



MINISTRY TOPICS AT-A-GLANCE

Concept Summaries, Actual Examples, and Probing Questions

TOPICS:

Discipleship ▪ *Evangelism and Outreach*
Follow-Up of New Contacts ▪ *Skilled Leadership*
Stewardship ▪ *World Mission* ▪ *Cross-Cultural Ministry*

DISCIPLESHIP

SUMMARY:

By *Discipleship*, we mean an array of relational practices and commitments that steadily open us up to the transformative grace of God so that we might become like Christ and fulfill his disciple-making mission in the world (Matthew 28:18-20).

EXAMPLES:

- Corps that conduct annual small group campaigns, such as 40-Days-of-Community, start several short-term small groups. Afterward, some of the groups continue to meet for discipleship.
- One corps holds a catered dinner each year for its small group leaders and participants. This practice displays formation within Christian community as people celebrate their testimonies of growth.
- The Corps Cadet program is a go-to framework for youth discipleship with built-in incentives and critical accountability. Its multi-dimensional scope—Bible, dialogue, worship, and service—engage various components of young people’s lives in Christian formation.
- During the COVID-19 epidemic, some corps did not scale back discipleship but actually started new, online small group Bible studies that did not exist beforehand. Such ingenuity shows that mission continues and that internet tools can serve critical disciple-making purposes.
- Several corps officers and soldiers take division- or territory-sponsored small group ministry training, enhancing their knowledge and skill to form sustainable, missional discipleship groups.

QUESTIONS:

- *What specific actions and commitments can you make in your area of influence to support and model Discipleship?*
- *How can our corps prioritize Discipleship in relation to other interests?*
- *What is the corps doing to make disciples? What approaches are bearing the most fruit?*
- *In what areas of discipleship do we need support and accompaniment?*



EVANGELISM AND OUTREACH

SUMMARY:

By *Evangelism*, we mean introducing non-Christians to the gospel through words and actions that welcome them into a reconciling and transformative relationship with the Lord Jesus Christ.

By *Outreach*, we mean our deliberate contact with non-Salvationists outside Army buildings aimed at building relationships of mutual learning, collaboration, mercy, and support.

EXAMPLES:

- Some corps organize or host block parties and community cookouts, giving out water and popsicles on hot days or hot chocolate and coffee on cold days in order to reach neighbors.
- A group of teens from one corps does a weekly prayer walk around the streets of their community, praying with individuals along the way and sharing their faith.
- Some corps attend and host SALT (Integrated Mission) trainings and steadily involve members in SALT practices. It helps them form strong relationships in the neighborhood and community.
- VBS staff from some corps hold prayer walks in kids' neighborhoods prior to opening VBS. They connect with several people through this outreach and can follow-up meaningfully later.
- Corps Officers from a corps that is located directly across from a school posted themselves outside of their building to meet and dialogue with people.
- A few corps use backpack drink dispensers while engaging people on the street in conversation which often leads to discussions about their relationship with Jesus.
- One Women's Ministries group serves a meal off-site at a low-income senior apartment complex. They offer food and fellowship to lonely seniors.
- Corps have erected and hosted prayer booths at community block parties and fairs.
- One group of people from a corps conducts their Bible study in a nearby coffee shop.

QUESTIONS:

- *How can we sustain an evangelistic presence in nearby neighborhoods?*
- *What type of evangelistic efforts are appropriate to the social context of the neighborhoods soldiers live in? How can these be sustained year-round?*
- *How can soldiers sustain grace-filled, face-to-face connections with unreached people in their neighborhoods? How does the corps demonstrate that it is a lasting stakeholder in the neighborhood and that soldiers are a sustained part of their neighbors' lives?*
- *How are we supporting the sustained presence of The Salvation Army in our community and building trust in our neighborhoods? How are we developing connections with the residents of Army neighborhoods?*



FOLLOW-UP OF NEW CONTACTS

SUMMARY:

By *Follow-Up of New Contacts*, we mean nurturing sustained relationships of substance and depth with people new to the Army. Methods include ensuring the personal quality of initial contacts, practicing Christian hospitality, learning about persons who participate in our programs, and engaging in meaningful face-to-face conversations afterward.

EXAMPLES:

- One Corps Council prays for the list of recent visitors by name during each meeting.
- Many corps commission Welcome Sergeants who are gifted and trained to show hospitality.
- Some corps have a Welcome Team that shares responsibility for recording information and contacting visitors.
- Members of a Women's Ministries group at one corps took responsibility for following up visitors with phone calls and hand-written cards.
- At some corps, staff members provide tours of the chapel, explain Army mission, and invite visitors to attend worship services. One woman who came for food assistance returned with her daughter for Sunday worship. Both began to volunteer and became soldiers.
- Many corps involve soldiers in social ministries. By serving in the food pantry, for instance, soldiers customarily encounter participants in various programs. A Social Ministries Sergeant can be a valuable liaison between the congregation and weekday staff.
- Corps members have frequently developed relationships with social ministry clients.
- Commissioned Local Officers often visit people in their homes, including the sick and elderly.
- One corps contacted all 800 families that requested holiday assistance to offer information and prayer. Some of these families later visited on Sunday morning.
- Many corps set up prayer stations in various places—for example, during Christmas applications or at community events—forming relationships and learning about people involved in their programs.

QUESTIONS:

- *How have we achieved our greatest successes in building relationships among the Army's various constituents?*
- *What population(s) do we aspire to build relationships with, what practices have we tried, and what fruit are they bearing?*
- *What are some practices that we engage in to build relationships with people who visit the corps?*
- *What practices are bearing the most fruit in building relationships?*



SKILLED LEADERSHIP

SUMMARY:

By *Skilled Leadership*, we mean local Salvationists being developed for missional leadership and service to their greatest potential, being enlisted and engaged in fruitful mission work, and taking responsibility and ownership for stewarding the corps. These desired outcomes are signs of health.

EXAMPLES:

- Active Corps Councils allow members to be contributors rather than spectators and Pastoral Care Councils facilitate continuity and strength between appointments.
- Corps Officers attend LEAD (a week-long territorial training retreat in conjunction with Old Orchard Beach Camp Meetings) with their soldier delegates as “corps teams” and report missional gains.
- The Corps Cadet program gives teens opportunities to serve and lead.
- Corps officers commission local officers or warrant local leaders, giving veterans and novices opportunities to serve and lead.
- Corps that maintain KeepSAfe compliance encourage a culture of learning and accountability.
- Some music and arts ministries are designed to facilitate young people teaching other young people music and arts as well as discipleship. It opens leaders’ eyes to youth with potential to lead.
- Some corps send youth on mission with Hands-On teams (a territorial summer program for international service). The program jump-starts young adults’ enthusiasm for serving God and opens leadership opportunities.

QUESTIONS:

- *How are soldiers and local officers involved in the stewardship of the corps (e.g., on councils)?*
- *How are we strengthening local officership? What missional tasks, practices, and roles could be led by commissioned local officers or warranted local leaders?*
- *How does our corps offer opportunities for soldiers to grow through service and learning?*
- *How are soldiers engaged in a continuum of learning and development through the year?*
- *How can we nurture current leaders and potential local officers to fulfill commissioned service roles?*



STEWARDSHIP

SUMMARY:

By *Stewardship*, we mean understanding that everything at our disposal is held in trust and that we have a responsibility to honor the values and aims of Christ's kingdom. A steward is a servant who cares for all aspects of their master's household and makes decisions on their behalf that are intended to honor their master's will. Not only is stewardship the mode in which soldiers and officers should make decisions at the organizational and individual level, but some include acts of worship such as personal and congregational giving and volunteering in their broader conception of stewardship.

EXAMPLES:

- Corps finances are a valid agenda item at every corps council meeting but many corps leadership teams also discuss finances transparently with the congregation at one of their soldiers meetings each year.
- Every corps should maintain an active Corps Council where soldiers know that their voices matter.
- Corps Officers work hard to keep within their budgets. Some financially-sound corps operate frugally, even though they carry no debt.
- Corps officers and Quartermasters model good stewardship by maintaining corps property well.
- Corps officers work with their Advisory Boards to address issues of income and expense. They often cut unnecessary expenses and increase volunteer staff, including bell-ringers.
- Some corps work with their Divisional Volunteer Director to grow their volunteer base.
- Corps involve the Corps Council in the Corps Mission Profile process and see more involvement among soldiers in achieving goals—using time and talents.
- Many corps commission local officers to ensure continuity and affirm responsibility.
- Many Advisory Board members assume responsibility for specific kettle stands and days during the season. They find volunteers to ring bells.

QUESTIONS:

- *How are soldiers involved in choices about spending and sharing the burdens of mission?*
- *What does the corps do to involve soldiers in discernment and decision-making processes?*
- *How is the Corps Council involved in stewarding the corps?*
- *What trends do we observe regarding corps members sharing their time, talents, and treasures?*



WORLD MISSION

SUMMARY:

By *World Mission*, we mean reaching peoples and nations all over the world with the gospel message and its material implications of healing, justice, and peace. The word of the gospel is proclaimed in hundreds of languages and its deeds through countless efforts, including hospitals and clinics, schools and training programs, economic and community development. *World Services* is a simple way whereby Salvationists, through *self-denial*, can financially support the work of the Army throughout the world.

EXAMPLES:

- Some Army workplaces develop contests and incentives—for example, some invite staff to contribute \$5 to WS/SD to wear jeans on Fridays.
- Many corps hold a World Services Ingathering, where first-hand stories are shared. Officers from abroad can be scheduled to speak through DHQ.
- At a couple of annual Family Camps, corps provide food from various cultures as part of an International Food Fair to raise money for their World Services goals.
- Some corps set their own congregational goal for Self-Denial, aside from the DHQ amount. Soldiers have added ownership, and member giving has increased as a portion of the corps assessment.
- One Corps increased its contribution almost threefold by conducting rag sales for WS/SD.
- Corps have used a monthly "Lord's Dollar" offering, encouraged WS/SD giving through cartridges, used THQ-supplied materials (e.g., coin boxes), preached topical sermons on global mission, and held Christmas-in-July campaigns.
- One corps developed a weekly bulletin insert that is now distributed throughout the division. It has a world-wide prayer focus for the upcoming Sunday. It is widely used and appreciated.
- The Others program keeps the global scope of The Salvation Army in mind. Items are offered for purchase at Family Camp weekends and special divisional and corps events.

QUESTIONS:

- *What initiatives have we taken to encourage, enable, and embrace World Services/Self-Denial giving in the corps?*
- *How can our corps make the connections between members and global mission more meaningful and substantial?*
- *What will we do to increase our generosity?*



CROSS-CULTURAL MINISTRY

SUMMARY:

By *Cross-Cultural Ministry*, we mean celebrating, honoring, and integrating the God-given strengths of people who represent the diversity within a community in order to engage in a truly shared mission and thereby foster a diverse and thriving community.

EXAMPLES:

- Corps engaging in SALT (Integrated Mission) practices become acquainted with neighbors, learn from them, and build relationships. Regular SALT debriefs reveal community strengths.
- In some corps, worship services are multi-cultural, reflecting the diversity of the congregation. Some corps celebrate an annual “International Sunday.”
- Some corps outreach to specific cultural groups (e.g., artists, Haitians) in neighborhoods. For example, one corps offers Older Adult Ministries for elderly Chinese-speaking neighbors.
- Many corps have hired staff who speak multiple languages and made language skills that are relevant to their communities a preference or requirement for some jobs.
- Corps often reach out to their Divisional Hispanic Ministries Offices for advice and assistance, including translation of applications and documents.
- Various corps have weekly English as a Second Language (ESL) programs, bilingual courses in nutrition and fitness, and conversational Spanish classes for non-Spanish speakers.
- One corps hosts a monthly meal with the Spanish-speaking parents of youth program participants.
- Zimbabwean congregants at one corps prepare and lead a monthly worship service, introducing the wider fellowship to their culture and worship expressions.

QUESTIONS:

- *What cultural groups are prominent in the neighborhoods of the corps? How can we build fruitful and sustainable relationships with our neighbors for the sake of the gospel?*
- *What kinds of diversity can we see and encourage in our neighborhoods and programs?*
- *What aspects of our worship and programs reflect the cultural distinctives of our neighborhoods? How can we increase the authentic expression of local people’s cultures? What are some ways we can include diverse people in shaping our worship and programs?*
- *How is our corps responding to the demographic realities in our neighborhoods? What are some examples of culturally diverse people coming together for Army mission?*
- *What are we doing to understand the stories, cultures, and values of people in our community? How are we responding? How may we join our diverse neighbors in mission?*