interactions with TSA, and feel in control of the process.
<p>We have meaningful dialogue about possible consequences of preferred choices / actions.</p> <p>We offer prayer for people.</p>		
<p>We help people to self-identify any gaps in their existing support networks.</p>	<ul style="list-style-type: none"> • We provide information about other community services. • Referrals are made when appropriate and driven by the person. 	<ul style="list-style-type: none"> • Feel that any gaps in their support network are met in a thoughtful and respectful way
<p>We are aware of other community services and networks and are ready to facilitate these connections.</p>		
<p>We facilitate the creation of achievable goals that are meaningful to the person or family involved.</p>	<ul style="list-style-type: none"> • We intentionally make time to reflect together on how our verbal and non-verbal language reflects our goal to promote collaboration and interdependence. 	<ul style="list-style-type: none"> • Feel that the goals are meaningful to them, and are ones that they are willing to invest in.

Interdependence

The story of the Good Samaritan is one of the most famous in the bible. As God is a relational God of love, Jesus highlights the human need to love God and love others. As you read through it, reflect on the different ways it draws attention to the way that humans are created for interdependence.

On one occasion an expert in the law stood up to test Jesus. 'Teacher,' he asked, 'what must I do to inherit eternal life?' 'What is written in the Law?' he replied. 'How do you read it?'

He answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind"; and, "Love your neighbour as yourself."

'You have answered correctly,' Jesus replied. 'Do this and you will live.'

But he wanted to justify himself, so he asked Jesus, 'And who is my neighbour?'

In reply Jesus said: 'A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half-dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. "Look after him," he said, "and when I return, I will reimburse you for any extra expense you may have."

'Which of these three do you think was a neighbour to the man who fell into the hands of robbers?'

The expert in the law replied, 'The one who had mercy on him.'

Jesus told him, 'Go and do likewise.' (Luke 10:25-37)

- **Why would this story have shocked the original listeners?**
- **What does this passage tell us about the nature of God and human beings?**
- **What insights does this story provide for promoting interdependence and building community?**

Group discussion

Compare the quotes below. How do they complement or conflict with one another?

1. *“In the midst of grappling with finding the most appropriate strategies for helping the poor, we must not forget the power of love. All the strategies of self-help, group mobilization and empowerment will be skewed if love is absent. Moreover, there will always be those in our society for whom strategies of self-help are inappropriate. The sick and dying and those with severe intellectual disabilities need care rather than self-help. And we will also come across those in society who have been so ‘wounded’ that they first need loving care and healing before they can once again begin to assume responsibility for their own lives. The important lesson in all of this is that we never lose sight of the individual in the midst of our caring and helping strategies.”*
– Charles Ringma.
2. *“Material poverty alleviation involves the much harder task of empowering people to earn sufficient material things through their own labor, for in so doing we move people closer to being what God created them to be.”*
– Fikkert, B. and Corbett, S. *When Helping Hurts: Alleviating poverty without hurting the poor*, 2009.
3. *“When we do for those in need what they have the capacity to do for themselves, we disempower them . . . Giving to those in need what they could be gaining from their own initiative may well be the kindest way to destroy people.”*
– Robert Lupton, *Toxic Charity: How churches and charities hurt those they help, and how to reverse it*, 2011.

Appreciative inquiry

Share a story where you have worked positively with others in a collaborative way? What happened to make it a positive experience?

Discovery

How do we help build on people’s strengths , plan in collaborative ways and promote interdependence?

Dream

What would it look like if we did this in an exceptional way?

Design

What are some different ways that we could make this dream a reality? What are our options / alternatives in bringing about this dream? What do we need to achieve this?

Deliver

What is the next step? What action do we take next?



Action – reflection

Reflection can lead to greater self-awareness, which is a first step to change – it is a necessary stage in identifying areas for improvement and growth. Taking time to reflect can help identify approaches that have worked well and reinforce good practice.



We facilitate sustainable growth

In The Salvation Army, it is our belief that God has created us to be responsible for our actions and work in the world. The promotion of ongoing dependency fails to honour the dignity of people and their holistic nature. Therefore, we will facilitate opportunities through which people can maintain a level of momentum that drives ongoing sustainability. We recognise that people are created to live interdependently with others in a mutually enriching community. These communities can bring about meaningful life giving relationships, purpose, participation and genuine contribution. We will seek to facilitate deep and holistic change and move beyond the provision of more simplistic band-aid solutions.

The following table can guide your conversations and thinking about what it might look like to apply this practice principle in your local context. It gives suggestions of what you might want to see.

Practice Principle 4

We facilitate sustainable growth

How do we show this?	What does this look like?	
As people working for TSA...	In our centre...	The people we interact with will...
We affirm people in their responsibility and capacity to change and grow.	We intentionally make time to reflect together on how our verbal and non-verbal language reflects our goal to facilitate sustainable growth.	<ul style="list-style-type: none"> • Feel encouraged to make wise and thoughtful decisions. • Feel that they are part of the TSA community.
We encourage people to live purposeful lives and avoid ongoing dependency.		<ul style="list-style-type: none"> • Have established support networks in place and an ability to establish new connections. • Feel their future goals are attainable.
We encourage people to draw on established community connections for ongoing support where appropriate and safe to do so.		
We make time to celebrate the progress that a person, family, group or community is making.		<ul style="list-style-type: none"> • Feel encouraged by TSA to maintain momentum by celebrating personal progress and achievements.
We communicate that TSA is always open and available for ongoing support, regardless of what happens in the future.	Our systems allow for people to return for ongoing support and for them to be remembered and recognised, and welcomed back.	<ul style="list-style-type: none"> • Understand that TSA always remains open for future support as needed.

Sustainable growth

'Give a man a fish and you feed him for a day. Teach him how to fish and you feed him for a life time. Teach a woman how to fish and the family eats for a lifetime!'

Jesus wants to bring about long-term change and ongoing growth – in all of us. The following story highlights the sort of genuine change and growth that Jesus wants to see in the lives of people.

In the following story, we see Jesus treat a man who was a social outcast (a Jewish man working as a tax collector for the Roman Empire), with dignity and respect. He called him by name and was willing to eat with him and stay in his home. He saw him as a man made in the image of God and the man's life was transformed in significant ways.

Jesus entered Jericho and was passing through. A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. He wanted to see who Jesus was, but because he was short he could not see over the crowd. So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.

When Jesus reached the spot, he looked up and said to him, 'Zacchaeus, come down immediately. I must stay at your house today.' So he came down at once and welcomed him gladly.

All the people saw this and began to mutter, 'He has gone to be the guest of a sinner.'

But Zacchaeus stood up and said to the Lord, 'Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.'

Jesus said to him, 'Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save the lost.' - **Luke 19:1-10**

- **How was Zacchaeus' life changed?**
- **How does Jesus honour Zacchaeus and treat him with dignity and significance?**
- **What indicates that the change was substantial and ongoing – and not superficial?**

Group discussion

“Doing for rather than doing with those in need is the norm. Add to it the combination of patronizing pity and unintended superiority, and charity becomes toxic.”

“Give once and you elicit appreciation.

Give twice and you create anticipation.

Give three times and you create expectation.

Give four times and it becomes entitlement.

Give five times and you establish dependency.”

– Robert Lupton, *Toxic Charity: How churches and charities hurt those they help, and how to reverse it*, 2011

Appreciative inquiry

Share a story where you have felt supported by others during a time of growth and change? What did that look or feel like? What behaviour did the person show to you?

Discovery

What has been working well? How do we facilitate sustainable growth in people – and avoid welfare dependency?

Dream

What is your vision for helping people to grow and change – to be the people God created them to be?

Design

What are some different ways that we could make this dream a reality? What are our options / alternatives in bringing about this dream? What do we need to achieve this?

Deliver

What is the next step? What action do we need to take?

Action – reflection

Reflection can lead to greater self-awareness, which is a first step to change – it is a necessary stage in identifying areas for improvement and growth. Taking time to reflect can help identify approaches that have worked well and reinforce good practice.

Continuous improvement

The Salvation Army is a learning organisation. At the very heart of what we do, we have a desire to become the best that we can be. This means we are required to be adaptive, prayerful and open to learning new things and embracing change as a constant.

In order to become the best that we can be, we need to measure and evaluate the quality of our work. In 2017, The Salvation Army (with the Centre for Social Impact) has developed the *Outcomes Measurement Framework* - a tool to help TSA ask questions and reflect on the impact our services are having in fulfilling our mission.

The following table can guide your conversations and thinking about how to ensure you are becoming the best that you can be.

As people working for TSA...	In our centre...	The people we interact with will...
We create an environment where feedback is welcomed, respected and considered.	We will actively provide opportunities for people to provide feedback on our work	Feel their feedback is welcomed and respected
We communicate that feedback adds value to the sustainability of the program.	Innovations and new ideas will be implemented.	See how their feedback leads to change.
We seek to innovate and change operations/processes to align with TSA mission and fundamentals.		Experience an Army that is continually improving.
We make time to work on self-improvement and professional development (including the Learning Management System baseline safety training package).	All TSA personnel are committed to their own professional development and self-improvement.	
We seek God's wisdom in his Word and in prayer.	We make time to pray about our work each week.	See that prayer is integral to the work of TSA.

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