



CREATION CARE

A Model for Salvation Army Camping
and Outdoor Ministries

Original Artwork by Kenny Cowan

Creation Care has been likened to a “Mars Hill” moment for the Church in today’s postmodern pluralistic society (Acts 17:16-34). Romans 1:20 illustrates for us this truth, that the whole of the created order is meant to point us to our maker, and in so doing, we are drawn into God’s cosmic story. Creation Care represents a very important part of the whole of the Gospel story – God’s plan of redemption, reconciliation, and restoration of His deeply loved creation.

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INTRODUCTION

This project is designed and created for the purpose of introducing a model of Creation Care and sustainability to be used at Salvation Army Camps and Outdoor Ministries. By design, the model when implemented would provide Campers and staff with Creation Care knowledge and experiences within the temporary community of Camp, that are seen as transferable to their homes and permanent community. An essential marker to the success of this model will be the extent that children and staff while at Camp are provided opportunity to explore and discover the values of Creation Care and sustainable practices, and that these practices when embraced at Camp build capacity for their implementation at home, school, and community.

It is important here for the purpose of this model to make a distinction between Creation Care and environmentalism. Creation Care is an apolitical topic and one that seeks first to honor God, care for humanity, and work to care for the planet that has been entrusted to us. Environmentalism, in my view, all too often puts care for the planet above the care for humanity, and well before any acknowledgement of God as the master designer/creator who is worthy of honor and respect. I will not be taking a political position except to say that I am convinced that there is good data to suggest that climate change is occurring and that the resulting conversations should be about helping people respond first to crop failures, food insecurity, drought, rising sea levels, etc., through our commitment to Creation Care and good stewardship of the planet.¹

I have heard many scholars refer to Creation Care as the birthright of all humanity and a mandate for every Christian. Genesis 1-2 tells not only the narrative of the sequencing of the events of creation, but also the why of creation and for who and what purpose God set the world in place. As the birthright of all humanity, Creation Care should be of critical importance in shaping and broadening our world view to engage systems and practices that ensure access to resources and demonstrate good stewardship for the benefit of all inhabitants of the earth. There is an important principle of reciprocity to be found in Creation Care. The better we, the inhabitants of the earth care for the garden that God has placed us in, the more fruitful it becomes and yields beauty, sustenance, shelter, and a growing awareness of God's presence.

Creation Care as the mandate for every Christian should inform and impact everyday choices and be a regular matter of prayer and reflection. These daily choices, prayer, and reflection, then lead to life change that can transform the world view within the individual, and influence and shape culture more broadly. As a means to Gospel proclamation and demonstration, Creation Care has been likened to a "Mars Hill" moment for evangelism in today's postmodern pluralistic society (Acts 17:16-34). Romans 1:20 illustrates for us this truth that the whole of the created order is meant to point us to our maker, and in so doing, we are drawn into God's cosmic story.

¹ (Hescox and Douglas 2016, 104)

So that, “we are without excuse,” Creation Care becomes a very important part of the whole of the Gospel story – God’s plan of redemption, reconciliation, and restoration of His deeply loved creation.

This model of Creation Care for The Salvation Army will be divided into three sections. The first section will be a theology of Creation Care as experienced through the lens of, The Salvation Army, and in particular its Camping and outdoor ministries. For this I will present the Scriptural basis for setting a solid theological foundation for which to build the model of Creation Care and take a historical look at how the founders of the Salvation Army shaped the movement by this understanding.

The second section will be the actual model for Creation Care and sustainability at Camp. Camp ministry is uniquely suited to provide access to the natural world and to demonstrate a holistic approach to Creation Care.

By holistic I mean a deep understanding of our relationship to God through His created order, the importance of loving our neighbor as God has loved us, His creation, and a proper understanding of our role to care for the earth as a reflection of how God cares for us. This model will address structure and process that should be considered in the development of a critical path to implementation and ensure continuity of a Creation Care plan of action. This section will also include discussion on the importance of engaging the cycle of “increasing awareness” while assessing, reviewing, and revising action plans.²

It is my hope that this model creates some disturbance and disequilibrium within the cosmos of Salvation Army Camping that will lead to growth, transformation, and measurable change in our commitment to Creation Care. It is also my desire that Camp would be seen as the leader and subject matter expert on issues of Creation Care, and that this leadership would translate into transferable knowledge and skills to be used at the church or congregational level.

The third and final section will focus on influencing and leading change within the Salvation Army as a whole, and within the community of our Camps in specific. Peter Drucker famously said, “Culture eats strategy for breakfast”, and it is to the issue of culture change that this section will speak into. I believe that strategic planning is an important first step to any process, but it must be aligned with a commitment to address culture change where necessary to bring the strategic plan to life. Without a strong commitment to address culture change where needed, the strategic plan can lose steam and become just another exercise stored in a notebook collecting dust on a bookshelf.

As Christians we have a mandate from God expressly directed in the pages of Scripture to care for all of creation according to God’s design. If Creation Care is truly a “Mars Hill” moment for the Christian Camping community to proclaim and demonstrate the truth and hope of the gospel to a dying and broken world, then we need to reassert our birthright and start tending to the garden again.

² (Robinson 2009, 44)

My humble and earnest prayer is that this paper will serve not only as a call to action, but that it will serve as catalyst to the development of a culture of Creation Care that is biblically rooted, Holy Spirit led, and spreads from Camp through the church and into society.

SECTION ONE: A THEOLOGY OF CREATION CARE – A Salvation(ist’s)Story

The earth is created, sustained and redeemed by Christ. We cannot claim to love God while abusing what belongs to Christ by right of creation, redemption and inheritance. We care for the earth and responsibly use its abundant resources, not according to the rationale of the secular world, but for the Lord’s sake. If Jesus is Lord of all the earth, we cannot separate our relationship to Christ from how we act in relation to the earth. For to proclaim the gospel that says ‘Jesus is Lord’ is to proclaim the gospel that includes the earth, since Christ’s Lordship is over all creation. Creation Care is thus a gospel issue with the Lordship of Christ.³

The Cape Town Commitment, 2011

Creation Care as a gospel issue is further clarified in the words of Pope Francis, “Take care of creation. But above all, take care of people in need.” The Salvationist’s theology of Creation Care is like a three-legged stool with the legs represented as our relationship with God, our relationship with each other... our shared humanity, and our relationship with *and* to the earth. Damage, breakdown, brokenness, and loss to any one of the three legs, must be repaired so that the stool can function for the purpose it was created for.

Genesis 1:2 tells us that the earth was without form... void... empty and that darkness and chaos covered the surface of the deep, yet God was there. In this primordial chaos and nothingness, God brings order to the chaos and creates life. This act of creation and bringing order to the chaos of life is the anchor for the hope that we find in the gospel story. God can be found amid a chaotic broken world and bring order and beauty to a restored creation through the redeeming power of the resurrection. God’s first act of creation was to bring light to the darkness, (Genesis 1:3,14) and establishing perfect rhythm and tempo to guide life on earth. God calls the Church of today to cast His light into the darkness of the human soul to reveal the beauty of the image of God found in all humanity, and to illuminate the path back to right relationship with God. John 3:16-21 and John 8:12 give rich meaning and context to what the light of the world really is and that faith in Jesus as the light of the world means never walking in darkness again. Jesus is not only the light of creation, but was present before the creation of the world, during the creative process and after, and is currently at work to redeem, restore, and make all things right again through the work of the Holy Spirit in the lives of those who believe (Colossians 1:15-20).

In Genesis 1:26-28, God creates humanity in His image and likeness and establishes the depth and scope of what a right relationship will entail. Being created in God’s image and likeness means to possess all the attributes of God’s character, his loving care for all of humanity, and the careful stewardship of all creation. We also see that being created in the image and likeness of God is accompanied by God’s blessing and that that blessing is an essential element in the capacity to thrive and be fruitful.

³ (Lousanne Movement 2011)

A right relationship with God activates a rhythm and tempo for life that opens our eyes to see and ears to hear the ‘music of the spheres.’ The first stanza of a treasured hymn of the church, *This is my Father's World*, captures beautifully this truth. “This is my Father's world, and to my listening ears all nature sings, and round me rings the music of the spheres. This is my Father's world: I rest me in the thought of rocks and trees, of skies and seas--His hand the wonders wrought.” Being in right relationship with the God who brings order to chaos and is the master designer creator of the earth, should evoke a sense of awe and wonder in the Christian and non-Christian alike. Our job at Camp is to protect and preserve the beauty of creation in such a way that it inspires a sense of awe, wonder, praise, and a desirability to know the creator.

The anthem of Creation Care that calls to a right relationship with God is, the doxology, “Praise God from whom all blessings flow, Praise Him all creatures here below, Praise Him above all heavenly hosts, Praise Father, Son and Holy Ghost. We should live lives of doxology. This is our “Mars Hill” moment (Acts 17:16-34).

When Jesus was asked what the greatest commandment was, he responded, “Love the Lord your God with all your heart, and with all your soul, and with all your mind.” And then he immediately followed that with the second most important commandment, “Love your neighbor as yourself.” (Matthew 22:37-39). The next leg of the stool is our shared humanity and our relationship to each other. This quote from Pope Francis, “Take care of God’s creation. But above all, take care of people in need” gets right to the heart of the mission every Christian is called to fulfill for the sake of God’s Kingdom here on earth. When God placed Adam in the garden and lovingly showed him how to care for it, all humanity is given a glimpse of what perfect relationship with God and the world was meant to look like. As God invited Adam into relationship and modeled for him what a loving, caring relationship looked and felt like, he also recognized that Adam would need help caring for the garden and that he would also need someone to care for as well (Genesis 2). God introduces Eve to the story and together she and Adam live in a season of perfect harmony with God, each other and the world. God blesses them with the instruction to be fruitful and multiply, he grants them agency to give names to the creation and to create life themselves, and to walk with him in obedience and fellowship. The agency to create life and to give names to the created ultimately would be their undoing however, as they desired equality with God over obedience. Ever since the fall, (Genesis 3), the heart of man has been corrupted and seeks to avoid the obvious good for the thrill of the forbidden.

The forbidden fruit today with respect to Creation Care is runaway exploitation of natural resources on land and sea, the degradation of forests, and over consumption. The pursuit of which creates tremendous wealth and often drives self-serving innovation, but all too often avoids the unintended or disregarded consequences to the poor and marginalized. The obvious good of caring for the earth and our neighbors can no longer be ignored or dismissed but needs to be recaptured as a vital ethic for a sustainable planet.

So, who exactly is my neighbor? Deuteronomy 10:18,19 reminds us of God's great love for the fatherless, the widow, and the foreigner, and should be great news and comfort to those that are sojourners in a new land or are living on the margins of society. Leviticus 19:33,34, gives clear guidance to how the immigrant or refugee is to be treated within our culture and society when they have arrived. This mandate makes no distinction about how they arrived, just that once among us, they are to be treated with the dignity and respect due one that bears the image of God. Zechariah 7:9,10, further details out the things that should be markers of our care for the immigrant and the refugee. Verse nine says, "This is what the Lord Almighty says: 'Administer justice; show mercy; and compassion to one another. Do not oppress the widow or the fatherless, the alien or the poor. In your hearts do not think evil of each other.'"

To be in right relationship to each other and to recognize our shared humanity is to listen, know, and seek to understand the "other." Jesus said in Acts 1:8, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." As a people commissioned by Jesus to go and bear witness to the good news of the gospel, it is imperative that we understand the implications of our choices and/or lack of action in terms of Creation Care on our witness to those most effected by our choices... the "other." Creation Care is a gospel issue, and as the Church more fully embraces this as a reality it is released by the power of the Holy Spirit to activate her true vocation as ambassadors of hope and reconciliation on mission with God.

Because of the resurrection there is hope... where there is hope reconciliation is possible, and where reconciliation is possible joy, peace, and beauty abound. This is the experience of shared humanity that is the marker of Kingdom living, but it must be experienced beyond the boundaries of our own "Jerusalem."

I have often described Camp as Jerusalem for the people of the Golden State Division of the Salvation Army. Camp is the place where they are known, loved, and valued. A place of belonging, a place of safety and sanctuary, where God can be found in the beauty of creation. It is so important for Camp to exist in this way, but if the experience of seeking for a shared humanity is siloed there at Camp, it is left incomplete and lacking. The challenge is to determine how Creation Care informs the gospel in Judea or Samaria, the Tenderloin of San Francisco or the south side of Modesto. More broadly, how does the carbon footprint of the Salvation Army as a worldwide organization impact the lives of those we seek to serve and what are we doing to mitigate the impacts even as we bring a cup of cold water in Jesus name to the outer most parts of the world.

The third leg of the stool is represented by our relationship with the earth *and* to the earth. The National Association of Evangelicals in 2015 acting in solidarity with the Lusanne Cape Town Commitment issued the following call to action:

"We lament over the widespread abuse and destruction of the earth's resources, including its bio-diversity. Probably the most serious and urgent challenge faced by the physical world now is the threat of climate change.

This will disproportionately affect those in poorer countries, for it is there that climate extremes will be most severe and where there is little capability to adapt to them. World poverty and climate change need to be addressed together and with equal urgency.

We encourage Christians worldwide to:

- A) Adopt lifestyles that renounce habits of consumption that are destructive or polluting;
- B) Exert legitimate means to persuade governments to put moral imperatives above political expediency on issues of environmental destruction and potential climate change;
- C) Recognize and encourage the missional calling both of (i) Christians who engage in the proper use of the earth's resources for human need and welfare through agriculture, industry and medicine, and (ii) Christians who engage in the protection and restoration of the earth's habitats and species through conservation and advocacy. Both share the same goal for both serve the same Creator, Provider and Redeemer."⁴

These are questions, conversations, and commitments that must be had and made at Camp and should catalyze the movement to action locally and globally.

There are eight common principles or maxims from my research of the literature (Rabbi Scherlinder Dobb, 2011; DeWitt, 2011; Bouma-Prediger, 2010), that will guide the remaining discussion of this third leg of the Creation Care stool.

The first of these principles is "Earth Keeping". The biblical support for this is found in Genesis 1:26-28; 2:15 and 13:17; Deuteronomy 20:19-20, among many other passages. These are essential to our grasp of the significance of humanities standing and responsibility before the Lord to care for, guard, and sustain the health and vitality of all creation, and not just the human species. Matt Seaman in his paper *The Salvaging Army*, cites the work of Richard Daake and Darek Jarmola in enlarging the Deuteronomy passage from a "do not waste and destroy" principle, to a broader, "use only as much resource as you need and don't needlessly destroy any resource."⁵ This is a critically important ethic to building a foundation for Creation Care.

The Genesis 13 passage is particularly important because of its support for active engagement with the outdoors as a means to hearing and understanding God's voice. Here we see God saying to Abraham, get up out of your tent and take a walk around. I want to show you some things that matter to me and I want you to take good care of them. This is the wheelhouse for Camp, encouraging people to get up out of their tents, take a walk around, and look for ways to protect, care for, and enjoy all that God reveals.

⁴ (Hescox and Douglas 2016, 109)

⁵ (Seaman, *The Salvaging Army* 2013)

When we see our place in creation and experience God’s deep love and affection, we should then be moved to care about the totality of creation as a response to God’s love for us. “Our aim must be to come to see the world as God sees it, to learn to love and value it as he does.”⁶

Principle Two, “Fruitfulness,” the biblical foundation for this principle is found in Genesis 1:20-22, 28; Psalm 104:10-13; Psalm 23:2-3; Psalm 148. These verses tell of God’s faithful provision for His creation and the command for all creation to be fruitful and multiply. Psalm 148 declares the praise of all creation and establishes the interconnectedness of the world and all living things. The second stanza of the hymn, *This is my Father’s World*, beautifully depicts this interconnectedness, “This is my Father’s world: The birds their carols raise, the morning light, the lily white, declare their Maker’s praise. This is my Father’s world: He shines in all that’s fair; in the rustling grass, I hear Him pass, He speaks to me everywhere.”

This interconnectedness requires that we are attentive to the needs of creation and commit to God’s plan to redeem and restore it. I need to make an important distinction here between God’s provision and the fruitfulness of the planet. God’s provision is endless and timeless (Hebrews 1:1-3). We have seen however that the fruitfulness of the earth is finite. We have lost species, we have nonrenewable sources of energy, etc. Therefore, Creation Care must model a commitment to conservation, a willingness to adjust and manage consumption, and caution to overproduction and waste. “We dare not deplete or permanently damage that which supports, maintains, and nourishes our very existence. Nor ought we needlessly or wantonly impair the ability of other creatures to sustain themselves.”⁷ There exists an important symbiotic relationship between humanity and creation that needs to be cultivated through a functional commitment to sustainability that preserves, protects and allows all creation to thrive.

Principle Three, “Sabbath,” (Genesis 2:1; Exodus 23:10-12; Leviticus 26:3-4; Mark 2:27). We cannot continue to relentlessly exploit the land and arrogantly embrace a dominion mindset over a stewardship mindset for the care of creation. After God’s master piece of creation was finished, He saw that it was very good, and He rested. This is the model for all creation, and we would do well to embrace it more fully and obediently, both in how we live and in how we care for the earth. The Exodus passage speaks to the actions of the earth keeper relative to letting the land rest and the importance of that season of rest to the health and vitality of the land and community. The Leviticus passage speaks to the benefits of obeying God’s command for Sabbath and the reward of rain in season and the fullness of crops at harvest. The sabbath was made for man as Mark’s gospel records and as God has given the sabbath to man to rest, restore, and renew, so are we to provide the same level of care for the creation that God has entrusted to our care and keeping. Basically, give yourself, each other, and the land a break.⁸

⁶ (Moo and Moo 2018, 52)

⁷ (Bouma-Prediger 2010, 143)

⁸ (Scherlinder Dobb 2011)

Principle Four “Discipleship,” (John 1:3-4; John 3:16; Colossians 1:16, 19-20). God in His love for humanity and all creation sent Jesus to earth to put an end to the sin and death that had corrupted the earth from the time of Adam’s fall. The incarnate Christ suffered, died, and rose again, and in so doing, ushered in the Kingdom of God and began the process of making all things right again. This is the Jesus to whom we follow, not the first Adam who in his disobedience led humanity down a path of brokenness, and pain, but Jesus, the last Adam, who brought with him healing, redemption, reconciliation and restoration for us and all of creation, (Romans 5:12-17). “We walk in the footsteps of the one who reconciles all things... As disciples of the last Adam, we work to reconcile all things to God in Christ.”⁹

Romans 8:19 reminds us that all creation waits in eager expectation for the sons of God to be revealed. For the sake of the earth and all its inhabitants, the Church can no longer be the church in exile when it comes to speaking truth to the issues of Creation Care. Disciples make disciples, who make disciples. Creation Care as a function of discipleship at Camp may provide the catalyst to ignite revival and a renewal of our God given vocation to care for the earth. Creation is waiting and we’ve not a minute to waste.

Principle Five “Kingdom Priority.” The scriptural support for this principle is found in Matthew 6:9-13,33; and Philippians 4:19. Because of Jesus, we are a resurrection community that is living in a redeemed and restored kingdom. Our desire should be to do everything within our power and capacity to ensure that things are done on earth as it is in heaven. An important piece to this is doing our part to help renew and restore creation as God’s agents here on earth. Our striving should not be for personal gain, comfort, and happiness, but instead be focused first on the joy and peace found in following the will of God as he makes all things right in anticipation of Christ’s return. “In seeking God’s kingdom, we discover that happiness and joy are by-products of our stewardship; fulfilment comes as a result of seeking the kingdom.”¹⁰ I think that it is important for this Kingdom Priority to be experienced at Camp and in the local community first so that the impact of actions and choices can be seen and felt. This leads to a more intimate reading of the Lord’s Prayer found in Matthew 6:9-13. I would propose a paraphrase of verses 9 and 10 that reads like this, “Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done at *Camp (or name your community)*, as it is in heaven. When the Church lives vocationally into this prayer locally, it is being prepared to be released for global kingdom impact as well. This kingdom is not for those that continue to degrade, abuse, and exploit creation,¹¹ but for them who believe we have passed the point of no return, creation is not undone... the sky is not falling, so, it matters what we do today to protect the earth.

⁹ (DeWitt 2011, 77)

¹⁰ Ibid

¹¹ (DeWitt 2011)

We as the Church have a prophetic word to give to the nations. “Save the Earth, religiously”¹² God’s will on earth is for a redeemed creation to inhabit a new kingdom here on earth. Obedience to this call to kingdom living results in the fulfilment of this promise, “And my God will meet all your needs according to his glorious riches in Christ Jesus” (Philippians 4:19).

Principle Six “Contentment.” There is much to say about the concept of contentment in the context of our postmodern western world. Societies constant drive for more, and bigger, and better, and faster, and richer puts life and the planet on an unsustainable trajectory. The influence of all this striving puts incredible pressure on the earth and all its inhabitants, and in particular, the poor and defenseless. The “least of these” among us have little hope to mitigate the impact of the relentless pursuit of more and its effect on the environment we share. The rich developed nations would do well to encourage a contentment mindset within their cultures. Hebrews 13:5 puts it this way, “Keep your lives free from the love of money and be content with what you have, because God has said, “Never will I leave you; never will I forsake you.” Psalm 119:33-36 gives guidance and direction to those that wish to leave a life of endless striving and embrace a life of contentment to move toward God’s statutes and commands, and away from selfish gain.

To live a life of true contentment, we must as 1 Timothy 6:11-12 states, “But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance, and gentleness. Fight the good fight of faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.” Contentment in life as with Creation Care is not found in accepting things as they are without care or concern for how they ought to be in God’s economy. Contentment is found in seeking and doing God’s will in life and for the care of the earth and all its inhabitants. We must then flee from those things that relentlessly exploit and degrade the planet, and then find our contentment in God’s faithful provision... that will always be enough.

Principle Seven “Praxis.” We must practice what we preach. There are two very powerful passages of scripture that are an admonishment against being a people who say one thing but do another, (Ezekial 33:31-32 and Luke 6:46). The Luke passage cuts right to the heart of the matter, “Why do you call me “Lord, Lord” and do not do what I say?” God’s call to care for creation and all inhabitants of the earth reverberates all through the pages of scripture and we are without excuse when we ignore the groanings of the earth, (Romans 1:20).

The practice of Creation Care will need to be multigenerational if it is to be embedded into culture. Numbers 14:18, says. “The Lord is slow to anger, abounding in love, and forgiving sin and rebellion. Yet, he does not leave the guilty unpunished; he punishes the children for the sin of the fathers to the third and fourth generation.” Moses goes on in verse 19 to plead on behalf of the people, “In accordance with your great love, forgive the sin of these people, just as you have pardoned them from the time, they left Egypt until now.” We are no longer a people in exile, as Christians, we are citizens of a new kingdom that is here and now.

¹² (Scherlinder Dobb 2011)

This is an important message for all generations. From the oldest to the youngest inhabitants of the earth, we all share a common humanity and a need for a world where peace and beauty are valued, and dignity and respect are the rule for all life. Our practice of Creation Care should point our children and our children's children to Jesus, and God's plan for the world in which they live.

The practice of making the world a better place, (eco -justice), than what you received, has far more impetus than the concept of hoping to leave the world better than you found it. The song lyric, "this world is not my home I'm just a passing through" is the antithesis to "This is my Father's World" and suggest that the care for creation is somehow less important than heaven. We have not been saved from creation for a celestial home in heaven, but rather saved for creation to care for it and prepare for the return of the King. Heaven is certainly a reward for those who go on before, but the hope of the resurrection is that the Kingdom of God is here and now, and we have the opportunity to join in his mission to redeem and restore all creation.

"Biblical theology will help establish the values that govern our understanding of, and interaction with, the created world. But our practice of those values will be shaped by our understanding of the state of the created world and the particular ways in which its health may be endangered, on the one hand, or enhanced on, on the other. If "Creation Care" is not to remain and empty slogan, we must act on what we know."¹³

Principle Eight "Con-Servancy." Calvin DeWitt in his book *Earthwise* breaks the word conservancy down to its root meaning of con + serve, meaning "to serve with"¹⁴ or alongside. God's call to Creation Care is to all humanity to work with and along side him in the process of redeeming and restoring a broken creation. Deuteronomy 11:13-20 provides cautionary guidance for what is required to live in the land that God has given to us. Faithful obedience to care for the earth will result in good things in a good land as we work to tend the garden and care for all living things. Failure to care for the earth because we have knelt at the altar of over consumption, exploitation of resources, and greed will result in a loss of the good land. Perhaps even ushering in the prophecy of Isaiah 24:4-6, indeed the entire chapter is a frightful picture of the consequences of sin. The lesson here is "Do right by God and enjoy nature; do wrong and you'll speedily be evicted from the good land that God gives you... in other words, Don't want God to evict us? – clean up our mess."¹⁵ Here the final stanza of *This is my Fathers World* gives rise to hope and the clarity that creation is not undone by man's neglect. "This is my Father's world: O let me ne'er forget that though the wrong seems oft so strong, God is the Ruler yet.

¹³ (Moo and Moo 2018, 41)

¹⁴ (DeWitt 2011, 79)

¹⁵ (Scherlinder Dobb 2011)

This is my Father's world: Why should my heart be sad? The Lord is King: let the heavens ring! God reigns; let earth be glad!”

There is an important property of reciprocity here. “The essence of creation stewardship involves adjusting to and acting in accord with creation’s need to sustain itself and to flourish with abundant life. In return, creation provides the habitat for us in which we also can enjoy flourishing abundant life.”¹⁶ We should always give more to the care and stewardship of the earth and its inhabitants than we take or consume, and in so doing, enjoy the good land that comes through obedience to God. This principle of con-servancy ties our relationship with God, with each other, with creation all together, and secures the third leg of the stool.

How then does this theology of Creation Care intersect and inform the movement of the Salvation Army?

The Salvation Army from its inception has been about meeting human needs wherever need is found, and to bring the message of the gospel as a light into the darkness. The founders of the Salvation Army, William and Catherine Booth, possessed a strong social conscious and felt God’s call to the marginalized, disenfranchised, poor, and disaffected of London. William Booth would come to identify this group as the “submerged 10th” and he resolved to do something about the conditions of life for them. Life for this submerged 10th consisted of poverty, unemployment, lack of resources, polluted air and water, poor access to medical care, homelessness, substance abuse, death, and despair. These conditions are shockingly similar to the conditions that the majority of the world’s population live in today. This so troubled William Booth that in 1890 he wrote a book to address a response to the needs of the submerged 10th, and society as a whole, entitled *In Darkest England and the Way Out*. The inspiration for this book was William Booth’s biblical understanding of God’s mandate to care for all of humanity and the inhabitants of creation. It is from this book that the Army’s Creation Care ethic finds its roots. Booth writes, “I hope before long to do something much better than write a book, namely, to establish an organization to utilize the waste, and then if I describe what is being done, it will be much better than by now explaining what I propose to do.”¹⁷ Ever the man of action, “Booth sought to introduce “Household Salvage Brigades”. These recycling brigades were to go from house to house to collect unwanted books, rags, paper, tin, and shoes – any items that had the potential to be reused.”¹⁸ These brigades provided employment and repurposed many usable items for the submerged 10th. There were others at the time committed to caring for the poor and gathering items for reuse and recycling, for example, the Little Sisters of the Poor. Booth describes his efforts at being focused on “the unoccupied wilderness of waste being a wide enough area for the operations of our Brigade.”¹⁹

¹⁶ (DeWitt 2011, 85)

¹⁷ (Booth 1890, 130)

¹⁸ (Seaman, The Salvaging Army 2013)

¹⁹ (Booth 1890, 126)

And so, there was never any sense of competition for recyclable and reusable items, but rather a common bond of service to humanity and in so doing to care for creation.

This commitment to recycling in the early days of the movement was less about the environment and more about finding a way to meet needs but stirred the hearts of Salvationists for what was to come. Salvationist and Eco theologian, Matt Seaman, responds to the Salvationist call to holiness and sustainable living in this way, “If we as Salvationists are called to live holy, spirit-filled lives, growing and developing Christ’s character in our own lives, and living out pure love for God and all God’s creation, it then follows that living in sustainable ways that minimize negative impacts on fellow humanity and the rest of God’s loved creation is an integral part of holiness.”²⁰

Next in William Booths plan was the creation of a City Colony, a Farm Colony, and a Colony over the sea. Each colony being a self-sustaining community that would influence the broader culture. The City Colony with its household salvage brigades would reuse, recycle, and upcycle, the waste, castoffs and excess from life in the city. Providing jobs, food, and resources for the submerged 10th. The Farm Colony, which included an industrial village for the making of bricks, would also process the items gathered by the Brigade, and meals would be prepared from the food waste gathered in town. The Farm Colony also included an agricultural village for market gardening and other food crops, and a co-op farm for the sustainability of life in the colony and was a model to be replicated. The overseas colony consisted of those who would have been trained to replicate the model in foreign lands where resources may be more readily available. There exists a symbiotic relationship between each of the colonies within Booth’s plan. The choices made in the city impact life on the farm, the farm produces for the city, and those from the city and the farm look to replicate the model else where for the good of humanity.

Booth and his wife were passionate about improving conditions for the working poor and minimizing the environmental hazards afflicting many women and children in the match making industry of the day. Booth bought and retooled a match making factory converting the process from the use of the highly toxic and dangerous white phosphorus to the safer red phosphorus. The retooled factory included improved working conditions and hours. Catherine Booth initiated fresh air picnics for the working mothers and children to get them out of the factory and into the beauty of creation. The sale of these safety matches challenged the market forces of the day and soon all matches were made from red phosphorus. This is a great example of how the economics of Creation Care can work to make a difference in the lives of people and improve the environment while keeping the wheels of commerce spinning.

Two things that I believe are at the core of Booth’s Creation Care ethos, can be found in the preface of *In Darkest England and the Way Out*.

²⁰ (Seaman, Holy Living, Sustainable Living 2014)

Booth says, “My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ.”²¹ And second is, his statement, “But what is the use of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive?”²²

The Army now ministers in over one hundred and thirty countries around the world and much of what William Booth laid out is still in practice. There are farms, schools, hospitals, resource development programs, and many other capacity building programs around the world facilitated by Salvationists whose hearts are moved by a deepening commitment to ecojustice and Creation Care. Here is the current Salvation Army position statement regarding caring for the environment:

STATEMENT OF POSITION The Salvation Army believes people are made in the image of God and have been entrusted with the care of the Earth and everything in it. The Salvation Army recognizes environmental degradation as one of the most pressing issues facing the world today with its effects felt disproportionately by the most vulnerable communities, particularly in terms of health, livelihood, shelter and the opportunity to make choices. The Salvation Army is concerned about the effects of environmental damage on present and future generations. Sustainable environmental practices are required to meet today’s global needs and aspirations without compromising the lives of future generations.²³ⁱ

The action we take or do not take today as Salvationists for the sake of Creation Care will have a profound impact on the lives of others whom God loves deeply. These words from William Booth ought to resonate to the depths of the heart of every Salvationist, “Let us recognize that we are our brother’s keeper, and set to work, . . . to make this world of ours a little bit more like home for those whom we call our brethren.”²⁴

²¹ (Booth 1890)

²² (Ibid, 53)

²³ (The Salvation Army International commission on social justice 2014)

²⁴ (Booth 1890, 91)

SECTION TWO: CREATION CARE MODEL - STRUCTURE AND PROCESS

“We have lived our lives by the assumption that what was good for us would be good for the world. We have been wrong. We must change our lives so that it will be possible to live by the contrary assumption, that what is good for the world will be good for us. And that requires that we make the effort to know the world and learn what is good for it.”

Wendell Berry

There exists today a tension between the perception that Camp teaches Creation Care as a core value and is actively engaged in regular and consistent practices, and the reality of the actual practices found at Camp that bear witness to Creation Care as a core value. This tension when embraced will thrust the Camp into a cycle of “increasing awareness.” This cycle begins with “disturbance,” the awareness that something needs to change or is about to change. The tension between the perception and the reality of what is taught and experienced at Camp in the realm of Creation Care is what creates disturbance and drives the development of this model. Disturbance is then followed by “chaos,” this is a season of unrest and uncertainty that can either propel the initiative forward or create paralysis and a return to the status quo. The next step in the cycle is “letting go” and requires commitment and courage. Letting go represents a season of assessment, reflection, and the evaluation of barriers and priorities, challenges to comfort zones, and the long-held assumptions that because “we’ve always done it this way...we should always do it that way.” The tools found within this model will help facilitate the letting go process and guide the Camp into the next season which is, “learning.” The learning season consists of the development and implementation of the Creation Care and sustainability initiative that was first conceived out of disturbance, and which now has clarity and vision. As the season of learning progresses through implementation, evaluation, reflection, and adaptation, at some point disturbance will reenter the equation and the cycle of increasing awareness will begin anew. This return of the cycle should be expected and welcomed because it will always lead to new learning.²⁵

Having discussed the theological foundation for a model of Creation Care in section one, we will now turn to the structure and process for the model and the elements that should receive consideration when developing a Creation Care and sustainability initiative.

There are seven key elements to the structure of this model.ⁱⁱ **Element #1:** *Form a Creation Care Leadership Team (CCLT)*. This team should consist of key stakeholders and critical influencers within the Camps internal structure, as well as those external to Camps structure but who still have influence on decision making. Each member of the leadership team should be passionate about the opportunity to create a more sustainable Camp and ready to engage others in the area of Creation Care. They should also be prepared and empowered to speak on behalf of the group they represent. For example, there should be representation from the operations staff. They will ultimately bear the responsibility to keep systems operational and in good repair.

²⁵ (Robinson 2009)

A member of the summer program leadership team will have input critical to the creation of teachable moments and the impact that sustainable practices may have on program schedules and logistics. There should also be representation from either the Command Finance Council or an Officer in the field, from the Advisory Board or Council, and from key staff at Camp from business, finance, and food service to name a few possibilities.

The leadership team is also tasked with the important role of making sure that Creation Care is integrated holistically throughout the Army's delivery of service and not viewed as just a "Camp thing". A broad coalition of key stakeholders represented on the CCLT ensures that strategies taught at Camp will seamlessly transfer to the Corps and congregation when Campers and staff return home.

A sub committee of the leadership team would be made up of a small group of summer staff that would ensure that sustainability and Creation Care are practiced consistently. This subcommittee would be led by the person representing the summer Camp program on the leadership team (CCLT).

Element #2: *Create a Creation Care Statement and Guiding Principles Document.* The Creation Care statement should be the first order of business for the CCLT. This statement should also be integrated somehow into the larger mission statements of the Camp and be seen as a model for similar use at the corps and congregational level. The Creation Care statement should reflect the values of the Camp and should not just define another new program entity or idea. After prayerful consideration and a thoughtful review of scripture, the statement ought to include reference to things such as hope and the nearness to God that can be found in the beauty and order of creation; God's love and care for his creation; that humanity bears God's image; that careful stewardship honors God; and how Creation Care is an important piece of the Gospel story.

The development of a Creation Care statement should also be part of the experience for every cabin group at every session of Camp. The development of the Creation Care statement each week could be used as a time to introduce the sustainability practices of the Camp, to discuss the Camp's larger Creation Care statement, and to give the Campers an active role in defining Creation Care for themselves, and then living into their own practices.

Once the Creation Care statement has been developed for Camp, the next step for the leadership team is to establish a Guiding Principles document.ⁱⁱⁱ You will find a sample Guiding Principles document in Appendix A. When considering the development of your Guiding Principles document, keep the future in mind, where do you see your Camp and ministry in 10 years and not just in the here and now. By this I mean that often with this type of planning, we approach it with a "what is happening now," "What happens next," and "What happens in the future" mindset. Bob Johansen of the Institute for the Future suggests that what is needed today to keep ministries moving forward is for full spectrum thinking, which leads to more of a "what is happening now," "what is happening in the future," and "what is happening next," mindset. This idea of full spectrum thinking is about providing clarity over certainty.

In this postmodern pluralistic world, as Christians we need to have clarity of mission but avoid the peril of certainty of methods.²⁶ With respect to Creation Care and sustainability we must be willing to explore new ways of doing things by embracing the future and looking toward what may be next. The guiding principles document will provide clarity for planning, decision making, and buy in as culture begins to change internally, and for communicating a compelling case for Creation Care externally to funders, parents, Corps, and other interested partners.

Element #3: *Define the Ecological Setting of your Camp.* Richard Louv in his book *Last Child in the Woods* quoting biologist Elaine Brooks says, “Humans seldom value what they cannot name, or experience”.²⁷ This statement has strong implications for how we communicate the truth and hope of the Gospel story. God’s plan and intent has always been for humanity to know and love Him intimately, and to care for and love each other and all creation with that same depth of love. There is rich meaning and value to be known and called by your name. So, it is also with creation, we are far more apt to care for and value those things in the natural world that we can name and know something about.

This third element is about learning and knowing the rich diversity that make up the ecosystem(s) of the Camp property. Camp is more than just an assortment of buildings that house people and programs. It is made up of soil, trees, wind, sun and shade, rivers, creeks, lakes and ponds, mountains and valleys, deserts and beaches, and animals large and small. Creation Care is to know these features, their forms, structure and meaning and to integrate that knowledge into the Camp experience in a way that inspires and recaptures a sense of awe and wonder. The experience at Camp that evokes a sense of awe and wonder at the beauty of a sunset, the mist among the Redwood tree tops in the morning, or the teeming life found just below the duff on the forest floor, awakens the soul and unleashes a yearning to know the great designer and creator of it all.

Introducing others to the Creator is the sacred calling of those who serve in Christian Camping. This requires that each staff member knows and has experienced for themselves the gift of life from the Creator through Christ Jesus, and that they have a passion and desire to know and care for His creation as a means to point others to their Creator.

In order to better know and understand the place known as Camp, here are a few questions to ask that will serve as a primer to the discovery of what makes up the ecosystem at Camp and how to best care for it.

1. What kinds of soils are found on the Camp property and how do they shape the terrain and the use of the property?
2. What is the name of the watershed in which the Camp is located what are its uses, vulnerability and how is it protected?
3. How many kinds of plants and animals live on the Camp property and what are their names?

²⁶ (Johansen 2017, 33-35)

²⁷ (Louv 2008, 141)

4. How does the sun move across the sky and what impact does that have on the plants and animals, building design, and program planning?
5. Where do the prevailing winds come from?
6. What is the annual precipitation?²⁸

This list is not meant to suggest that every Camp employ and have a staff botanist, geologist, and zoologist. Rather, it is meant to point out the importance of knowing the predominate species of plants and animals, the general strata and types of soils, and the impact that Camps use has on the watershed and why. We should however also be prepared with resources and assistance to help kids explore deeper when their sense of awe and wonder has been activated by experiences in nature.

Element #4: Conduct a Creation Care Audit. The purpose of the audit is to assess where things stand currently with respect to Creation Care and sustainability and to identify opportunities for deeper engagement in the future. The first step you should complete is an energy audit to determine your carbon footprint. A good place to start is to determine the baseline use for heating, cooling, and lighting. You might also consider emissions produced by trucks, mowers, trimmers, generators, etc., all for the purpose of developing a baseline from which to begin to look for opportunities to lower the carbon footprint of the Camp.

Once the energy audit is completed, the next step is to tackle the Creation Care and Sustainability Planning worksheet.^{iv} This task should be undertaken by the CCLT and is best accomplished in three separate meetings, (the planning worksheet is included here as appendix B). A critical resource to this process is the Guiding Principles document referenced earlier as appendix A. This document will ensure to keep the conversation and discussion focused and on track.

Step One: The objective of this first step is for the Creation Care Leadership Team to identify the key issues of sustainability and Creation Care relative to the following primary domains: Waste, Buildings, Transportation, Energy, Water & Septic, Food & Dining, and Air & Climate. Within each domain it will be the task of the Creation Care Leadership Team to discuss and identify key issues, trends, and opportunities. The hope is that through this part of the process you will identify ways to minimize your ecological and carbon footprint. While there is no prescribed magic number of items necessary for each domain, you might begin the process by distributing the following list to stimulate discussion. As Step #1 develops, it is highly likely that no two Camps will arrive at the same conclusions or identify exactly the same issues.

1. What kind of paper is used in your copiers, printers, and hand towels.
2. What alternatives, other than using paper, do you have for communicating with staff, parents, and others.
3. What kind of cleaning supplies are used in the Camp? What is their environmental impact?

²⁸ (Gascho 2008, 148)

4. What happens to the waste generated at Camp? Can it be reduced?
5. How might you make recycling a habit and embed it into the culture of Camp?
6. Is our landscaping environmentally friendly?
7. How could we reduce and reuse storm water runoff from roofs and parking lots?²⁹

Once the issues, trends, and opportunities have been identified within each domain, the next task is to rate each line item in importance. This is where the diversity of thinking and the different departments represented in the CCLT becomes critically important. Each member of the CCLT will bring valuable perspective to the discussion of each domain and should be encouraged to actively engage the process.

The Guiding Principles document comes into play at this point in the process because it clarifies the filter through which all decision making, prioritization, and long-term assessment will flow and be measured. You will see across the top of the Step One worksheet each of the guiding principles. Each member of the CCLT will score each line item based on its perceived impact and/or influence on each of the guiding principles. The scoring is based on a scale of 1-3, with 3 being maximum impact and/or influence and 1 being minimal impact and/or influence. This is a highly individual and subjective piece of the scoring process based on each member of the CCLT's understanding of the guiding principles.

Step Two: Once the individual scoring is complete, it is time to aggregate the scores and establish a rank order of importance. Step Two can be found in the appendix B. The task begins by moving the final score for each individual line item on Step One to the box marked, "Principle Score," on Step Two. Then, rank the scores from lowest to highest. All the principle scores should then be aggregated to establish a rank order of importance for the top ten or fifteen issues, trends, or opportunities that you will create a plan of action to implement. Implementation is the heart of Step Two. Once the rank order has been established, the CCLT should launch into dialog and discussion regarding the necessary steps to implementation for each priority item. First, is the issue, trend, or opportunity something to be pursued in the near term, intermediate term, or long term, or as earlier stated... now, in the future, or next. Each of these top ranked issues must also be prioritized and so an equally important part of the discussion at this point is to determine the ease of resource acquisition and allocation. The steps to implementation may be straight forward and easy but the pathway to resources more difficult, and so the pathway to implementation may be more difficult for some initiatives than for others. After the steps to implementation have been identified, along with prioritization and resource acquisition and allocation, the process of Step Two closes with the development of a critical path to completion for each item that is clear.

²⁹ (Gascho 2008, 149)

Step Three: This is the last and final piece of the Creation Care and Sustainability Planning worksheet. Here is where the CCLT establishes accountability for each project or initiative by identifying who owns and will take responsibility to lead and interpret for the Camp community, the benefits of the process and expected outcomes. Each domain needs to have someone to champion the journey and to recruit help to steward each item through to completion. Once a champion has been identified for each domain, a preliminary deadline needs to be established for each initiative within the domain. This will add clarity to the process so long as there are periodic assessments of progress that are included in the critical path document for each initiative. Once the Creation Care audit is complete, it establishes a map with many routes to a more sustainable Camp.

Element #5: *Greening Camp and Growing Creation Care Ambassadors.* Creating a “Green” Camp is a noble and just enterprise but is incomplete without acknowledging the significance of Creation Care to the gospel story. We live in a postmodern, post Christian culture, whose world view is not so much looking for heaven, but rather, just a means to a better world and a brighter future.³⁰ Many of the Campers and staff that will come to Camp today and in the years ahead will be wrestling with this world view. Our commitment and modeling of Creation Care values and practices is a gospel issue.³¹ Creation Care should be daily woven into the fabric of the Camp experience right along side the golden thread of the gospel. We diminish the importance of Creation Care as a lived value when we reduce it to a one-hour class or elective activity only at Camp.

As with the gospel, Creation Care must be proclaimed and demonstrated for it to influence and shape lives and culture. Proclamation begins with the training of the staff, both year-round and seasonal, to understand the interconnectedness of creation to the gospel and call on every Christian to bear witness to the good news. There needs to be a commitment by the year-round staff to model the use of the Camps best practices when it comes to Creation Care, and to use an agreed upon common language when teaching or describing the practices. The seasonal summer staff should be trained not only in terms of praxis, but also for proclamation. The seasonal staff need to know the “why” as well as the “how” of Creation Care at Camp.

Introducing Campers to terms such as conserve, reuse, recycle, and upcycle, and assisting their understanding through experiences at Camp, will help to ensure the possibility of these values traveling home with them at the end of the week. The demonstration side of Creation Care bears witness to a commitment to faithful stewardship of our relationship to God, to creation, and to each other. There will no doubt be many parts to this initiative that go unseen, but the impacts should still find their way into the common life of Camp. For example, monitoring kilowatt usage at the cabins and challenging the Campers to see which cabin or group of cabins can use the least amount of energy for the week.

³⁰ (Hescox and Douglas 2016, 78)

³¹ Ibid

Another option would be to have a scale at each meal to weigh the weight of leftover or unused food by cabin and to keep a running chart for the week. Rewarding the cabin at the end of the session who had the lowest weight total. One last example would be to collect clear fluids left in pitchers at meal time into a large trash can with a hose bib inserted near the bottom of the trash can. After dinner one cabin of Campers would take the trash can out of the Dining Hall to water nearby plants. Using signage around Camp that speaks of creation and encourages people to consider their part in caring for it, will also serve as reminders of God's love and design, and the Camp's Creation Care values. Each of these examples could easily be replicated at home and Campers should be encouraged to take home not only the praxis, but also be equipped to tell why it matters. Ideally, Campers and staff would be daily engaged in experiences that demonstrate their understanding and embrace of the concepts of conservation, reuse, recycling, and upcycling. I have included a list of resources and websites at the conclusion of the paper that will provide deeper insight and ideas for creating a "Green" Camp.

Growing Creation Care stewards at Camp will require programming at Camp that has scope and sequence and offers progression of skills and knowledge from year to year. The desire would be to provide Campers and staff opportunity to acquire a knowledge and experience base around the concept of Creation Care that moves from beginner through intermediate to mastery. Year one or level one for a Camper or staff member might be, "Promise Keeper." This begins the journey to understanding and the practice of Creation Care as a life value. The scope of teaching at this level would include God's plan for the world and our identity as image bearers and the roles and responsibilities that accompany that reality. The sequence would start with the creation story and God's design for our relationship to him, to each other, and to creation. Then as the Camp session progresses, each of these areas would be unpacked as the Campers engage in discovery and exploration of each topic. Year two or level two would be, "Keepers of the earth" and would provide opportunity for Campers to further explore their identity as image bearer and participate in specific projects and activities that focus on relationship building and Creation Care. At this level, Campers are given more autonomy for choosing to take a deeper dive into developing as Creation Care leaders within the Camp community. Year three or level three would be, "Creation Care Ambassador." This year the Camper continues the journey of discipleship to be found more in the image and likeness of Jesus. They will also take on more responsibilities in the support and modeling of the Camp values of conservation, reuse, recycle and upcycle. At this stage, the year three Camper will be trained and equipped to teach the core values of Creation Care to the new first year or level one Campers. This opportunity for training the first-year Campers also provides valuable experience for the year three Creation Care Ambassador so that when they return home, they can continue to promote Creation Care within their church, school and community. This completes one cycle and begins another.

Camp as temporary community is uniquely positioned to help Campers and staff prepare for new roles and responsibilities that will allow them to influence and shape their permanent community upon return home.

Rites of passage become vitally important to launch people into the next season of life's journey, and bridging ceremonies help to inform and interpret new learning and readiness for new roles. To this end, at the conclusion of each Camp session, those Campers that have embraced the roles and responsibilities of one level and have demonstrated a readiness to move on to the next level would be celebrated by the whole of the Camp community at a bridging ceremony on the last night of Camp. The progression would be from, Camper to Promise Keeper, from Promise Keeper to Keeper of the Earth, and from Keeper of the Earth to Creation Care Ambassador.

Element #6: *Consider the Built Environment.* In this technology driven age where screen time vastly out paces stream time, it is imperative that Camps consider how the built environment of Camp invites people to experience creation. This is true especially for new capital improvements and should include architectural design considerations that invite the outside in and capture a sense of the awe and wonder of creation that awaits outside. Buildings and program areas should be designed for maximum energy efficiency and Leed certification where possible. When considering remodel and retrofit, it is also important to stop and consider current use of the space, proposed uses of the space, and what design modifications to the space would bear witness to Creation Care and capture the beauty of the natural setting of Camp. As budget allows, improving energy efficiency should be among the top priorities when planning and designing each remodel and retrofit.

This also applies to the construction of trails, pathways and roads within Camp. Trails should be constructed in such a way to minimize erosion and/or impact to sensitive areas of vegetation. Trails need clear signage and must also allow for a variety of fitness levels in terms of distance and elevation gain. It is important to give consideration to accessibility for people with limited or restricted mobility within your trail network. Where possible, create accessible trail options to key points of interest or views along the trails. Designing trails that include benches and rest stops with interpretive and/or devotional material that takes in spectacular views and the unique features of Camp, will also encourage prayer and reflection. Establishing a marked trail network and avoiding the use of game trails will help to minimize the impact to wildlife and help keep human impact to the ecosystem to a minimum.

Pathways and road surfaces need careful consideration around issues like storm water runoff, compactable materials consistent with accessibility requirements, heat, and dust and air quality to name just a few. Outside lighting is also an important consideration when considering how people safely navigate their way around Camp at night, experience optimum viewing of the night sky, and observe the movement and activities of nocturnal animals. The United States Forest Service Trail Construction and Maintenance Notebook is an excellent resource for trail planning, design and maintenance and is listed with the resources at the end of the paper.

Element #7: *Practice Eco-Justice and Build Capacity for the Same Within the Corps and Community.* The staff at Camp should lead and/or participate in community cleanup projects and activities that would include anything from stream, creek, or river cleanup, and riparian habitat restoration, to park or beach cleanup, and arbor day activities. Where timing and logistics allow, Campers should be included in these activities as well.

In preparation for these projects, help staff and Campers to understand the experience as an act of worship and honor to God and His creation more than just merely an act of service to the community. When gathering to begin the project, whether leading or as participants, it is an important act of witness to take a moment to pray a prayer of confession for the damage and exploitation we have brought on creation. This confession puts in proper perspective the impact of our willful neglect of God's plan for creation, and our need for forgiveness and a return to right relationship with God and creation. Pray also that as God has granted new life to all who believe, that He would use the efforts of everyone gathered to restore and bring new life to the area being cleaned up as result of the efforts of the community. At the conclusion of the project, make a point to invite all that would join you to take a moment for a prayer of celebration in the restored beauty of God's creation.³² Our stewardship and commitment to Creation Care at Camp, as important as it is, should not be siloed there, but should be used as an opportunity to witness to God's love for all His creation with the entire community. Finding opportunity for collaboration and partnership with other groups focused on care for the earth will open pathways for the gospel that can transform lives and communities.

Camp is at its best when it serves the needs of the Church, and the local Corps nearest to Camp is a natural partner in this initiative and can provide a rich collaborative network of community partners. As Creation Care Ambassadors are identified and activated at Camp and released back into their permanent community, they return prepared to engage the local Corps and community in new Creation Care initiatives. These new initiatives are framed by three things; awareness, appreciation, and stewardship. The Corps and congregation can raise awareness that there is work to be done to help heal and restore the damage carelessly and sometimes wantonly inflicted on creation. This is done by modeling and challenging others to embrace Creation Care as a shared value and practice that improves life for all living creatures, just as God designed. As Camp and the Corps congregation works together with local partners to address clean up and care for the ecosystem, a growing curiosity, knowledge, and appreciation for all forms of life and what sustains them should emerge. As knowledge and appreciation for the world grows, the Creation Care stewardship capacity of the community will also grow.³³ When this is true at the Camp and local Corps level, it should be replicated among all the Corps in a Division and perhaps exponentially among all Divisions within a Territory, and in every Territory within the country.

This section of the project was developed to provide form and structure to the model to introduce a process that can facilitate the planning and development of a Creation Care initiative at a Salvation Army Camp. Here again, by way of review are the key elements for consideration:

Element #1: *Form a Creation Care Leadership Team (CCLT).*

Element #2: *Create a Creation Care Statement and Guiding Principles Document.*

³² (Gascho 2008)

³³ (DeWitt 2011)

Element #3: *Define the Ecological Setting of your Camp.*

Element #4: *Conduct a Creation Care Audit.*

Element #5: *Greening Camp and Growing Creation Care Ambassadors.*

Element #6: *Consider the Built Environment.*

Element #7: *Practice Eco-Justice and Build Capacity for the Same Within the Corps and Community.*

Implementation of a Creation Care initiative on this scale and proportion could have far reaching implications for the missional aspirations of the Salvation Army, as well as on the culture of the organization. The challenge will be in creating an awareness for a holistic Creation Care value to become a core component of the organizations mission and gospel proclamation. The next challenge will be leadership that can assess the readiness for culture change and the courage and will to lead the necessary change. Leading culture change will be the focus of section three.

SECTION THREE: INFLUENCING AND LEADING CHANGE

“If we are to better the future we must disturb the present.”

Catherine Booth

Influencing and leading change is about creating disturbance that challenges the status quo and the commonly held assumptions among a group of people or an organization about what constitutes impact. In considering change, Author, Ellen Glasgow, suggests that, “All change is not growth, as all movement is not forward.” So, disturbance must be carefully considered and evaluated, and I believe can and often points to the need for change. Whether viewed as positive or negative, disturbance can be experienced as inspiration for the creation of new solutions for a changing world. The principle that, “all change is self-change,” is true for both the individual as well as the organization. There are three factors that facilitate change. First is the awareness for the need to change and this is usually brought on by disturbance and a sense of disequilibrium. The second factor is to identify and foster growth and capacity for change. Skills need to be acquired or sharpened, knowledge needs to be expanded, and the steps necessary to change need to be built. The third factor necessary to change is a readiness to change. This is marked by a clear vision for why change is needed, how it will be implemented, and when. The first two factors are focused on response and strategy, but these alone will not yield the desired results. The third factor represents behavior change and without a change in behavior that establishes a new normal, strategy alone is an incomplete response to the need for change.

Building capacity for change that moves an organization from strategy to behavior change is what bridges the gap between transformation that activates an organization’s culture in response to disturbance, and a strategic planning exercise collecting dust on the Divisional or Territorial Commander’s shelf. The Salvation Army has from its inception, been an organization that relied on leaders that were sensitive to disturbance and could assess and evaluate the changing needs of society and adjust the Army culture to provide the greatest good. As the Army has matured and gained in institutional reputation, there have been unintended consequences that have impacted our ability to be as nimble as in the early days. One challenge to change in a large multinational ministry like the Salvation Army is hierarchy and bureaucracy that can stifle disturbance and limit innovation. This can create a disconnect between the culture of the Army at the local level and the more global Army. For example, there is an International Social Justice Commission with offices in London. This commission does important and significant work on a host of issues from human trafficking, refugees and asylum seekers, human rights, racial reconciliation, and caring for the environment, just to name a few. For the Army, each of these issues of social justice create disturbance and have helped identify within the organization those that are ready for change, those that have the capacity and influence to effect change, but we have struggled to link local readiness to global readiness.

The research and papers written by the Army on the topic of caring for the environment typically affirm our alignment with the concerns of the global community and the work that is being done by the Army around sustainability in the developing world, but includes very little about the impact of decisions and choices being made daily at the local congregational level on the health of the planet and the lives of others.

The strategy and papers written help to establish an emotional connection to global issues, but without a functional link to local life, there is distance created between the ‘what is’ and the ‘what should be’ that can deactivate the missional impulse to do something that makes a difference. Those that would seek to be influencers and lead change within the organization would do well to look for ways to close the distance between the emotional and the functional response to global issues they care about, and to keep the missional impulse alive and well. For this to happen around the issue of Creation Care, the leaders and influencers of the Army will need to create clarity regarding alignment to mission, purpose and measurable outcomes. Patrick Lencioni in his book, *The Advantage*, gives six questions that every leader must answer in order to gain and create clarity and communicate clarity to those they lead. These are the six questions: 1. Why do we exist? 2. How do we behave? 3. What do we do? 4. How will we succeed? 5. What is most important, right now? 6. Who must do it?³⁴ Seeking the answers to these six questions in and of themselves may create disturbance that requires a response ultimately leading to a healthier Army, but the answers contained here are also the foundation for behavioral and culture change when applied to our response to Creation Care.

I believe that any discussion about the anatomy of leadership must begin with the heart of the leader. Let’s look at Jesus’ ministry model and how it informs leaders on how to care for their heart. There are four chambers to the human heart just as there are four parts to the model of Jesus’ life that I would like to unpack. Let me first suggest that the four key elements of Jesus ministry are Rest, Reflect, Retreat/Pray, and Live and Re-Engage ministry, and that these always follow in the same order. I would like to propose here that these elements of Jesus ministry align with the four chambers of the heart and present a model worthy of consideration. The first chamber is the Right Atrium and we’ll call this “Rest.” The Right Atrium receives tired, worn out, poorly oxygenated blood and begins the process of restoration and preparation. This is the first and essential piece of heart function, and this is where life’s blood rests. This battle-weary blood pours into the Right Atrium from your head, arms, legs, and vital organs really needing some rest. The right Atrium also contains the pacemaker and keeps the heart in rhythm. You’ll know when things are out of rhythm because your heart beat is not in sync with God’s leading and direction, or you’ve just come through a time of intense life circumstances and things just feel off and you need some rest. Here are a couple examples of Jesus’ ministry model and rest. In Mark 6: 30-31, we see that the disciples were telling Jesus all that they had been doing and teaching, they had been so busy that they had not taken the time to eat, or sleep, and now another crowd was growing and pressing in on Jesus.

³⁴ (Lencioni 2012, 77)

Then Jesus says, “Come with me by yourselves to a quiet place and get some rest.” Have you ever felt like this, and before you even had the chance to think about rest, you were pressed into the next big thing? Jesus didn’t model that for his disciples, he rested... and if you and I claim to be followers of Christ then we ought to follow His lead don’t you think. The second example is found in Matthew 11: 28-30. God’s call and leading in your life, and mine, need not be burdensome, even when the life and ministry of the Christian can become stressful and difficult, feeling like a heavy yoke. Christ provides the alternative to this heavy load, and in Him can be found the sweetest rest. So, when that first chamber of your heart begins filling up with tired exhausted, poorly oxygenated blood, know that the one who loves you and calls you “Beloved,” calls you to rest in Him while He does the work of restoring your body, mind, and soul.

The second chamber of the heart, is the Right Ventricle, and we’ll call this “Reflection.” Here are a few things to Reflect on when considering leading a Creation Care initiative like the one proposed by this paper; Where has my heart been, where is my heart now, where am I going and is there anything in my heart blocking my vision. The Right Ventricle receives that old tired blood from the Right Atrium and prepares to send it out to the lungs for re-oxygenation, (revitalization). It’s this big strong muscle that shoots the blood to the lungs for that first cup of coffee, Monster or Red Bull of the morning. It’s also the place where congestive heart failure can kill or severely damage the heart. When too much of that bad blood pumps in or leaks in through a leaky valve and causes the muscle to overwork, the rhythm of the heart can get all screwed up. Symptoms are: shortness of breath, pronounced veins, irregular heartbeat, fatigue, weakness, and fainting. Any of this sound familiar?

When it’s time to reflect – Don’t let your heart burst because you can’t move that old blood on, for whatever reason. Times of reflection can lead to a life of greater Holiness. Hear the words of St. Peter. 1 Peter 1:13-15 & 22-23 remind us to “prepare our minds for action”, to be “self-controlled and hopeful in grace”, purified, and obedient to the truth so that you “love one another deeply, from the heart.” When you get to the “where am I going” part of your time of reflection, here is a thought from Jeremiah that may be helpful advice for how to figure it out once you’ve answered the “is there anything in my heart blocking my vision” question. “This is what the Lord says, “Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls...” Jeremiah 6:16. comes also with a cautionary editorial. “But you said we will not walk in it”. When the time for reflection is over, don’t sit on your hands and let that bad blood overwhelm your heart and cause congestive heart failure. Keep your heart in Rhythm and pumping blood into the lungs where big things are about to happen.

The third chamber of the heart is the Left Atrium and we’ll call this Retreat and Pray. What does it mean to Retreat and Pray? It is a place set apart, and Camp comes quickly to mind. It is a place free of clutter and distraction, and a setting that activates all the senses to the wonder and awe of God’s creation and plan for the world. It is not a coward’s retreat, but it is safely away from conflict and discouraging influences. It is a place for hearing God speak and for the individual to respond.

The lungs send all this fortified oxygen rich blood back to the Left Atrium, the third chamber of the heart. It's here that the body counts the cost of the action that lays ahead. It's that place of anticipation of what's next, and for what's just over the horizon. The body needs that oxygen rich fortified blood to fuel peak performance physically, intellectually, emotionally, and spiritually.

When it's time to Retreat and Pray... follow Jesus' lead. Get outside. If you want to really know the Creator and hear His voice, you've got to experience His creation. Jesus never said to his disciples, "let's go to the Jerusalem Spa and Resort ... And oh, by the way, John could you order up some room service". No, when it was time to get away for a time of retreat, he took his guys to the mountains, seashore, river, and the desert. He knew that in these sacred spaces, his friends would have an encounter with his Father unlike any found anywhere else. Jesus lived this idea of retreat and prayer even as He prepared to call His disciples into ministry with Him, (Luke 6:12-13).

Here are a couple of thoughts on prayer. Martin Luther said "The fewer the words ... The better the prayer". Any leader preparing to lead and influence culture whether it is within an organization or more broadly within the culture at large, prayer is critical and must acknowledge the greatness of God in your life and your dependence on His voice to guide you. Then listen... and then Respond. The prophet Jeremiah has a great message for the people about the importance of listening as part of prayer, (Jeremiah 33:2-3). Really hearing God is to acknowledge that he speaks in many ways. He speaks through Creation, in our relationships, through His Word, and even audibly for some. And if he is silent, don't assume he is not there. He may just be nodding and thinking, "You Go," You Got This...". Paul has a good word to share about prayer in 1 Timothy 2:1-4. Prayer is important so that we can live peaceful quiet lives marked by Godliness and dignity, and in so doing lead others to the "knowledge of truth". In these moments of Retreat and Prayer, as God fills the heart with fortified oxygen rich blood, creating a heart ready for action, listen well to His voice and respond.

The fourth chamber of the heart is the Left Ventricle and we'll call that, "Live/Re-Engage Ministry". Left Ventricle – Here is where that good fortified oxygenated blood gets sent back into the battle. Life giving blood flows to your head, arms, and legs, enabling you to think clearly and to live well. This energized blood fuels healthy living. So, breathe deeply and engage with the life that God has called you to. Live a life of influence and impact that can change and shape culture for the good of all inhabitants of the earth. Feel the rhythm of life and the heartbeat of the planet. Experience the surge of energy, focus, and an intentionality to life as new blood courses through your body giving new life to ministry opportunities for the sake of creation. Your work is worship, whatever it is, pastor, plumber, teacher, or parent. Work matters. Be a difference maker in your community, or Corps. Fill a need and at the same time make Creation Care a part of the rhythm of your life. Live into the life you've heard God calling you to.

Of critical importance however is the fact that while all this fortified blood is being distributed throughout the body, there is one artery who's only job is to supply blood back to the heart to keep it healthy, and in that way, it guards the heart. In the same way, you and I must guard our hearts and minds in order to be fit for ministry. Scripture tells us to "above all else guard the heart for it is the well spring of life," (Proverbs 4:22). Verses 23- 27 that follow give some important guidance for how to protect your heart. Philippians 4:6-7 provides another good word on how to protect your heart.

It's time then to live into God's plan. If you've been standing on the sidelines ... those days are over. It is time for some to re-engage Creation Care as a ministry priority, and for many of us, the time to more fully engage is upon us. Luke 10:2 – The harvest is plentiful. You've got a heart that is now full of good fortified, well oxygenated blood. What will you do now to make Creation Care a ministry priority and how will you influence culture change where necessary?

Once matters of the heart have been attended to by those that wish to lead and influence change within the organization, it is important to consider the next phase, which is the 'leader as influencer'. Leading change requires the creation of a portal into the future, while at the same time managing the present well. The leader that would influence a brighter future must shift the current paradigm from focus on maintaining what's working now, to a focus on where the organization should be in ten years. This focus requires vision, conviction, and passion. The current model within the Salvation Army is a strategic planning model that looks something like this: 'The Present', 'What is next', and the 'Future'. This model gives rise to strategic planning that focuses largely on the here and now and leaves little time for the 'What is next,' and almost no time for the 'Future,' and so is not particularly future focused. I would propose a model that looks more like this: 'The Present, The Future, and What is next.' Author, Bob Johansen, calls this "full spectrum thinking" and suggests that "in the future, leaders will have to practice Foresight, Insight, and Action."³⁵ He goes on to define each: Foresight he describes as the ability to tell compelling stories of what is being envisioned for the future and the possibilities, Insight is defined as the ability to imagine new Insight stories, provoked by Foresight, about your role in the future that you want to create, and Action is defined as developing a compelling Action story about what you do, and tell it with great clarity of direction – but with great flexibility about execution.³⁶ Culture change is lead by those who think less in terms of dichotomies such as, in or out, black or white, we've always done it this way or we've never done it that way, and more with a full spectrum mindset that encourages "third way" thinking and solutions.

"A man convinced against his will, is of the same opinion still." This quote by, Benjamin Franklin, speaks to the important role that influence plays for those who seek to change culture and create a pathway to a brighter future. Even within a top down hierarchical organization such as the Salvation Army, those that wish to lead change should focus more on their ability to influence programs and policies than on rank and position within the organization.

³⁵ (Johansen 2017, 2)

³⁶ (Johansen 2017, 2)

Culture change requires changes in behavior, both individually and organizationally, and influence is often the key to behavior change even over position and power. Influencers are marked by the clarity of which they understand the goal and desired measures, and outcomes necessary to achieving the goal. Influencers also possess a consistent commitment to the effective measurement of progress that allows for course correction and celebration. Knowing what to measure and how to effectively measure provides the answer to the “why,” measure and provides data and information to help shape future behavior. It is important to note the following, “A measure won’t drive behavior if it doesn’t maintain attention, and it certainly won’t maintain attention if it’s rarely assessed – especially if other measures are taken, discussed, and fretted over a hundred times more frequently.”³⁷ This is of particular concern when considering the Salvation Army’s functional response to a whole host of social and spiritual issues affecting culture... how do we then keep the issue of Creation Care top of mind? As I have proposed in this paper, I believe that the importance of the Camp experience as a powerful influencer for behavior change with respect to Creation Care must be clear to all within the community we reach, practiced at Camp and at each Corps in the Division/Territory, and measurable.

There are two additional key markers of influencers found in my reading of the book, *Influencers*, and they are “Finding vital behaviors”, and, “Engage the six sources of Influence.” Finding vital behaviors is all about discovering what are the obstacles and barriers that impact or limit engagement and uncovering and affirming behaviors that move people toward the goal. In terms of Creation Care at most Camps, this means doing the one or two, maybe even three of four things that demonstrate how local care for the planet can also have global implications. It is not possible to embrace every idea presented to reverse the human impacts of climate change for instance, but it is possible to do something. Doing good for the earth is a vital behavior.

The leader, as influencer, must develop the capacity to lead others to embrace the vital behaviors necessary to achieve the goal or desired outcomes. The last marker found among influencers is that they engage six sources of influence.³⁸ These sources of influence are: 1) Personal Motivation: The pursuit of the goal is something enjoyed and meaningful and should be a shared experience of both the influencer and those being influenced; 2) Personal Ability: The influencer has the knowledge, skills, drive, and commitment to build the same reservoir of capacity in those being influenced; 3) Social Motivation: Here it is important for the influencer to understand why people don’t take action, for example in the arena of Creation Care, and then create a compelling and desirable alternative that moves them beyond complacency or disaffection to a place of action; 4) Social Ability: This speaks to the full embrace of vital behaviors that have resulted in influence to the culture of the group and community. Have the behaviors become habit practiced across all aspects of life.

³⁷ (Grenny, et al. 2013, 22)

³⁸ (Grenny, et al. 2013, 28-34)

For example, Creation Care values and practices learned at Camp are making their way into homes, schools, Corps, and communities. Social ability is best evidenced by the way a group is self-policing in terms of values and practices and their capacity to replicate communities rich in meaning; 5) Structural Motivation: The influencer must work to answer this question, does the institution or organization, or in this case, does the Salvation Army, reward action that enable identified vital behavior in the area of Creation Care?; 6) Structural Ability: Within the structure of the Salvation Army, those that wish to influence change in the culture around the issue of Creation Care will find a robust distribution chain for disseminating ideas, the challenge comes in transitioning ideas to action.^v

In order to lead change in the future and to influence culture in positive ways, the following eight stages will help to guide the process. These stages are adapted from the book *Leading Change* by John Kotter. Here are the stages and we will explore each specifically through the lens of creating an improved culture of Creation Care throughout Salvation Army Camps:

1. Establishing a sense of urgency
2. Creating the Guiding Coalition
3. Developing a vision and strategy
4. Communicating the change vision
5. Empowering broad-based action
6. Generating short term wins
7. Consolidating gains and producing more change
8. Anchoring new approaches in the culture³⁹

The first four stages represent strategy, the awareness of need, critical thought, preparation and launch of the initiative. The last four stages represent implementation, assessment and evaluation, course correction, and new practices that validate the change in culture.

Stage One: Establishing a Sense of Urgency. This means recognizing the biblical mandate that we have been given to be careful stewards of creation and to not sit idly by unresponsive to the groanings of creation. If, as Christians, we are to be on mission with God for the purpose of redeeming and restoring all creation, and I believe that we are, we cannot sit and wait for heaven while the world that has been entrusted to our care and keeping, suffers. Establishing a sense of urgency also requires a willingness to embrace the scientific community with respect to the impact of global climate change, whether naturally occurring or influenced by manmade influences, or a combination of both. “We happen to live in a time when the scale of our impact on earth is out of all proportion to what it has ever been before. The collective force of our recent actions is comparable to geological forces that usually operate over millennia.”⁴⁰

³⁹ (Kotter 2012, 23)

⁴⁰ (Moo and Moo 2018, 219)

There is urgency in this reality and the remedy is to be found at the intersection of faith and science. Faith in God as creator provides the baseline for what His original design and intent for earth was, and science can inform us of the current and impending impact of climate change. If we do not embrace a sense of urgency about climate change, Isaiah 24:4-6 speaks loud and clear to the peril that continued degradation and exploitation of the earth will cause. We have an obligation to improve our care of the earth to the Lord, to the generations that follow, and to all that currently inhabit the planet.

In order to establish a sense of urgency about Creation Care within the Salvation Army Camp community, the realities of the Biblical mandate to care for creation need to be juxtaposed with the realities of the broad consensus of current climate change science. This will reveal the consequences to a world that has not been faithful to care for the “Garden,” and yet still points to the promise that creation is not undone by man’s exploitation and greed. The urgency then is to a return to God’s plan and to obediently care for all that he has entrusted to us.

Stage Two: Creating the Guiding Coalition. An effective Guiding Coalition within a Salvation Army context would have to be considered a multi-tiered coalition. Tier one would be the Divisional level, tier two would be the Territorial/National level, and tier three would be the International level. The key to the Guiding Coalition at each level is to have both influencers as well as key decision makers with the power to influence process and implement policy. Each level would function independently as a think tank for practitioners, conduit for best practices and new technologies, advocacy, and internal and external communication. Level one being focused on developing local competencies, level two being focused on ensuring clarity of goals, and values, and a consistent implementation of the model across the US national landscape. The third level would be to harmonize what is being done at the local level with the implications for the Army’s work globally. For example, how are the same alternative energy sources being used to reduce CO2 emissions in the United States and providing access to power and fresh water in the developing world.

The three tiers of the Guiding Coalition must have opportunity to collaborate for the purpose of assessing and evaluating process, policy implementation, and impact. For this Guiding Coalition to create just another Ad Hoc committee or add to the bureaucracy of an organization that can at time be paralyzed by its own institutions, would be counterproductive and ineffective.

Stage Three: Developing a Vision and Strategy. This is a strength of the Army, specifically at the Divisional/Territorial levels. However, the strategic planning initiatives often focus on impacting the behavior of others in support or response to the work of the Army within the culture, then they do on the need for behavior change within the Army culture to respond to a changing culture. For example, it is one thing for the Division to post the Salvation Army position statement on care for the environment to their website and quite another to ensure that all Corps and programs within the Division have a Creation Care plan in place that is measurable and effective in communicating this value.

At the National/International level, the strength is more found in the area of vision casting, but a singular strategic plan gets difficult to manage internationally when considering global differences in culture.

The development of vision and strategy for creation must first begin with a solid biblical theology for Creation Care, coupled with an understanding of the current scientific realities. The strategic planning process should consider individual action as well as community involvement. The vision for Creation Care at Camp should be for a model that can be replicated at home and in the community when Campers and staff return from Camp. The strategy then would include both things ‘caught’, like the general revelation of God on a crystal-clear starry night, and ‘taught’, by teaching Campers that reducing the use of carbon fuels will help keep the atmosphere clean and clear so that we can enjoy the night sky for years to come. The strategy must link back directly to the vision and must be realistic and sustainable. John Kotter lays out the characteristics of an effective vision in this way:

- Imaginable: Conveys a picture of what the future will look like
- Desirable: Appeals to the long-term interests of employees, customers, and others who have a stake in the enterprise
- Feasible: Comprises realistic, attainable goals
- Focused: Is clear enough to provide guidance in decision making
- Flexible: Is general enough to allow individual initiative and alternative responses in light of changing conditions
- Communicable: Is easy to communicate; can be successfully explained within five minutes ⁴¹

A clear vision and strategy for Creation Care is important but incomplete without behavior change that leads to practices that have tangible results on the current Creation Care culture of the Army.

Stage Four: Communicating the Change Vision. Once the vision and strategy have been established, there are two very important points to keep in mind. First is, communicating the vision with clarity. Patrick Lencioni writing in, *The Advantage* shares an important concept about establishing clarity. The concept is simply stated; “create clarity”, “overcommunicate clarity,” and “reinforce clarity.”⁴² This need for clarity requires using every communication channel at your disposal. The vision and strategy for the Creation Care initiative should be communicated at Camp, at the Corps and associated programs and ministries, at the training college, and at Officer’s Councils. It should also be an agenda item for Advisory Board and Council meetings at least quarterly. I would also suggest a monthly Territorial pod cast that speaks to the issues and challenges, successes, and stories of the impact of the Creation Care initiative both locally and globally.

⁴¹ (Kotter 2012, 74)

⁴² (Lencioni 2012)

All appropriate social media platforms should also be engaged to communicate the vision and strategy, both internally and to external Army audiences as well. The messaging to the external audiences may open doors of gospel engagement around shared values with those who may be hostile to the intersection of faith and the environment.

Most critical to the successful messaging of the vision and strategy are the actions and modeling done by those of the Guiding Coalition, the influencers, and leaders of the Creation Care movement within the Salvation Army. This is where the need for culture change is probably most evident. A bold vision for Creation Care must find its home in the actions of those charged with implementing the strategy and bringing the vision to life. There will always be an element of culture change necessary whenever vision requires a bold strategy, and culture change requires leadership that models courage, clarity, commitment, and personal engagement. Personal practical engagement from the Guiding Coalition is critical here because it communicates, buy in, accountability, shared values, and the likelihood of sustainable resources to equip and keep the initiative moving forward. In looking for examples of engaged leadership, today's Salvation Army need only to look to William Booth as a model of leadership with a bold vision and strategy for the way forward to a brighter future and a better world for all earth's inhabitants.

Stage Five: Empowering Broad-Based Action. This stage begins the hard work of implementation of action steps that are informed by the strategy and fulfill the vision. This is a crucial step in moving the strategic planning, once completed, off the book shelf and into the culture of the organization. This step begins by identifying and removing and/or mitigating structural barriers to implementation within the organization. For a top down hierarchical organization like the Salvation Army that has now become fairly set in its ways and comfortable with its institutions and processes, recognizing the barriers and obstacles is one thing, while moving on them in a timely way is sometimes another. One such obstacle or barrier within the Army is the tradition of creating silos for every program, and the requirement that new ideas must somehow fit neatly into one of the program silos. When there is pressure within the organization to ensure that existing programs are being utilized, and goals and outcomes met before new ideas can be considered, innovation can be stifled or delayed. Creation Care for example should not be considered a program feature to be offered once a week at youth programs or at Camp, and then only to fulfill a program time slot. Creation Care should be experienced and expressed as a community value. Each Camp, Corps, or program should be required to implement their Creation Care and stewardship plan in ways that are effective and meaningful to their respective communities, and not required to fit into a Creation Care box designed by others.

The emerging leaders of the Army today are challenging the Boomer Generation, still largely in control, to think differently about the rigid barriers that come with institutional respectability, and to embrace processes that encourage innovation and a nimbler response to changing cultural dynamics. One way that this is being seen is in the current efforts to reimagine programs so that they are less transactional and more transformational. Program development

along transformational experience aligns well with the ethos of Creation Care and fuels innovation, creativity, risk taking, and empowers critical thinking. The emerging leaders in this postmodern world are looking for opportunities to make immediate impact on the issues of their day and not necessarily willing to wait for their turn in a future that is decided by others. The Army would do well to clear the obstacles from the pathway to new ideas and innovation. Clearing the path does not require abdicating responsibility to provide training and guidance, wisdom, and insight in support of emerging leaders, but it does require creating a positive learning environment where the actions of emerging leaders matter and have consequences.

As with all initiatives and new ideas, there will be the creative innovators that jump on board first followed by the early adopters, and it is for this group that every effort should be made to affirm and equip as they blaze the trail forward. The next group will be those sitting on the fence waiting to see what happens and how the participation in the process is viewed and rewarded. For this group, it is important to provide ample opportunities for training and discovery on their way to commitment. The last group will always be with us, and they will just come along to get along. For this group, it will be important to create a desirability to be part of the process so that they can share in the benefits of being part of the group.

Empowering broad-based action means that the entire community buys in and is committed to action through participation in Creation Care activities, training, new skill development, and advocacy. This level of buy in is only as strong as its weakest link, so careful attention must be given to eliminate any sentiment or divisive action that could undermine the vision or hinder the desired culture change. When opposition or complacency appear, you must assess as quickly as possible, what or where there may be unmet needs and then address them so that alignment with the vision can be reestablished. For the cause of Creation Care, it is of no value to leave anyone behind and it is a waste of energy and resources to drag people along kicking and screaming.

Stage Six: Generating Short Term Wins. Notice that this stage is about “generating” short term wins, not hoping for them, or just praying that they will happen, but actually generating them and making them happen in a planned for and intentional way. Leading culture change is not about catchy slogans and gimmicky stunts that raise awareness for a moment, only to see the issue soon fade into obscurity and the status quo return. For real and lasting change to begin to impact the trajectory of culture, there needs to be attainable bench marks along the way that allow for evaluation and assessment of the process so that appropriate course correction can be made if necessary. As we’ve discussed, clarity of vision is essential for any initiative to move forward, but it must not be handcuffed by a sense of certainty in methods to achieve outcomes. The importance of creating an environment that embraces measurement and assessment of outcomes cannot be over stated here. “Good measures don’t merely inform us. They also drive the right behavior.”⁴³ The right behavior applied to strategic vision and priorities leads to success.

⁴³ (Grenny, et al. 2013, 25)

These bench marks or short-term wins need to make a tangible impact, as well as be measurable. For example, publishing a newsletter on schedule that announces a Creation Care initiative is far different than a stated goal of reducing the number of loads taken to the landfill by twenty five percent in six months, and achieving that goal. The reduction of waste carried to the landfill is a win and is reason to celebrate all the different steps that were taken across all departments to achieve it. Another important aspect of short-term wins is that they provide opportunity to help people to recognize, and to be recognized, for what they are doing and the difference it makes to the world around them.

A celebration also allows a bit of break in the action in terms of the pace of innovation and implementation of ideas and new practices and allows a moment for reflection on the journey. When considering the Creation Care, it is extremely important to take the time to reflect on the short term wins locally, and the resulting impacts globally. If the Salvation Army culture changes around the issue of Creation Care and the tangible impact of local short-term wins demonstrates positive effects on life in community, the global implications of action taken locally will carry more significance. When local action on Creation Care can be seen more broadly as the fuel for global impact, the influence on culture will be dramatic.

To review the role of short-term wins, I have adapted this list created by John Kotter:

- Short-term wins provide evidence that the sacrifice of time, energy, effort and commitment to vision, are worth it.
- Short-term wins affirm and reward influencers and change agents by acknowledging hard work and vision. Affirmation builds morale and deepens commitment.
- Short-term wins help to fine tune vision and strategies, giving the Guiding Coalition good data and feedback on their ideas.
- Short-term wins help to encourage people to get off the fence and quiets the detractors.
- Short-term wins provide those in Salvation Army administration with evidence that the initiative is sustainable, and their engagement with culture transformation is being rewarded.
- Short-term wins build momentum and point to a compelling future that strengthens and grows community engagement.⁴⁴

So why is it so important to increase or build momentum? At this point in the journey to affect change and influence culture, the organizational inertia may be stiff to break through, and the cumulative impact of the short-term wins may provide the energy needed for real breakthrough and lasting change.

⁴⁴ (Kotter 2012, 127)

Stage Seven: Consolidating Gains and Producing More Change. In a Salvation Army context, new initiatives often are seen to have a shelf life because they are heavily dependent on the Officer(s) in charge who are generally in an appointment for three to five years, and not focused particularly on long term thinking. This regular transition of Officer leadership can have detrimental impact on the development and sustainability of a Guiding Coalition that can carry a new initiative forward. Early wins can generate a great deal of excitement, especially when they are announced and promoted by a charismatic high energy leader. The risk is that rather than ushering a season of transformation and growth, the early wins can be seen as a flash in the pan and the high energy charismatic leader, without the grounding of a Guiding Coalition is soon on to the next big thing. Continuity in process and practice and clarity of vision through times of transition, is perhaps among the biggest challenges facing the Salvation Army and will require culture change in order to transform and create a more sustainable future.

Consolidating gains accomplishes two very important goals. First, consolidating gains builds credibility in the process, demonstrates that outcomes are attainable, and keeps the vision top of mind. This earned credibility can also act as a protective barrier against complacency. It is one thing to take a moment to celebrate a win and reset the sails to catch the wind, but it is dangerous to linger in the glow of the moment and lose the sense of urgency that fuels the pursuit of the vision. Maintaining a sense of urgency in the pursuit of the vision is important, but as Jon Kotter states, “A higher rate of urgency does not imply ever present panic, anxiety or fear. It means a state in which complacency is virtually absent, in which people are always looking for both problems and opportunities, and in which the norm is “do it now”.”⁴⁵ The second thing that is accomplished by consolidating gains is that it creates momentum, discourages dissent, and creates an openness and readiness for more change. The need for more change may manifest differently within each of the levels of the organizational structure of the Salvation Army, but the short-term gains acquired will validate the process that leads to effective change. Ongoing change is a necessary, and I would even say an essential piece of any journey of transformation. Change engages all senses, inspires curiosity, invites innovation, and provokes learning.

There is an interdependence within the structure of the Salvation Army that benefits from the consolidation of gains at each level of the organization. Gains or outcomes achieved at Camp that lead to additional outcomes or gains achieved at the Corps level, provide demonstrable gains at the Divisional level, etc. For example, as a result of Creation Care gains at the Corps, openness to additional change in the use of disposable flatware, might be to completely eliminate their use. Because of the wins at the Corps level around the Division, additional changes might be made for the permanent establishment of a Divisional sustainability committee. An additional change that might be seen at the Territorial level, albeit a significant one, might be that consideration is given to keep Officer’s longer in appointments who are actively leading their congregations in Creation Care practices.

⁴⁵ (Kotter 2012, 170)

A healthy interdependence is necessary in an organization such as the Salvation Army because without leadership and the capacity for wins at each level, the momentum fueling a Creation Care initiative can easily subside and head winds can begin to appear that can collapse the sails.

Stage Eight: Anchoring New Approaches in the Culture: Culture change at its core is behavior change and those who would influence culture and lead toward a brighter future must understand these three key concepts regarding the human experience. These are the deepest yearnings of a postmodern world. First, there is within each person a deep need for a sense of belonging; belonging to something bigger than ourselves, something of meaning and value. Second, understanding that to belong also requires behavior consistent with those things that bring meaning and value to the group. Third, a belief that the choices and actions we take matter to our community and the world. This belief is understood as originating from the heart of the Creator God. Belong, behave, and believe become the anchor points for culture change.

To belong is to be connected to mission and to vision. This requires leaders and influencers to over communicate a compelling message that aligns the heart and mind with a willingness to engage the cause. Behavior is acknowledging that acceptance into community requires adherence to a certain code of moral, ethical, and spiritual behavior. It also affirms a commitment to shared accountability for right behavior and a welcoming embrace of others into community. Belief is recognizing that belonging and behavior that benefits community are the byproduct of belief. Belief is ultimately the discovery of God's plan for the world and our role and purpose in that plan.

Voices of influence and leadership that will have the greatest impact on behavioral change and facilitate culture change within the Salvation Army will undoubtedly be those that belong to the organization, and/or who possess a strong affinity for her. These voices will need to model and demonstrate the value of new behaviors and a transformed culture to the future success of the Salvation Army if the necessary changes are to become anchored in the culture. For change to be anchored in culture, it really must be transformational, not transactional. When leaders and influencers begin to help those in community to view behavior change, less in terms of roles to be fulfilled and more as responsibilities to honor, culture change is happening.

Stay focused and committed to clarity of vision and avoid mission creep that can draw resources and energy away from desired outcomes. When considering anchoring change in culture keep in mind the 80/20 rule, "This rule suggests that for whatever your change topic may be, 80 percent of your results come from 20 percent of your efforts. This means that even for the most complicated problems, say, 10 different behaviors, influencers should focus their efforts on the top 2 – and only the top 2."⁴⁶ By staying focused, systems and processes improve along the way securing their place in the culture.

Lastly, be mindful of the importance of succession planning. This is another area where Salvation Army culture is poised for change.

⁴⁶ (Grenny, et al. 2013, 44)

Succession planning is about who will continue to lead the charge when current leadership moves on, retires, and transitions to other things. Succession planning is about the thoughtful and intentional development of the next generation of leaders and influencers. Quality training of current and emerging leaders ensures that new behaviors that impact a changing/transforming culture are learned, practiced, and played out. Thereby, the changes are anchored onto the cultural landscape. Leadership training and development rarely happens by osmosis, so, time, resources, and energy should be given to the recruitment, training, and sending of leaders into the world.

CONCLUSION

This model of Creation Care represents the beginning of a journey toward a fuller embrace of God's mission to reach a lost and broken world. A critical part of that mission is to be used by God as ambassadors of peace, reconciliation, and restoration to a right relationship with God, his people, and to all inhabitants of this planet we call home. We have been called to be caretakers of the earth and care givers to its inhabitants. There is a difference between understanding Creation Care as a, "role" or a, "responsibility." Roles can be temporary, neglected, often changing and sometimes abandoned. Responsibilities when fulfilled shape character, inform decisions, affirm life in community, and honor God. So, it is not our role to care for creation as role is defined here, but rather our sacred responsibility. It is an inseparable truth that doing what is right for the planet is also right for its inhabitants. When the earth thrives, so do its inhabitants. At the end of creation God saw all that he had created and said that it was "very good." God takes great delight, I believe, in bringing order out of chaos and so, the chaos created by the current and impending realities of climate change do not mean that creation is undone. It is instead a clear call to the followers of Jesus to get to work caring for creation and to bear witness to God's power working through them and in the world, to restore order out of chaos.

I have attempted to present a theology of Creation Care and environmental stewardship that is faithful to the Biblical text, and that becomes the foundation from which to call others to action. From the theological foundation, I then presented a structural model that can help guide the development of a Creation Care initiative. This model included the importance of establishing a Guiding Coalition reflective of the groups and communities served in an effort to listen, identify, and establish an action plan to embed Creation Care into the heartbeat of the cultural milieu of the Salvation Army. In order to effect culture change, there must be leaders and influencers who have clarity of vision and who understand that to influence and change culture, you must first change behavior.

The third and final section of the model explores what it takes to lead and influence change within an organization and addresses some of the challenges and opportunities for culture change within the Salvation Army necessary to a fuller embrace of Creation Care as a core value. It is my hope that this project will serve as a primer to discussion within the Salvation Army Camp community, and that as the initiative grows and matures at Camp, it will have wide ranging implications to the way we practice Creation Care and stewardship throughout the Salvation Army world.

In this postmodern world where religion is often at odds with culture and viewed with suspicion regarding a competing agenda when it comes to Creation Care and climate change, I am reminded of this quote from Blaise Pascal, "Men despise religion. They hate it and are afraid it may be true. The cure for this is first to show that religion is not contrary to reason, but worthy of reverence and respect. Next, make it attractive, make good men wish it were true, and then show that it is."

While the earth groans and people debate agendas about the causes and cures, we as Christians have a great message to deliver, which is that God is already at work making all things right, and together we can all join in this work. For the church of today and the branch known as the Salvation Army, Creation Care is our Mars Hill moment, and for the sake of the gospel, the earth, and all her inhabitants, we dare not lose the moment.

Appendix A



Creation Care and Sustainability Initiative - GUIDING PRINCIPLES

The following principles are being developed to guide decision making, prioritization, and long-term assessment of initiatives, impacts, and influence on the Army's Camping community.

1. Theological/Biblical: Camp serves the Corps and fulfills our biblical calling to be responsible stewards of creation as demonstrated by:
 - a. *Connecting people with God*
 - b. *Restores hope in today's youth*
 - c. *Creates space for faith formation and life transformation.*
 - d. *Promotes health of individuals and communities*
 - e. *Contributes to the redemption of creation*

2. Environmental: Camp will make a positive environmental contribution as demonstrated by:
 - a. *Improved carbon foot print*
 - b. *Lowers fossil fuel consumption*
 - c. *Promoting healthy living*
 - d. *Enhancing conservation value of natural resources*
 - e. *Purchasing within the local economy*
 - f. *Teaching youth to practice Creation Care and make responsible decisions about the environment*

3. Educational: Through *hands-on* learning, the principles and practices of sustainable living are reproduced in the lives of our Campers, families, and Corps. This social benefit will be evidenced by:
 - a. *Increasing and improving the linkage between Camp and the local Corps.*
 - b. *Evaluations, research, and parental testimony provide evidence of Camp's training being carried over and used at home, school, and Corps.*
 - c. *Builds social competencies and contributes to the social, emotional, and educational development of Campers and staff.*

4. Promotional: The initiative helps draw people and resources to Camp while building its reputation as a leader in sustainability and Creation Care. This will be evidenced by:
 - a. *The Army perceives Camp as a leader in Youth Development, holistic spiritual, educational, emotional, recreational and social development*
 - b. *Encouraging sustainability practices within the organization and using it to promote continuing best practices learned at Camp in their at-home lives*
 - c. *Donors support and foundation grants*

- d. *Congregational and community engagement*
 - e. *CCCA/ACA etc. seminars and workshops presenters*
 - f. *Web presence territorially and nationally will promote Camp as the guiding force for Creation Care and sustainability within the organization.*
5. Financial: The initiative provides financial benefit to Camp in either increased revenue or decreased expense. Criteria for decision making on financial benefit include:
- a. *Amount of initial investment related to speed of pay back*
 - b. *Probability and ease of acquiring initial investment*
 - c. *Amount of ongoing cost (time and money) to sustain the initiative*
 - d. *Revenue generated over the long haul*
 - e. *Cost savings by pooling buying power*
 - f. *National, Territorial, Divisional implications*
6. Operational: The initiative improves workflow efficiency, maximizes use of resources (time and goods), and can be done with excellence. Evidence of this benefit include:
- a. *Identifies a critical path to approval and implementation (National, Territorial or Divisional)*
 - b. *Decreased mileage on vehicles (in Camp and out of Camp)*
 - c. *Simplified or streamlined work flow (Business, site and facilities, program, etc.)*
 - d. *Establishes best practices guidance documents and resources for Camping community*
 - e. *Establishes a list of preferred vendors and resources to share information across the board*



Creation Care and Sustainability Planning - Step #1

	Theological	Educational	Promotional	Environmental	Operational	Financial	Total
WASTE							
Building material waste							0
Paper waste							0
Recycling/upcycling							0
							0
							0
BUILDINGS							
Windows							0
Insulation							0
Design & Retrofit							0
							0
							0
TRANSPORTATION							
Fleet composition							0
Gas vs. Electric							0
Trip type and fuel consumption							0
							0
							0
GOUNDS							
Forest management							0
Strategic Landscaping							0
Irrigation and Storm water							0
							0
							0
Energy							
Consumption							0
Alternative sources - Solar, wind, geothermal							0
Lighting							0
							0
							0
Water & Septic							
Water shed and pollution							0
Sustainable septic							0
Wells							0
							0
							0
Food & Dining							
Local sourcing							0
Garden							0
Portion control							0
							0
							0
Air Climate							
Campfires							0
Air Quality monitoring							0
Emissions							0
							0
							0

Instructions: Ranking scale 1-3 with 1 being minimal impact to the category and 3 being considerable impact to the category. For each domain, please rank each category according to the scale indicated. Total each line item. Please see example below.

EXAMPLE	Theological	Educational	Promotional	Environmental	Operational	Financial	Total
WASTE							
Building material waste	1	1	0	2	3	2	9



Creation Care and Sustainability Planning - Step #2

	Principle score	Rank	Check the column you think is most relevant for this project.			List Potential steps and critical path	Ease of Resource allocation (hard3, med 2, easy 1)
			Short	Medium	Long		
WASTE							
Building material waste							
Paper waste							
Recycling/upcycling							
BUILDINGS							
Windows							
Insulation							
Design & Retrofit							
TRANSPORTATION							
Fleet composition							
Gas vs. Electric							
Trip type and fuel consumption							
GOUNDS							
Forest management							
Strategic Landscaping							
Irrigation and Storm water							
Energy							
Consumption							
Alternative sources - Solar, wind, geothermal							
Lighting							
Water & Septic							
Water shed and pollution							
Sustainable septic							
Wells							
Food & Dining							
Local sourcing							
Garden							
Portion control							
Air Climate							
Campfires							
Air Quality monitoring							
Emissions							

Instructions: Carry total scores for each line item in Step #1 into Step #2. Give rank order to each item and rank order to each domain. Next, identify whether you see this as a short , medium, or long term objective. Finally, provide steps to create a critical path to implementation and identify conditions for resource allocation.



Creation Care and Sustainability Planning - Step #3

	Principle score	Rank	Check the column you think is most relevant for this project.			List Potential step and critical path	Ease of Resource allocation (hard3, med 2, easy 1)	Leader	Due Date
			Short	Medium	Long				
WASTE									
Building material waste									
Paper waste									
Recycling/upcycling									
BUILDINGS									
Windows									
Insulation									
Design & Retrofit									
TRANSPORTATION									
Fleet composition									
Gas vs. Electric									
Trip type and fuel consumption									
GOUNDS									
Forest management									
Strategic Landscaping									
Irrigation and Storm water									
Energy									
Consumption									
Alternative sources - Solar, wind, geothermal									
Lighting									
Water & Septic									
Water shed and pollution									
Sustainable septic									
Wells									
Food & Dining									
Local sourcing									
Garden									
Portion control									
Air Climate									
Campfires									
Air Quality monitoring									
Emissions									

Instructions: This step consists of identifying a leader for each of the domains. The leader should come from the Creation Care Leadership Team and be prepared to facilitate and influence both culture change where necessary and the implementation of the plan. The last and crucial piece of Step #3 is to assign deadlines for implementation. These deadlines should be realistic and subject to regular updates to the Creation Care Leadership Team.

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ⁱ I have included the full text of the Salvation Army Position Statement on Environmental Care in the appendix.

ⁱⁱ These seven elements have been adapted from the book titled *Creation Care: Keepers of the Earth* by Luke Gascho. (Gascho 2008, 143-168)

ⁱⁱⁱ I am indebted to Dr. Rob Ribbe and his team at Honey Rock for allowing me the privilege to sit in on the development of their Guiding Principles document as they began the journey toward reimagining a model of Creation Care and sustainability. My source for the Guiding Principles document found in the body of this paper has been the Honey Rock *Guiding Principles for sustainability Initiative* document and has been adapted with permission from Dr. Ribbe.

^{iv} I tip my hat again to Dr. Ribbe and his team at Honey Rock for the permission to adapt and use this document for the purpose of this paper.

^v For a full and comprehensive reading of the three keys to influence described here please see *Influencer- the New Science of Leading Change* by Grenny, et al. 2013.