

WORD & DEED

VOL. XXV No. 2



MAY 2023

A JOURNAL OF SALVATION ARMY
THEOLOGY & MINISTRY

Waking Up From Spiritual Sleep

*A Theology of Salvation Army Leadership Examined Through the
Lens of Gender*

Passing on Faith: Wesleyan Readings in St. Matthew's Gospel

God Alone



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Word & Deed Mission Statement:

The purpose of the journal is to encourage and disseminate the thinking of Salvationists and other Christian colleagues on matters broadly related to the theology and ministry of The Salvation Army. The journal provides a means to understand topics central to the mission of The Salvation Army, integrating the Army's theology and ministry in response to Christ's command to love God and our neighbor.

Salvation Army Mission Statement:

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.

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Contributions related to the mission of the journal are encouraged. At times there will be a general call for papers related to specific subjects. Manuscripts should be lengths as follows: academic papers (articles, literature reviews and essays)—5,000 words or fewer; sermons—3,000 words or fewer; book reviews—2,000 words or fewer. The title of the article should appear at the top of the first page of the text, and the manuscript should utilize endnotes, not footnotes. All Bible references should be from the New International Version. If another version is used throughout the manuscript, indicate the version in the first textual reference only. If multiple versions are used, please indicate the version each time it changes. Manuscripts must be submitted digitally in Microsoft Word format. The publication of all manuscripts is subject to editorial review. Authors may be required to make revisions. Once a manuscript has final approval for publication, a 100-word abstract of the paper may be used at the discretion of the editor. The deadlines for submitting final manuscripts are January 1 and June 1. A style sheet is available upon request.

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Celebration

There are countless reasons to celebrate in life. We celebrate at weddings and wedding anniversaries, on the occasion of the birth of a child, at graduations from high school or college, when we receive promotions at our jobs, and at birthdays. In this spirit we are celebrating the twenty-fifth year of the publication of *Word & Deed*, the only journal of its kind in Salvation Army history.

In doing so, we celebrate the countless people who have made this possible throughout the years, beginning with those who have held the office of National Commander. We are especially grateful to the present National Commander, Commissioner Kenneth Hodder, who is steadfast in his support of this ministry. A letter from Commissioner Hodder will follow this editorial.

Our gratitude goes also to editors-in-chief, to the staff at the editorial department at National Headquarters, to contributors, and to board members of the journal. We also celebrate our readers who have been so faithful through the years. The journal has preserved countless articles or papers given at conferences that otherwise would have been lost to our common memory. In doing so, we pray that we have contributed to the ongoing conversation regarding the theology and ministry of the Army, while at the same time reminding our readers of the timeless biblical and theological witness that we have inherited from those who have gone before.

As an example of the broadening influence of the journal throughout the years, we begin this issue with a sermon from a pastor in the Church of the Nazarene, Dr. Ryan Giffin, who appreciates *Word & Deed* so much that he submitted the sermon for our consideration. It is our privilege to publish “Waking Up From Spiritual Sleep” to

celebrate our association with a denomination that holds the same biblical focus of the Army, that of holiness both in heart and life. By placing this sermon first in this issue we give precedence once again to the ministerial aspect of the journal, to the practice of orthodoxy.

An important article by Colonel Wendy Swan follows the sermon, reminding us of the biblical, theological, and historical witness of women in ministry in the church, and thereby the challenge to maintain that witness in the Army today. This article remains true to the work of the journal over twenty-five years—to engage in healthy discussion in matters worthy of our corporate and communal attention.

We also have further opportunity to celebrate the life and ministry of our dear friend, Lt. Colonel Lyell Rader. While his rich writings were unfortunately not published during his lifetime, we have the opportunity to do so through the ministry of this journal and thereby preserve writings of inestimable value. Another of the writings of Lyell Rader follows in the line-up of articles. And that is followed by what we pray will also be a challenge to our readers with the article entitled “God Alone.”

We continue to search for books that will be helpful to our readers, and thereby try to provide either full book reviews or shorter book notes in each issue. We are constantly asking for friends to review books that have been helpful to them. This issue ends with the review of two books that will be invaluable to our readers, the first of historical value by Andrew Eason, and the second of theological and missional value by Steven Bussey.

We offer *Word & Deed* to our readers once again, with thanks for your faithful reading. Thank you also for celebrating with us our twenty-five years of publication. We look forward to many years ahead of publication, by God’s grace and mercy.

RJG
JSR

A Celebration of Commitment

With this issue, *Word & Deed* celebrates twenty-five years of continuous publication. In a publishing world that seems to diminish on a regular basis, this is no small feat, and it deserves appropriate notice. Yet simple appreciation for the fact that *Word & Deed* has survived for two and a half decades is only one reason for celebration.

A second is that *Word & Deed* has never lost touch with the principles that first brought it into being. It has remained faithful to its call. In the first issue of November, 1998, General Paul A. Rader noted that this journal was one expression of “a critical metamorphosis of self-understanding” within The Salvation Army. More and more, he wrote, the Army was willing to view itself, not only as an expression of the Church universal, but as “part of the ecumenical family of churches.” It was ready to be recognized by governmental bodies as “an authentic church body.” Salvationists yearned to be seen as full members of the Christian community, and the growing evangelistic opportunities that collaboration with other churches then presented were simply too great.

At the same time, there was a stirring in the soul of the Army for a deeper understanding of its theology and history. Rader noted that *Word & Deed* was also the result of “a growing awareness of the need for serious reflection on who we are and what we are committed to do and be in the life of the world.” After all, if the Army was to maintain its unique, God-honoring balance of proclamation and service, it was essential that Salvationists have the theological and practical tools to do so.

Both in its editorials and in the judicious inclusion of relevant articles, *Word & Deed* has never wavered in its work to demonstrate

the Army's rightful place in the Christian community and advance our unique mission. In short, by remaining true to its purpose, *Word & Deed* has made inestimable contributions to both the preservation and advancement of the Army's larger one.

There is, however, a third reason to celebrate the first twenty-five years of *Word & Deed*: its commitment to the future. No one would question the idea that the world has shifted dramatically since the first issue of this journal. Everything from geopolitics to technology to culture has undergone what can only be described as a sea change. The world is at the same time far smaller and yet vastly larger than it was in 1998, and a brief glance at the history of The Salvation Army over these years reveals that, for better or ill, our movement has not been immune to these trends.

Yet there is not a single page in *Word & Deed* to suggest that Salvationists have for one moment lost faith in either our mission or our future. To the contrary, every issue is infused with a profound sense of optimism, solid faith in the truths of Scripture, and complete confidence in the ministry of The Salvation Army. In the spirit of the Apostle Paul, one could easily say that, in the pages of *Word & Deed*, there is no growing weary in doing good (Galatians 6:9).

I want to express my profound appreciation to every contributor who, over the past twenty-five years, has helped to make *Word & Deed* such a powerful influence within and outside of our ranks. You have enriched not only the readers of this publication, but through them, you have strengthened the witness of The Salvation Army as a whole. I pray that you and others will step forward in the years to come to contribute further. The Army needs you.

Special thanks also go to those who have served as faithful stewards of this publication. Beginning with Lt. Colonel Marlene Chase, and now under the guiding hands of Lt. Colonel Lesa Davis and Major Jamie Satterlee, *Word & Deed* has been shepherded over the years by a series of outstanding individuals at National Headquarters. We are deeply grateful for their service.

Above all, however, I must pay tribute to the two individuals without whom this publication simply would not exist. Since its beginning, *Word & Deed* has relied upon the vision, diligence, scholarly

depth, and passionate Salvationism of its editors, Drs. Roger Green and Jonathan Raymond. It has been my privilege to know these godly gentlemen for many years, but my admiration has grown even more as I have had the opportunity to consult with them about this journal. Their wisdom and guidance has proven invaluable, and I know I speak for thousands around the world when I say that the impact of their editorial ministry on our beloved Army through *Word & Deed* is beyond measure.

The next quarter-century will undoubtedly reveal additional opportunities and challenges for The Salvation Army. As He has over the past twenty-five years, may God continue to use *Word & Deed* to educate and inspire its readers to accomplish even greater things for Him.

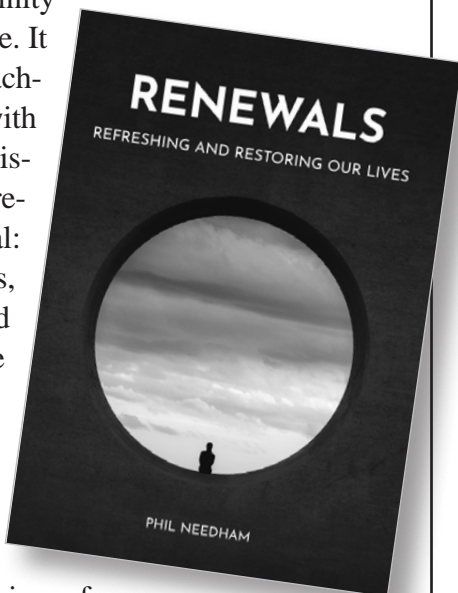
Commissioner Kenneth G. Hodder
USA National Commander

Renewals

By Phil Needham

Renewals launches the second half of the Christian Year that some churches call Trinity and others call Common Time. It explores how the Trinity teaches us to relate to all those with whom we have a close or distant relationship. All our relationships are covenantal: our personal relationships, our church relationships, and our relationships with the world. They call for constant renewal.

Phil Needham and his wife Keitha are retired Salvation Army officers living in Atlanta. They share a vision of The Salvation Army as a missional people of God who are called by Christ to follow Him into the world, be His credible disciples, and share His compassion with the excluded. Phil is the author of *Christ at the Door* and *Easter People*. *Renewals* is the fourth in his series of books of meditations based on the Christian Year.



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Waking Up From Spiritual Sleep

Ryan Giffin

Ephesians 5:14

Sleep is a God-given gift. Few things are better for our mental, emotional, and physical health than a good night's rest. We all need it. Physical sleep restores our body, mind, and soul. It is essential to our self-care and our well-being.

But what about *spiritual* sleep? Is there such a thing?

The New Testament letter to the Ephesians mentions sleep. Actually, it mentions a “sleeper.” “Wake up, sleeper, rise from the dead, and Christ will shine on you” (Ephesians 5:14, NIV). Who is this sleeping person? What are they sleeping through? Are they physically sleeping?

The renowned eighteenth-century hymn writer, Reverend Charles Wesley didn't think so. Wesley read the reference to the “sleeper” in Ephesians 5:14 as a person who is asleep *spiritually*. In his view, some people are in a state of spiritual sleep, and it is time for them to wake up.

Spiritual Sleepers

Wesley (1707-1788) is best known as the composer of some of Christianity's most beloved hymns, including “And Can It Be,” “O For a Thousand Tongues to Sing,” “Christ the Lord is Risen Today,” and the classic Christmas carol, “Hark! The Herald Angels Sing.” Charles was not nearly as well-known for his preaching as

Dr. Ryan Giffin is the lead pastor of Village Community Church, a local Church of the Nazarene in the Kansas City District.

he was for his songwriting, but, like his famous brother John Wesley, Charles was an ordained Anglican minister. As such, in addition to composing anthems for the church, Charles was called upon to preach from time to time.

On Sunday, April 4, 1742, it was Charles's turn to preach at the University Church of St. Mary the Virgin, located on the campus of Oxford University. The title of Charles's sermon on that occasion was, "Awake, Thou That sleepest." It was taken from the King James Version of Ephesians 5:14: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." In his sermon that Sunday, Charles offered the following descriptions of a person who is sound asleep spiritually.

First, Charles asserted that some people are spiritually asleep because they simply have not experienced salvation by grace through faith. They have not been born again. They have not had a conversion experience in which they responded to the grace of God with a decision to follow Jesus Christ. Some people, in other words, are spiritually sleeping simply due to the fact that they are not Christians. They are asleep to the faith through which they may be saved.

Second, Charles preached that some people have fallen into spiritual sleep because they have not kept themselves spiritually awake. To be sure, they might have been spiritually awake at one time, but not anymore. They have allowed the enemy of souls, the devil, to lull them into a spiritual nap. They have allowed the cares and concerns and priorities of this world to sing them a lullaby, and they have dozed off.

Jesus Christ's description of the church in Laodicea as "lukewarm" may apply to those in this second category. "I know your deeds," Jesus says, "that you are neither cold nor hot. I wish you were one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth" (Revelation 3:15-15, NIV). Another description that may fit those who have not kept themselves awake spiritually is found in 2 Timothy. In that letter, the writer alludes to some who "look like they are religious but deny God's power" (2 Timothy 3:5, CEB). Some people make a show of religion. They may appear godly in form, but they are not

godly in substance. They may seem spiritually “up and at-em,” but in reality, they have nodded off.

Jesus reserved blunt words for people concerned with appearing godly on the outside but not on the inside. In a blistering critique of the teachers of the law and the Pharisees, Jesus did not mince words: “Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. In the same way, on the outside you appear to people as righteous but, on the inside, you are full of hypocrisy and wickedness” (Matthew 23:27-28, NIV). People whose godliness is limited to merely external appearances are not awake spiritually. They may seem spiritually awake on the outside, but on the inside, they are snoring to the things of God.

Rise and Shine

So, what does Ephesians 5:14 say to this “sleeper”? *Wake up! Rise from the dead!* It tells them to kick off the covers and snap out of their spiritual sleep! People who have fallen asleep to the things of God should stop hitting the snooze button on their spiritual alarm clock. It’s time to rise and shine, take a shower, wash the face, brush the teeth, and brew the coffee. It’s time to eat some breakfast and get going on a brand new day in their spiritual life!

Many who identify as Christ-followers have been asleep to the things of God for far too long. They have resisted the deeper work God wants to do in their hearts. They have tuned out the voice of the Spirit. They have refused to walk in faithfulness to the clear commandments of the Scriptures. They have dismissed calls for repentance. They have retired from heart-change. They have stonewalled opportunities to live like Jesus toward those with whom they disagree. They have traded the fresh coffee of kindness, and gentleness, and decency, for the Nyquil of criticism, and slander, and harshness. They have cozied up to lukewarm faith. Like a beautiful tomb, they have grown content to simply appear godly on the outside while their inward life is full of the bones of the dead.

They are in a dead sleep.

Today, if you would allow God to search your heart, would you and God agree that you are spiritually awake and alive?

If not, it is time to crawl out of bed. It's time to catch the sunrise. Today is the day to respond to the alarm clock of the word of the Lord: *Wake up, sleeper! Rise from the dead!*

A Life that Shines with the Light of the World

If you have been slumbering spiritually, and you're ready to wake up to a new day in your life with God, God has an amazing promise for you. The promise appears in the final line of Ephesians 5:14, and it is simply this: "Christ will shine on you."

What more could anyone who identifies as a follower of Jesus Christ want than this? Isn't this what we truly want God to do with our lives? Don't we want Jesus Christ to shine on us, so that when others see our lives, they see bright, stunning, radiant lives, illuminated by the marvelous light of God? I believe that is what Charles Wesley wanted for his audience at the University Church of St. Mary that day. It is certainly what I want for those who hear me preach each week.

As an ordained minister, occasionally I have the great honor of officiating a funeral service. Funerals are never easy, but being asked to steward this sacred moment is truly a tremendous privilege. I get to stand before a grieving family and share words of comfort, hope, and celebration of their loved one's life. Whenever I do this, I am reminded once again that, unless the Lord Jesus Christ returns first, I, too, will one day die. Someone, someday, will officiate my own funeral service. I wonder: what will they say about me?

My deep hope is that whoever is tasked with officiating my funeral will be able to stand before my family and friends and say, "The light of Jesus Christ truly shined on this life." I hope they can say that with honesty. I hope they can say my life was illuminated by the glorious glow of Jesus.

I hope the same can be said about your life, too. My prayer is that you would be so awake and alive to the Holy Spirit, that when others see your life, they see a life that shines the light of heaven, a light that shines with the Light of the World.



Under Two Flags

By Jason R. Swain

In this up-close look at the visionaries and events that helped build The Salvation Army and its God-inspired movement, discover how early Salvationists overcame rivalry, misunderstandings, and unexpected hurdles to set the foundation for a unified mission and forge ahead in giving their utmost for His Highest.

Major Jason R. Swain was commissioned as a Salvation Army officer in 1998 and served in many different types of appointments in the USA Southern Territory. He joined the publications staff at USA National Headquarters in July 2018. He is currently the corps officer at the Northeast Kentucky Corps in Ashland, Kentucky.



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A Theology of Salvation Army Leadership Examined Through the Lens of Gender

Wendy Swan

Introduction

“Christianity, at its deepest essence, is a practice of followership.”¹ Jesus prepared the first disciples to lead by calling them to follow (Mt 4:19,20 ;9:9; Mk 1:17-20; 2:14; Lk 5:11, 27-28; Jn 1:43). In following, they observed Jesus closely and participated closely in his leadership, shared his love for the Father and reliance on the Holy Spirit. It was through following Jesus that the disciples learned to lead and realize the biblical paradox that the core principles and values at the heart of followership were also those at the heart of leadership (McGuigan, 2018). No individual is either one or the other. Contrary to the perspective of a follower as one who is passive, effective Christian followership (more commonly referred to as discipleship), is one that actively engages in the work of the Master’s mission—the salvation of the world.

Christian leaders work in an environment under the rule of God. God as Lord follows a Romans 13:1-2 model, where the Church recognizes the appropriate authority vested into governments and other authority structures while at the same time recognizing the

Dr. Wendy Swan is a colonel in The Salvation Army and is the Director of The Salvation Army’s International Social Justice Commission in New York City.

greater authority of God in matters of sovereignty. This emphasis on the rule of God within Christian leadership will necessarily be rooted in the recognition of the deity of Jesus. This perspective is a natural outworking of the follower taking on the role of servant to Jesus the King (Mk 9:35). Since it is clear from Scripture that to be a follower of Jesus does not exclude the practice of leading others (Acts 1:20; 15:7; Rom 12:8; Heb 13:7,17), faith's application to the practice of leadership is simply another way of bringing humanity under the submission of Jesus as Lord. If Christian leaders are first and foremost followers of Jesus, what is needed are leaders skilled in learning from, following, and being conduits of the ultimate leader, Jesus Christ.²

One of the specific recommendations of the *International Spiritual Life Commission* (1996) was that "Salvation Army leadership at every level conform to the biblical model of servant leadership, found supremely in Jesus Christ." If taking the very nature of a servant (Phil 2:6,7) is the life Jesus embraced, then every Salvationist who would lead must first embrace being a follower of the One named Lord.³ Therefore, the question, "What kind of leader does The Salvation Army look for?" must be accompanied by the question, "What kind of follower of Jesus is this individual?"

Why the Need to Develop a Theology of Leadership Now

First, while a large body of literature has been faithful to the advocacy for equal opportunities to all levels of leadership for men and women, there are surprisingly scarce resources regarding the theological foundations of Salvation Army leadership. Within The Salvation Army *Handbook of Doctrine* lie a scant number of theological statements regarding leadership in ecclesiological matters:

Being raised up by God for a distinctive work ... the Army has been led by God to adopt ... its recognition of the equal place within the Body of Christ of men and women in all aspects of Christian service, ministry and *leadership* including the holding of ecclesiological authority.⁴

Yet apart from the above, a few passing references to *The Lausanne Covenant*,⁵ the *Spiritual Life Commission*,⁶ and a reference to liberation and feminist concerns,⁷ the doctrine book remains strangely silent on the leadership of God's people. It will therefore be necessary to construct a Salvationist theology of leadership selectively retrieving Wesleyan themes and seeking to grow into them for our day.

While it is acknowledged that there are many "lenses" under which a theology of leadership might be developed (e.g. racial, disability, generational), this paper specifically speaks to leadership examined through the lens of gender. Therefore, it does not represent a comprehensive theology of leadership (a body of work which is necessary but not possible within the constraints of the given mandate); it is a contributive component to our movement's larger needed theological reflection on leadership and practices.

Second, The Salvation Army has in recent years undertaken a significant review and journey regarding the need for stronger governance and accountability.⁸ In "Towards a Salvation Army Theology of Accountability," there is a clear emphasis that leadership at all levels must be held accountable to the exercise of authority because of the public and private influence which it has over others (Jam 3:1) and must be characterised by engagement (Mt 21:12ff), humility (Mt 20:12-16; Phil 2:3-7), transparency and fairness (Jn 8:12; 1 Jn 1:5-7), influence and trust (1 Pet 4:10).⁹ The undertaking of a theology of leadership therefore is a contributing tool to that process that speaks to the twenty-first century move from "command and control" to the collaborative. Effective collaboration embraces both relationships between leaders and followers, as well as efficient use of all available personnel to the stated mission of the movement.

Third, while history has credited The Salvation Army with "equal opportunity" for all, the stark reality reflects systemic and cultural practices which have resulted in gender imbalances in leadership at local, national, and international levels. Such critical gaps and inconsistencies between stated Salvation Army theory and practice regarding gender and leadership must be acknowledged and addressed as they speak to the impediment of the flourishing of Salvationists.

Constructing a theological framework for leadership examined through the lens of gender will empower (and perhaps challenge) Salvationists to consider what they believe about the leadership of God's people and how these beliefs impact behavior and practice.

Theological "Voices"

Four "voices" of theology assist in identifying the coherence or disconnect of faith and practice in a community of faith.¹⁰ The *normative* voice is concerned with what the community states is its theological authority. For The Salvation Army, this is stated in doctrine one—the Scriptures are the primary rule of faith and practice. It is this foundation upon which the Salvationist *Handbook of Doctrine* and *The Salvation Army Songbook* are based. The *espoused* voice articulates the theology embedded within the Army's stated set of beliefs (in this instance, leadership). The *operant* voice states the theological reality of what is done within the tradition whether in tandem or opposition to the stated beliefs. The *formal* theological voice offers an "intellectual" articulation of faith seeking understanding by engaging in a critical, historic, and philosophical enquiry regarding the ways in which faith is expressed. In essence, it "shines a light" on existing practices, challenges existing assumptions, but also constructively offers principles that can enable reflection on practice and the espoused theology.

By placing gender and leadership practices within the Wesleyan theological framework known as the Quadrilateral (scripture, tradition, reason, and experience), this paper gives scriptural consideration to the following theological themes: servant leadership, the creation narrative, salvation history, Trinitarian framework, spiritual gifts and fruit, *imago Dei*, priesthood of all believers, use of God-language and metaphors, and the doctrines of sin, salvation, and holiness. It acknowledges the challenges of Catherine Booth's legacy, particular New Testament passages, as well as various arguments used to retain present practices. It addresses areas of discrimination and disconnect between Salvation Army theory and practice and possible reasons behind such inequitable arrangements. The paper concludes with a series of recommendations, which if followed,

will provide consistency in faith and practice.

The “What” of Leadership—Servanthood

Because leadership at its core is a theological issue, it is a matter of human belief about God. To accept Jesus of Nazareth as the prototype of the servant leader is to embrace what Jesus believed about God. Servant leaders must be those with an ardent desire to dwell in God’s presence, listen to God’s voice, taste God’s infinite goodness (Ps 34:8), and to empty themselves for the sake of others and the redemption of the world (Phil. 2). The more a leader possesses a character resembling the incarnational Christ, the more capacity he or she has to exhibit extraordinary leadership acts such as sacrifice, perseverance, humility, and the proper use of power. One of Satan’s temptations of Jesus was to claim and demonstrate the power he had in order to impress the world (Mt 4:9). Then and at other times when people wanted Jesus to use his power for personal benefit, he refused. Such is not the power that the follower of Jesus pursues. This is a necessary foundational element of a theology of leadership because it refocuses the locus of power from the individual leader to God. Therefore, servant leadership does not use power to control others; rather it calls out the God-given power of others (Lk 22:25-26). This is “power *with*” rather than “power *over*.”¹¹

While embracing leadership definitions that include influencing, motivating, and inspiring people to envision and provide a better world where all may flourish,¹² faith-based leadership has additionally focused on leadership that is inherently spiritual, incarnational, transformational, counter-cultural, and reflective of the non-coercive nature of divine leadership.

At least two significant paradoxes associated with Christian leadership are apparent. First is the paradox of Jesus’ life upon which the Salvationist understanding of servant leadership is built—the relationship of crucifixion to the life and work of Jesus, sometimes described as the cruciform leadership of God. The second is found in the terms “servant” and “leader,” creating a paradox that defies logic, blending together “toughness and tenderness.”¹³ The Salvation Army has in recent decades placed a significant and specific

focus on servant leadership, evident in a number of its publications, most notably *Servants Together*¹⁴ and *Servant Leadership*.¹⁵ Because of such an emphasis, it would be prudent to review its central tenets.

Servant leadership is characterized in a number of distinct ways. First, servant leadership is an act of service and the desire to serve impacts one's motivation and daily behaviour (Mk 10:42-44). A servant's heart is the foundation upon which knowledge, practice, and character are built. In a world where achievement is honored, the work of servant leaders is to trust and have confidence that God, the One who is ultimately in control, will work in and through them. Therefore, such leadership is characterized by humility and reflective of the non-coercive nature of divine leadership.

Regarding community, servant leaders do not function or serve alone. They commit to team ministry. God initiated it (Gen 1:1-3; 2:18), Moses and Jethro formalized it (Ex 18:17-23), wisdom literature taught it (Eccl 4:9-12), Jesus and his disciples modelled it (Mt 18:19-20; Mk 6:7-12), the early church practiced it (Acts 6:1-8), and the apostle Paul preached about it (Rom 12:4-6). Such communally rooted leadership is marked by mutuality, vulnerability, accountability, shared affection, and support, motivated by love rather than power. Such leadership is collaborative (as opposed to competitive) in nature. Collaboration appeals to the best of who we are rather than the basest of motives. Regardless of the style of leadership chosen, leadership is always a moral test, and this speaks to character. Jesus focused on the motives of a leader (Mk 10:42). Where the leaders of his day sought honor and recognition, those who would follow him were to consider sacrificial service to others as the "badge of greatness" and love for others was equated with serving one's unlikely neighbour (Lk 10:25-37). Framing discussions of ministry in terms of power and authority distort the nature of Christian ministry, suggesting we are still asking who is the greatest (Mt 18:1; 22:36-40; Lk 9:46) and have not understood Jesus' injunction that leadership means service rather than domination.¹⁶

Servant leadership must never be divorced from mission. In the life of Jesus, we see one who exercised an unswerving will to fulfill the Father's mission from the temptations in the desert to his cruci-

fixion, death, and resurrection. Leaders living incarnationally empty themselves to submit their goals and agenda for the purposes of God, the mission of the organization, and/or the people they lead.¹⁷

As is evidenced above then, servant leadership is not about structure but rather relationship.¹⁸ Relationship is not focused on self-interest, but on others, primarily developing and empowering relationships that are ultimately used to advance God's purposes (Mt 20:25-28; Mk 10:42-45; Jn 13:13-17), something The Salvation Army's *Servants Together*¹⁹ and Wilkes²⁰ identify as "taking up the towel." Time and again throughout his ministry Jesus spoke of the need to help the poor and oppressed in the face of domination. Both lie at the heart of "gospel leadership."²¹

The "Why" and "Who" of Leadership

It has been suggested that one of the primary questions that must drive a theology of leadership is "Why do we do what we do to conform to Jesus?"²² This shift in the driving question of leadership development is necessary in a Christian context because of the condition of humanity and its relationship to God. Yet, more important still, Christianity sees everything fitting into the context of the Kingdom of Jesus. This context seeks a transformation of the heart and attitudes of followers at both the individual and community levels. Thus the "why" and "who" of leadership is perhaps a more fundamental question than the "what."

The Salvationist life is marked by both calling²³ and covenant²⁴ as evidenced in the promissory terms found in the Soldier and Officer Covenants. These are attempts to respond suitably to a commitment God has already made to humanity in Christ.²⁵ Salvation Army covenants are couched in first person, singular language and understood as a "testing" of holiness. As covenants are not so much about doctrine as they are about conduct, covenantal principles of leadership can be deduced. If covenant properly posits a sound foundation for interpersonal relationships, then leaders accept the importance of covenantal duties to empower, care for, and collaborate with followers, as the operative principle behind covenant is *hesed* (a Hebrew term denoting a lovingkindness towards God and mercy of

God towards humanity). Covenant operationalizes the idea of empowerment. This in turn engenders a leadership approach based on servant leadership and mutual accountability. In the consideration of the “who” of leadership, the question of covenantal lifestyle must be added to the questions of what kind of leader and follower an individual demonstrates.

Creation Narrative and Salvation History

According to Genesis 1, man and woman are the crown of creation, both bearing the image of God and serving as stewards of God’s creation: “So God created mankind in his image, in the image of God he created them; male and female he created them” (Gen 1:27, NIV). The Hebrew text says God created *adam* in the image of God. In this instance, *adam* is not the name of a man but of the species, making a play on words with the earth (*adama*) from which the creature was made. It has the sense of the modern English word “earthling.” In this case, *adam* is plural, referring to both male and female, as is the case in Genesis.

In Genesis 1:27, “image of God” and “male and female” appear in parallel, suggesting that the author saw a connection between the image of God and human nature as male and female. The parallelism implies that both male and female are needed to fully reflect the image of God. Some scholars have suggested that the diversity-in-unity of male and female humanity reflects the diversity-in-unity of the Triune God.²⁶ Man and woman together are given dominion. “God blessed them and God said to them ‘be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the sky and over every living creature that moves on the earth’” (Gen 1:28, NIV). No distinction is made between the man’s and woman’s roles.

The Hebrew word *ezer* (Gen 2:18), translated to “help” or “helper,” occurs in noun and verb forms about 110 times in the Old Testament, and unlike the English word “helper,” it never has the sense of being subordinate. Instead, it expresses the sense of a strong agent who renders indispensable aid, or one who rescues often, meaning the difference between survival or destruction. It often refers to God

as the helper of Israel, as in Psalm 54: “But surely, God is my helper; the Lord is the upholder of my life” (v 4). Other examples are when God is called *ezer* because he delivers the poor and needy (Ps 72), delivering Israel from bondage and distress (Ps 107:12-14), and saves the lives of those who rely on him (Ps 30:10;54:4). Brown-Driver-Briggs translates the complete phrase of Genesis 2:18 as “help corresponding to him i.e., equal and adequate to himself.”²⁷ Other times it refers to a military or political ally (Judges 10:4; 1 Kings 1:7). Based on this, it is not possible to read the Genesis creation narratives on their own terms and conclude the subordination of women from them.

With the entry of sin into the world, discord and domination enter human relationships (Gen 3). Unity and mutuality give way to shame, blame, and confrontation. Contrary to popular opinion, the man and woman are not cursed for their sin. Only the ground and serpent are cursed (v 14,17). Nevertheless, both man and woman must face the consequences of their sin which not only involves their alienation from the rest of creation but also experiencing spiritual death (Rom 5:12; Eph 2:11) and an inability to reflect the glory of God (Gen 3:23). Their partnership becomes a hierarchy, as the man rules over the women. It is important to note here that the picture of life after the Fall is descriptive rather than prescriptive. Domination and death are not expressions of God’s will for human beings. As evidence of this, God already provides a hint of redemption with the promise of the woman’s seed who will crush the serpent’s head (v 15).

The work of Christ opens a new era in relations between human beings and God. The change is so radical that Paul calls it “a new creation.” Believers participate in this new creation as they are united with Christ by faith (2 Cor 5:17). Women participate in the inauguration of this new era at Pentecost where they are among the recipients of the promised Holy Spirit (Acts 2:16-21). The pouring out of the Spirit on both women and men is specified as the sign that the day of fulfilment has come (Joel 2:28-29). In 2 Corinthians 6, Paul emphasizes the participation of women in redemption by inserting “and daughters” into an allusion to the messianic promise

of 2 Samuel 7:14—“And I will be your father and you shall be my sons and daughters says the Lord Almighty” (2 Cor 6:18).

The work of Christ reverses the effects of the Fall, a term only introduced in the New Testament. As the Last Adam, Jesus undoes the damage done by the first Adam and his obedience brings righteousness in life “much more surely” than Adam’s sin brought condemnation and death (Rom 5:18-19; 1 Cor 15:21-22, 45-49). This suggests that the patterns of domination in all its forms introduced by the Fall are now eliminated in redemption. In Christ the most fundamental human divisions are overcome. Jews and Gentiles are no longer two hostile peoples but are both part of the “one new humanity” God is creating through Christ (Eph 2:15). The great declaration of this new unity is found in Galatians 3:28. “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” There is a striking detail in the language of this verse that warrants attention. In the Greek text, the first two phrases of the affirmation are symmetrical: “Jew *nor* Gentile” and “slave *nor* free.” However, the third phrase stands out because it reads literally, “male *and* female.”²⁸ Munn contends that in both the creation account of Genesis 1:27 and the new creation declared in Galatians 3:28, the language of “male *and* female” does not emphasize their distinctiveness but rather their union in reflecting God’s image. The expression “male *and* female” seems to be a deliberate echo of the Genesis creation accounts.

Despite references to the creation stories, non-egalitarians theologize the Fall and make it normative. This depreciates the work of Christ in overcoming destructive effects of the Fall. Non-egalitarians also tend to apply their hermeneutic creatively to Genesis—they expect women to continue to be subordinate, but they do not expect men to continue to earn their living through laborious agricultural work.

It has been argued that Galatians 3:28 means only that men and women are equal in the spiritual realm or the sphere of salvation—they stand on the same standing before God. It is true that the primary emphasis of the verse is unity, not equality. However, neither the Old Testament or the New Testament know anything of a salvation that is purely private or spiritual with no social implications. Neither

testament recognizes or supports a fragmentation of spirit, soul, and body. The implications for male and female must be the same as the implications for Jew and Gentiles and for slave and free. In the Church, these formerly divided groups met on equal terms. Jews and Gentiles shared table fellowship. Both Gentiles and slaves served as leaders in the Church.

In this new era, women take on new responsibilities. In Judaism, the sign of covenant, circumcision, was available only to men. As Christians, both women and men were recipients of the Holy Spirit, the sign of belonging to God's people. Through their faith in Christ, women become the seed of Abraham according to God's promise (Gal 3:29), joint heirs with Christ (Rom 8:17), and joint heirs with men (1 Pet 3:7). As members of the Body of Christ, women are given spiritual gifts as the Holy Spirit chooses, which are to be used for the building up of the Church (1 Cor 12:4-31; Eph 4:7-16; 1 Pet 4:10-11). Some women of the first century exercised leadership functions, serving as prophets, teaching deacons and apostles (Acts 18:26; 21:9; Rom 16:1-2,7; 1 Cor 11:5,13; 1 Tim 3:11ff). Prophets also had a teaching role since their ministry served to edify the Church (1 Cor 14:1-5).

Trinitarian Considerations

By linking the Creation narrative with the *imago Dei*, we now review an orthodox understanding of the Trinity which provides a model for the equal and full participation of women and men in leadership. The Trinity is the preeminent example of mutuality and reciprocity forming a community of mutual, self-giving love. God's people, including those in leadership, must reflect God's nature as a community of love. In the Gospel of John, Jesus identifies love and unity as the primary marks that must characterize the Church's life. Such marks identify us as Christ's disciples and enable us to participate in the mutual indwelling of the Father, Son, and Spirit (Jn 13:34-35; 17:20-23).

By contrast, the hierarchical use of the Trinity to model "equal in essence but different in function" for men and women is a misinterpretation and misapplication of the doctrine of the Trinity. This

presumes an unorthodox subordination within the Trinity, turning the functional subordination of the Son during his earthly life into an eternal subordination in order to argue the permanent subordination of women. The traditional orthodox understanding of the Trinity, as expressed in the *Athanasian Creed*, is that “in this Trinity the three Persons are coeternal and coequal.”²⁹ The Salvation Army affirms this truth in its doctrine three where it states, “We believe that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost, undivided in essence and co-equal in power and glory.”³⁰

In its application to women, the hierarchical Trinitarian analogy fails on three counts. First, it is an unbiblical application of the Son’s earthly submission to the Father which the New Testament writers use as model for all believers’ submission to God and to one another (Phil 2:1-11), not for the submission of one gender to another. Second, while true functional subordination is voluntary, selective, and temporary, for the purpose of completing particular tasks, the subordination historically assigned to women is involuntary, universal, and permanent. Finally, the analogy is logically contradictory in that it bases “functional” differences (church offices) solely on gender. In former times, when the Church taught that women were inherently inferior to men, it was logical to conclude that they should serve subordinate functions in the Church and the home. Today, however, those who wish to affirm women’s essential equality while restricting them to subordinate or gender default functions fix themselves in a logically and theologically indefensible position. A historic review of *The Salvation Army Year Book*,³¹ which lists reserved ranks and appointments, would appear to substantiate that the Army has, in its appointment practices, reinforced this view.

Spiritual Gifts and Spiritual Fruit

The nature of the Church as the Body of Christ, empowered by the Spirit to demonstrate Christlikeness, requires the participation of women and men at the highest levels of leadership as evidenced in Pentecost (Acts 2:17, 18, 39). Since the Holy Spirit sovereignly distributes the gifts necessary to prepare the people of God for the functioning of the Church, those God-given gifts, not gender or mar-

ital status, must determine which functions individuals fulfill in the Church (Eph 4:11-12; Rom 12:6-8; 1 Cor 12). Those who deny women equal participation in leadership in the Church must do so by making God appear arbitrary in denying women the use of the gifts he has given them in equal measure with men.³²

The Salvation Army recognizes all spiritual gifts but in light of the susceptibility of some to abuse in public worship, intentionally emphasizes those gifts that encourage clear proclamation of the gospel and includes all who are present.³³

While spiritual gifts and fruit both find their origin in the Spirit, they are distinctively different. Where spiritual gifts are given primarily as tools for ministry, they are not character-related (Mt 7:22-23) and may change (1 Cor 13:8). The fruit of the Spirit, while also a direct response to God's work of grace (Jn 13:35; 15:8), is character-related (Gal 6:22-23, Mt 7:21), and is to be evidenced in its entirety. Whereas not all leaders will be gifted similarly, all are to demonstrate the fruit of the Spirit. Demonstration of one's spiritual gifting and fruit of the Spirit shapes a leadership that is ontological, theological, and effective:

Love is follower focused considering the needs and best interests of others, freeing leaders from self-focus. Joy is confidence in the midst of pressure and self-efficacy for effective leadership. Peace is quiet confidence and composure and can best be seen as humility. Longsuffering is patience in relationships, speaking to the best and encouraging the heart of the individual follower. Kindness is showing appreciation and listening to one's followers. Goodness is demonstrated in personal moral behaviour and good ethics. Faithfulness reveals itself as integrity and credibility. Gentleness is meekness in developing relationships, building trust while creating a climate of collaboration. Self-control is fierce personal resolve-while developing vision and accomplishing goals.³⁴

Spiritual gifts and the fruit of the Spirit were evident in the life and leadership of Jesus. Those who would lead must also follow his example.

Mirroring the Image

The argument that only males can effectively represent Christ in leadership misunderstands the nature of the Christlikeness that leaders are called to model. The divine nature calls believers to model Christ's love, obedience, patience, humility, and passion, but never his maleness. Jesus' Jewishness is much more theologically significant than his maleness, since it identifies him as the Messiah of Israel, but no Christian theologian argues that all Church leaders must be Jewish.

The issue of representation is important for traditions and cultures that view ministers as priests. This view is problematic since the New Testament nowhere describes church leaders as priests. In fact, all believers are to be priests, with Christ as their high priest (Heb 9:1-14; 10:11-14, 19-25; 1 Pet 2:9). All are called to live out personal holiness in the world and to be set apart to be servants of the gospel. All have direct access to God through the priesthood of Christ and are called to exercise the ministry of intercession on behalf of one another and for the world (Phil 3:10-11). Salvationists acknowledge this as the doctrine of the priesthood of all believers.³⁵ The theological principles underpinning this doctrine as developed by sixteenth-century church reformer Martin Luther, reject any division into a superior clergy and an inferior laity (read officer and soldier). When church leaders ordain an individual, they act on behalf of a larger community, all of whom have the same spiritual authority (Gal 6:2; Heb 10:19-22). In other words, any distinction between clergy and laity is not derived from special grace available to one and not the other, nor from the different qualifications of each, but from the different tasks and roles laid upon them. Instead, each is bound to the other by a tie of mutual service. Therefore, it can be concluded that there is no "privileged apostolic succession" or "special calling" to particular forms of leadership. Those who hold "ministerial" office are not superior; they, like all of us, are to

demonstrate servanthood (1 Pet 2:9-10). Therefore, The Salvation Army holds to a biblical priesthood rather than one which is individualistic and is based on servanthood rather than arbitrary authority that fails to recognize the equality of all vocations.³⁶ Such a priesthood is not restrictive to a single gender. Such theological principles are informing work being done regarding the Army's theological understanding of ordination and commissioning.

Perhaps a more helpful way to view representation is through the lens of mirroring the divine image. As with the unveiled face of Moses (Ex 34:29-35), who beheld God and was transfigured, we too, with unveiled faces look upon the unveiled, unhidden glories of the Lord and are transformed into the same image "from glory to glory" (2 Cor 3:18)—all this "while we see through the glass darkly" (1 Cor 13:12). Believers are charged with mirroring correctly, effortlessly, and endlessly the glory of Christ without reference to gender or marital status. To borrow an Indian saying, "*yadha deva thatha bhaktha*"; a devotee is like the god he or she worships. Salvationist leaders must therefore be people who not only mirror God's image but embody that image in word and deed.

"God-Language" and Metaphors

Language

Much of the Church since Christendom has lost its balance of masculine and feminine language to talk about God. Frequently God is only referred to as a male figure and is defended as such. Not only does this mindset ignore the function of symbolic God-language, but it also assumes that God must exist within the human gender history. In fact, God must by nature be gender-transcendent. For God, not being human (Num 23:19) and being beyond human understanding (Is 55:8,9; Rom 11:33-36) cannot be contained in human language or categories such as gender.

The earliest Christians spoke of the Holy Spirit as a feminine figure. The identification of Wisdom (*Sophia*) (Prov 8:22-36) and the Holy Spirit (*ruach, pneuma*) finds parallels in Jewish and early Jewish Christian traditions. This image of wisdom was later connected to Jesus as the *logos* or the Word found in John 1:14. Hence, early

Christian tradition held that Jesus was considered to be the child of Mother *Sophia* or the Holy Spirit. They also attributed to the Spirit the mother features which prophetic writings like Isaiah (49:15; 66:13) find in God. According to Matthew, Jesus compared himself to a mother bird (Mt 23:37). Moreover, when believers are born anew from the Spirit (e.g., John 3), they are “children of the Spirit,” who is their “mother.” What emerges is the acknowledgment that there is a “tender” aspect in God which can only be expressed in the simile of the mother image. What logically follows then is that God cannot be represented solely in one gender if both male and female fully reflect God equally. Apart from the image of mother, Syrian and other early Jewish Christians also stressed the “hovering” (*rah-hef*) of the Spirit (Gen 1:2; Deut 32:11). The oldest patristic witnesses to these insights are found in texts from Origen and Jerome.³⁷ These testimonies were, in particular, kept alive in East and West Syria, up to and including fourth century Makarios, who was to later deeply influence “modern” Protestants, including John Wesley, the spiritual parent of William and Catherine Booth. If then, Scripture and the early Church clearly refer to God in both male and female terms, the Body of Christ in the twenty-first century can do no less and its language practices must demonstrate that spiritual leadership must not be gender biased.

In light of the above, the question of whether The Salvation Army has reinforced or challenged conventional masculine representations of God in spoken and written form is an important one. Is God exclusively designated or understood as male in corporate worship, as well as written doctrinal and teaching resources? Is God only referred to as King, Son, Lord, and Ruler (all male images)? Where is the place for gender-neutral language in ascribing God’s character (e.g., Creator, Preserver, Comforter)? How familiar are Salvationists with female imagery for God? Language matters.

Metaphors

Metaphors in leadership are gendered and have the potential to discriminate against in a discussion about leadership. Studies have shown that war metaphors explicitly connect leadership styles and personnel management with the need for “iron rule” or “maverick,”

traits traditionally understood as male dominate.³⁸ War and military metaphors found so prevalent in accounts of leadership reflect male experience more than they reflect female experience. The metaphors of war and battle ascribe specific roles to the leader and follower. With such metaphors, the focus is frequently on danger, hardship, endurance, and heroism. The leader is seen to be the commanding officer whose orders must be obeyed. Roles in battle are clearly defined and usually do not change over time. The war metaphor implies a hierarchical understanding of leadership in which leaders—not their subordinates—enjoy a substantial level of autonomy, but also carry the sole responsibility of decision making. Adherence to authority (some would say blind obedience), not individuality, is encouraged among followers. Those questioning run the risk of becoming traitors punished under martial law. In light of this, of particular interest to the Army should be the use of the warfare metaphor to express its battle against sin and evil. Where does the Army look for its leaders? Does the warfare/military metaphor express a static or adaptive and dynamic concept of leadership that is open to differing styles of leadership that might be expressed through female leadership, traditionally identified as relationally strong and team focused? In what ways might the leadership prowess/ability of women enhance or advance the cause of the Army's military metaphor in its fight against evil?

Therefore, *how* one speaks of and understands God is of central importance to one's life together and life in the world; the language and metaphors chosen to reflect the divine serve to reinforce or question patriarchal structures, values, and behaviour.³⁹ The exclusion of female imagery and metaphors from this realm places an ultimate value on maleness and legitimizes the subordination of women to men.

Sin, Salvation, and Holiness

Important theological motifs that have a bearing upon our understanding of leadership are the doctrines of sin, salvation, and holiness. These twin emphases, which address respectively the problems and possibilities of the human condition, have implications for leaders' self-identity, self-assertion, and self-determination. For this reason, they form an important part of this reflection on a theology

of leadership for Salvationists.

It has been suggested that there are three concepts of sin: sin as disobedience to social or moral values or the known “right,” sin as “missing the mark,” and sin as harm done to others.⁴⁰ Alongside these concepts are equally important questions—which of these definitions serves the interests of the privileged and powerful? Which serves the interests of the oppressed and marginalized? Which definition is primarily used within the established church (in this instance, The Salvation Army)? By focusing only on “sin as disobedience” (whilst not wrong), this definition may appear to protect the current order and *status quo* practice. Alternately, sin as “harm done to others” can be used to hold to account the privileged who determine the systems and framework that oppress. Such an alternative also makes provision for the marginalized to speak and confront rather than simply seek forgiveness. It is this last definition that might speak directly to the Army and its leadership practices.⁴¹ Under this rubric of thinking, the Army could be seen as neglecting this last definition of sin in favour of the other two. Some charge that the Army with its *Orders and Regulations* and hierarchical system could from an institutional framework embrace “sin as disobedience” as its dominant understanding of sin. Evans’ claim that one can see the emergence of a holiness fabric that benefits those who are in authority and disadvantages those who are not, becomes clear. She argues that sin becomes more about the wrong choice of the individual, residing in personal will with very little attention on the corporate structural responsibility. In other words, individual holiness prevails over corporate holiness and accountability.

A critical contribution feminist theology gifts to the Body of Christ is the axiom that embodies the biblical notion of *imago Dei* affirming that women have the same capacity as men to mirror the divine. Put negatively, it contends that whatever denies, diminishes, or distorts the full humanity of women is not redemptive⁴² and claims that any thinking, behaviour, and structures that wittingly or unwittingly distort or detracts women’s reflection of the divine, or limit their opportunities for self-actualization, must be labelled as unholy and sinful. In its positive form, however, this principle claims that whatever promotes the full humanity of women is holy,

reflecting the authentic message of redemption and the mission of the redemptive community.⁴³ If Salvationists understand holiness in restorative terms, then it is not only the *imago Dei* that is restored in women and men; it is also the concept of fullness of life that Christ brings to the believer. Therefore, holiness is further connected to one's fullness, wholeness, and human flourishing.

Specific questions with respect to leadership and gender require addressing. Has the patriarchal and authoritarian structure of the Army served to keep women "in their place," reinforcing traditional Reformed traits associated with women of obedience, humility, and submission? If, as Catherine Booth claimed, salvation is nothing less than the full restoration of women and men to the likeness and image of God in Christ,⁴⁴ has her Army in its leadership practices with respect to gender diminished that understanding of redemption? Has the Army's appointment system unwittingly or intentionally supported a leading by influence for women? Has it facilitated freedom to flourish in their giftedness (Jn 10:10) and express holiness in all its dimensions (personal, social, corporate), including leadership as the *Spiritual Life Commission* of 1996 challenged?

Acknowledging the Challenges

Catherine's Legacy

While much can be celebrated regarding Catherine's commitment to the doctrine of the priesthood of all believers regardless of gender or age⁴⁵ and defense of a woman's right to speak, the legacy she left regarding Salvationist leadership is an ambiguous one. On the one hand, she was fearless in her writings, challenging male prejudice in the Church and demolishing arguments that sought to keep women silent in the Church. The fact that she placed her defense of female ministry within the context of a woman's right to an equal role alongside men in the Church was groundbreaking for her time. On the other hand, the placement of her own abilities and accomplishments within the evangelical context of self-denial, weakness, and submission were and remain today problematic for female leaders. This side of Catherine's life seemed to convey the twofold message that it was illegitimate for women to celebrate their own strengths

and abilities and wrong for them to pursue a public ministry on the basis of self-expression and self-determination.⁴⁶

Her understanding of equality within marriage, however, was primarily spiritual in nature as evidenced in her correspondence with William where she preferences every reference to equality with the phrase “in Him.” It also appears in Catherine’s mind that spiritual equality seemed to be separate from a husband’s rule in the home, as she believed in a woman’s right to preach and teach “except when, as a wife, silence is imposed upon her by her own husband.”⁴⁷ In other words, a wife’s freedom to minister equally alongside men was in the hands of one’s spouse. While Catherine appeared to be comfortable with this arrangement (William allowed her to preach), it created an ambiguous environment for the overwhelming majority of married female officers who followed in her footsteps as preaching and leadership opportunities were not an inalienable right but more of a privilege granted to those married to men who shared their convictions on the subject. It must also be remembered that Catherine was never commissioned as an officer nor given an appointment within the Army. In truth, she worked on the margins and only by her own personal initiative did she rise to prominence and public life. No records exist which indicate she worked formally within the Army system, was developed through a series of appointments, or attended or participated in any boards or councils. For these reasons, many parts of the Army world today only recognize one founding leader, William. Potential implications for a twenty-first century Salvation Army? Ignorance of her valuable doctrinal contributions, social justice, and endeavours among the affluent to garner support for mission.

New Testament Teaching

While it is critical that the whole tenor of Scripture be considered when interpreting theological principles, it cannot be denied that a number of passages in the New Testament appear to challenge the appointment of women to leadership in the Church (1 Tim 2:11-14; 1 Cor 14:34-35; Eph 5:21-28; Col 3:18; Titus 2:4-5; 1 Pet 3:1-7). It is equally important to note that there are significant examples in both Jesus’ interactions with women in the Gospels as well as Paul’s

letters and Luke's Acts of the Apostles which highlight a number of female leaders in the early Church. Romans 16, in particular, mentions no less than nine women among the leaders Paul greets who are understood to be prominent leaders in their own right—Phoebe (v 1), Priscilla (v 3), Mary (v 6), Junia (v 7), Tryphana (v 12), Tryphosa (v 12), Rufus' mother (v 13), Julia (v 15), and Nersus' sister (v 15). From these interactions, it is clear that female leadership in the Church was respected. One cannot also ignore the egalitarian declaration of Galatians 3:28, which liberates gender specific roles in Christ.

The interpretation of 1 Timothy 2 and its impact on women in leadership roles has had a long and colourful history across many cultures. That this passage is not taken as prescriptive is obvious in the many ways that women have ministered in the early Church and throughout Church history.⁴⁸ Interpretations of Ephesians 5:23 and 1 Corinthians 11:3, 8-9 speak to the cultural challenges of headship and leadership in the Church and home. Salvationists hold to headship that is translated to mean "source," reflective of the Creation narrative and not of the Fall. As Christ is the source (beginning) of the Church, so man is the source of the woman. Any sense of headship must be modelled on the way Christ loves the Church, not on the concept of human systems of authority and obedience. While one takes the whole tenor of Scripture into account, one will invariably and inevitably privilege certain texts over others. The interesting question is (one which our Muslim friends also wrestle with in terms of the Koran) whether Salvationists privilege earlier or later texts. One would hope we would privilege those texts which are prophetic-liberating.⁴⁹

It cannot escape notice that there was a period of the New Testament when there appears to be a "re-subordination" of women with regard to females covering their heads and speaking in public gatherings (1 Cor 11:4-5; 14:34). These texts in fact do not forbid women from exercising leadership or speaking in edifying ways to the community; rather they forbid disruptive speech during community worship. Paul specifically forbids certain women from disrupting community. In this sense the principle becomes genderless. No male or female is allowed to disrupt the unity of the Body.⁵⁰ In practice, the New Testament was shaped in the context of the strug-

gle between patriarchal-hierarchical patterns and prophetic liberating alternatives. Paul's adherence to gender equity aligns with the gospel of freedom that he championed and preached. The apostle's epistles show his commitment to recognizing the authority of female colleagues and seeing them flourish in exercising their gifts in the extension of God's reign. This subversive vision and principle of inclusion (Gal 3:2-28), practice of integration (Rom 16:1-15), and pastoral instruction (1 Tim 2:11-15; 1 Cor 11:2-16; 14:34-35) was later repressed by others who re-imposed patriarchal-hierarchical patterns often justified on cultural grounds.⁵¹

It equally seems a rather odd dichotomy that women have often not been allowed to be in roles of leadership at home (Jerusalem), but are encouraged, prayed for, and supported financially if they perform the same leadership functions in another location or context (Judea, Samaria, and the ends of the earth). In addition, Salvationist women often hold significant portfolios in the business world and yet experience leadership discrimination within the Army system. Is this an indication that the world has perhaps recognized in women the image of God in the form of leadership better than the Church?

"For the Sake of Unity" Argument

Because there have always been parts of the Church (and by extension the Army world) privately divided on the issue of women in senior leadership (specifically women who are married), male leaders (and at times, women) ask women to accept the status quo for the sake of unity. A number of biblical scholars note the paradox of such a request, observing that the gospel is anything but "normal" and that Jesus' call to take up one's cross (Mt 16:24-26; Mk 8:34-38; Lk 9:23) and follow him is "gender blind."⁵² They conclude that any request to not push the agenda of women in leadership results in women being forced to decide whether to obey God or men (Mt 6:24). They further note that Jesus came to earth not primarily as a male but as a person and treated women not primarily as females but as human beings.⁵³ Discipleship and response to the call of God to leadership therefore comes in two sexes, male and female. For Christ, women have an intrinsic value equal to that of men.

Gender equity in leadership will be achieved when both women

and men participate in making it happen. Women must display leadership, confidence, and vision. Men's roles are different as they have historically controlled access to leadership positions, yet those positions are often filled by those most familiar; that is, those who most resemble male leadership characteristics. As male leaders observe their daughters and other female family members denied leadership positions, it opens their minds to the issue and influences their own decision-making process with respect to leadership.

Cultural influences

The *Oxford Dictionary* defines culture as “the customs, civilization, and achievement of a particular time or people,” determining the values, worldview, attitudes, behaviour, and practices of a given community. Understanding culture is important in considering how one might best approach the issue of equality in leadership. Only then can one determine an effective strategy for recreating the desired values, norms, and practices. Despite numerous examples of women who are married holding national leadership responsibilities in many countries, it has been the Church which has prevented women from leading in prominent ways.

Where The Salvation Army is presently numerically the strongest are the same geographics where some of the strongest opposition exists to female leadership in the Church. It is therefore important to hear voices in these contexts that are addressing these theological challenges.

In exploring the cultural impact on ministry, Kenyan theologian Judy Mbugua expresses the concern that traditional African culture continues to perpetuate the belief that women are to remain dependent upon men as objects of exploitation and a source of wealth to men, particularly as it relates to the bride price. While such practices are slowly changing, she decries the fact that many of the disempowering traditions for women in Africa have found their way into the Church's attitude towards women despite Jesus' teaching in Matthew 15:6, “Thus you nullify the word of God for the sake of your tradition” (NIV). Mbugua issues a warning that the word of God must never be sacrificed at the altar of culture and tradition.⁵⁴

Asian theologian Reverend Dr. Aruna Gnanadason acknowledges

that a number of cultural and societal challenges remain for South Asian female leaders in the Church as women's home responsibilities are seen as indispensable and therefore are often denied leadership opportunities in favour of the maintenance of family.⁵⁵ She with Mbugua calls for the Church to be a redemptive force amidst oppressive cultural practices and provide an environment that supports women's leadership development equal to men. They also acknowledge that women are in the majority of Christian communities and need to assert the dignity given to them by Jesus and take their place in leadership. Together, they call for the Church to teach the gospel in a way that demonstrates its superiority over negative culture. In doing so, both men and women are empowered to finish the task of the Great Commission (Mt 28:30). Both theologians acknowledge that any exclusion faced by women is symptomatic of wider issues in the Church, a fact also noted in *Partnering with God: Being a Missional Salvationist*.⁵⁶

With its long history of colonization and patriarchal cultures, Latin American feminist theologies have achieved an important track record in advocating for a more inclusive Church, yet remain frustrated as their contributions are often seen as optional or passed over in favor of "traditional" theology. These leaders remind the world that theology must be done *en conjunto* (communally) and claim any theological practice that dismisses or diminishes the contribution of women is a theology that denies the catholicity of the Church. Female leaders are therefore called to a "nakedness" which allows them to realize and share their distinctive God given gifts, "disrobing their traditional male-defined doctrines ... that have for centuries robed women in garments designed by men."⁵⁷

Acknowledgement must also be made regarding the diverse understanding of evangelicalism across the globe. In a number of western contexts Salvationists face the challenge of being a subculture within the evangelical community, as there are differences in expressions of what it means to be evangelical in terms of leadership practices with respect to gender.

An advocate for female leadership within the Army, Commissioner Kay Rader acknowledges that while there are cultural realities to attend to across the global Army (both north and south, east

and west), complacency or maintaining the *status quo* with regard to leadership is not to be part of the Salvationist DNA. She reminds Salvationists that they are called to live and lead counter-culturally, transformers of what has been corrupted by sin and selfishness.⁵⁸

It may be true that the path of least resistance is comfortable, quiet, and safe ... but it is not Army. True Salvationists will stand up and be counted.⁵⁹

In considering the many and diverse cultures in which Salvationists live and serve, the principle of Christ transforming culture must prevail. With the new world that the apostle Paul was creating, he never completely broke with culture. Instead, the choice was made to transform and reinterpret culture (Rom 12:10; 1 Cor 12:23-26). The Salvation Army can do no less.

How Then Shall We Live?

Implications Moving Forward

Using the lenses of scripture, tradition, reason, experience, and culture, this paper has provided a theological framework in which to consider a theology of leadership. In reviewing the Creation narrative and salvation history, trinitarian considerations of equality and mutuality, spiritual gifts and spiritual fruit, mirroring the *imago Dei*, the doctrine of the priesthood of believers, use of God-language and metaphors, the doctrines of sin and holiness, as well as a number of acknowledged challenges that face the Army, the following implications are drawn.

Principle of Adaptation for Mission

The danger of spiritualization of the Army's structure is ever present. The principle and process of adaptation assumes that God is at work in a constantly changing world and that much of that change is a manifestation of his activity, or at least of the possibilities for change which God is creating.⁶⁰

If The Salvation Army is to be responsive to God's activity in the world, it must maintain an ability to take advantage of the opportu-

nities which this activity offers. Missional flexibility focuses on the manifestation of God's presence and work rather than the survival of pre-existing structures and assumptions, and thereby provides an openness to the world which facilitates creative mission in changing communities. The provision of a well-resourced, gender-neutral system with respect to leadership development empowers such openness and would speak to our corporate commitment to stewardship of resources. God-given resources are not our own. They are entrusted to us to be protected and nurtured, empowering and ensuring they function as God intended. As the Army continues to cry to the Lord of the harvest for leadership without adequately developing **both** its female and male personnel, cannot the same Lord equally reply, "What have you done with those I have given you?" (Mt 25:14-30).

Educating Salvationists

God-talk and metaphors:

An intentionality is needed to use inclusive language when speaking about God (both audibly and in printed form) within Salvation Army life as how and what one speaks about God is directly related to the Salvationist's understanding of what it means to image the Divine. Therefore, a call is made to review Junior Soldier and Corps Cadet material as well as local officer training and officer training and commissioning processes. Strong leaders are not developed quickly. Every influencing process needs examination as each impacts the spiritual formation of Salvationists. Such shifts in God-talk and the use of metaphors is but one key component in ensuring that Salvationists at all levels are cognizant of our theological understanding of not only who may lead but also what it means to be both leader and follower of Christ. A first step would include a discussion of inclusive language regarding where it should (or should not) occur.

Where a strong Reformed presence and teaching has influenced Salvationist thinking and practice regarding headship and complementarianism, this must be combatted with egalitarian theological resources. If discipleship is learning and following, it becomes vi-

tally important that sound Army teaching shapes its discipleship and leaders. Without such, the majority of Salvation Army leadership personnel will continue to be thwarted in their desire to flourish for the Kingdom.

Doctrine of Sin and Holiness:

There is need to re-address the language of sin and holiness and how this has been used historically in Salvation Army circles to both include and exclude women in leadership. In its commitment to holiness (individual, relational, corporate) and the flourishing of people, the Army must intentionally teach holiness and how it affects our understanding of servant leadership and structures that allow and empower all its people to flourish. Without this the Army remains culpable of corporate sin.

Leadership and Governance:

In light of the established biblical principles for Salvation Army governance and accountability, the call is made to account for the transparent appointment systems in which we place personnel regardless of marital status. As long as the Army *prioritizes* joint ministry for its married personnel, gender default appointments remain a serious threat to the development and deployment of personnel.

Living the Kingdom – Use of Counter-Cultural Power Dynamics

By intentionally adopting a counter-cultural understanding of power in its leadership development and succession planning, the Army will demonstrate that Christian culture supercedes any and all cultural limitations that may be placed on emerging and vulnerable Salvationist leaders.⁶¹

A renewed emphasis in teaching regarding the Kingdom of God and its practical implications for leadership can confirm for Salvationists the biblical reality of being that has been previously understood in a hierarchical way. Jesus began ministry by speaking about the Kingdom of God, giving a radical understanding of self, of God, and of others as an alternative *weltanschauung* (worldview) in order that people might discover and demonstrate their capacities for kingdom purposes.

It needs stating that any proactive policies on gender or changes to personnel advancement and development cannot be brought about without the active collaboration of men. Re-imaging includes efforts to liberate men from oppressive role expectations internalized through socialization processes such as: “boys don’t cry,” “men must always be strong and take control,” and “men must be bread-winners and decision-makers” at all times. Such role expectations, whether self-imposed or expected from tradition, culture, and Salvation Army systemic practices, are also burdensome for men. In such a context, highlighting new masculine models that are collaborative and consultative could be truly transformative and liberating for men, as well as women.

Conclusion

If we (The Salvation Army) take salvation history seriously, hold to an orthodox view of the Trinity, and understand the Church to be the Body of Christ edified and led by Spirit-gifted individuals, and understand that beliefs regarding sin, salvation, and holiness have a direct correlation to practice, the only tenable conclusion is that women must participate in every dimension and level of leadership on the same basis as men. The whole of the biblical narrative, as well as the breadth of theological reflection, points toward the freedom and the responsibility of women to respond to the call of God on their lives wherever it places them.

Jesus’ life and teachings empowers gender-just attitudes to leadership. Jesus’ radical actions often appalled his contemporaries, dumbfounded critics, and shocked disciples. Since that time, the Church has struggled to transcend culture, customs, and taboos in order to follow the One who promised both men and women, “If the Son makes you free, you will be free indeed!” (Jn 8:36). Those who have the power to affect the necessary changes are held responsible before God to do so.

It was in the life-denying realities that Jesus proclaimed the vision that all might flourish and experience abundant life (Jn 10:10). At subsequent International Leader Conferences, it is hoped the following statement could be made with all nodding in instant recognition of its truth, “As one reflects on Salvationist leadership today,

the only fitting description is in the words written years ago to the church at Thyatira in Revelation 2:19: ‘I know all your ways, your love and faithfulness, your good service and your fortitude, and of late, you have done even better than at first.’”

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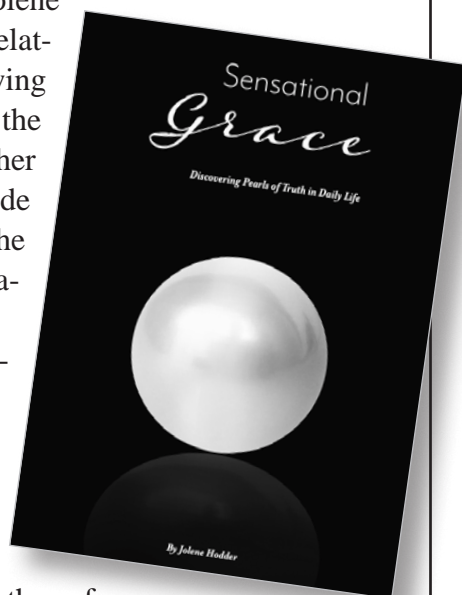
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Sensational Grace

By Commissioner Jolene K. Hodder

In these days where the weight of the world feels heavy, the issues are complicated, and there are few simple answers, Commissioner Jolene Hodder shares everyday, relatable life experiences, drawing out deeper spiritual truths in the process. Follow along as her modern-day parables provide refreshing reminders about the gift of God's unmerited favor—His grace.

Commissioner Jolene Hodder is a Salvation Army officer with a passion for leading others to Christ and then equipping, motivating, and preparing them for effective ministry. Jolene is the author of two published books, *A Bend in the Road* and *Walking in White*. She currently ministers as the USA National Secretary for Program in Alexandria, Virginia.



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Passing on Faith

**WESLEYAN READINGS IN ST. MATTHEW'S GOSPEL
BY LT. COLONELS LYELL AND ELAINE RADER**

Lyell Rader

“We live not by things, but by the meaning of things.
It is needful to transmit the passwords from generation to generation.” -Antoine de St. Exupery

INTRODUCTION

In a house which becomes a home,/ one hands down
and another takes up/ the heritage of mind and hand,/
laughter and tears, musings and deeds. Love, like a
carefully loaded ship,/ crosses the gulf between generations.
We live not by things,/ but by the meaning of things./
It is needful to transmit the passwords/
from generation to generation (Adapted from Antoine de St. Exupery in Nelson, Religious Educations 83:4, Fall 1988:491-2).

We base our study on the Gospel of St. Matthew, the most cat-

Lyell Rader retired from Salvation Army officership as a Lt. Colonel, and was Promoted to Glory more than four years ago. We are publishing this lecture as it originally occurred. There is no bibliography attached.

echetical of the gospels. The passwords of the faith are set out in five great panels which dominate the architecture of the gospel: chapters 5-7, 10, 13, 18, 24-25, each ending with the clause, "... when Jesus finished all these sayings." However, the sayings emerge from a dazzling stream of narrative, organized generally in biographical order: the birth of Jesus (1-2), John the Baptist (3:1-12), baptism and temptation of Jesus (3:13-4:11), ministry in Galilee (4:12-18:35), journey to Jerusalem (19-20), the last week (21- 27), the Resurrection and Great Commission (28).

The disciples (*hoi mathetes*, pupils) are ubiquitous in the story (from 5:1 onwards, over 40 times). Jesus goes before (*kathegetes*, the one who leads the way, 23:10). His pedagogy is entirely interactive, in Socrates' word, *maieutic* (bringing to birth as by a midwife). He enchants with memorable story, paradox, metaphor, poetry and proverb (13:10f), he clarifies, elaborates and elevates the conversation (13:46f), he demonstrates (9:19f), he assigns, authorizes and supervises in praxis (10:1f), he baffles (14:15f.), he terrifyingly evokes (14:28f.), he argues and critiques (15:2), he scolds and exposes (16:5f.), he presses to conviction and resolution (16:13f), he overwhelms and rescues (17:14f.), he stings and corrects (18:1f.), he apprentices and models (23:10), he reveals and reaches out (26:20f), he deconstructs, reconstructs, commissions (28:16f). In a word, he teaches.

In weaving this shining gospel, with its literary, theological, pastoral, and catechetical graces, Matthew's first concern is his own community.

... Matthew has composed a gospel for a new people - fellow-Christians (both Jews and Gentiles) in a cluster of Christian churches which are defining themselves over against local synagogues. The Christian communities with which the evangelist is in direct or indirect contact have grown rapidly: shallow faith and dissension are much in evidence (Stanton, 1992:2).

Pre-eminently, Matthew has given us a handbook of holiness. We organize our conversation around the five discourses of St. Matthew. Each lesson proceeds in a praxis of reflection and action:

1. Character, 5-7
2. Community, 18
3. Mission, 10
4. Reign, 13, 24-2

As a result of our conversation with Scripture and with each other, we will be able to distill the essence of the holiness we profess, critique our own practice, and set ourselves on a course of growth in the art of transmitting faith.

1. Character: Willing One Thing

Matthew 5-7

“‘Christ has risen.’ Whoever believes that/ Should not behave as we do...” [wrote the Polish Nobel Prize winner Czeslaw Milosz], “Who have lost the up, the down, the right, the left, heavens, abysses,/ And try somehow to muddle on” (Milosz, 1988:490).

Although we have swept our European house clean of fascism and of communism, and we now have democracy and freedom of speech from the Atlantic to the Urals, we also now have a Europe emptier than before of the Christian faith which once permeated society (Sir Fred Catherwood, former Vice-President of the European Parliament, *Hope for Europe*, 1992).

In a study this year of American Catholics, ages 20-39, only 10 percent were found to be what the authors called “core Catholics”, attending Mass regularly, praying daily, involved in their parishes, taking papal teachings seriously (even if disagreeing on some particulars), not separating their spirituality from the institutional church, its symbols and disciplines. “Many young adult Catholics,” the authors concluded, “have a difficult time articulating a coherent sense of Catholic identity.” While they like being Catholic, “they are

not sure what is distinctive about Catholicism” (Steinfels, New York Times, August 25, 2001:A11).

REFLECTION

Spiritual Health

The Sermon on the Mount defines the character of the Christian “core”; perhaps it is Jesus’ most explicit representation of the life that bears a family likeness of God (*teleioi hos ho pater humon ho ouranios teleios estin*). Strait-laced Bible translators use the obligatory classical technical word, *perfect*, to translate *teleios*. But the picture-in-the-mind which the word evokes, is, for a 21st century popular audience, entirely wrong. If we use perfection language to convey our concept of normal Christianity we make a hash of our witness today.

William Barclay’s definition, 50 years ago, may still be the best: [*Teleios*] has nothing to do with what we might call abstract, philosophical, metaphysical perfection. A victim which is fit for a sacrifice to God, that is a victim which is without blemish, is *teleios*. A man who has reached his full-grown stature is *teleios* in contradistinction to a half-grown lad. A student who has reached a mature knowledge of his subject is *teleios* as opposed to a learner who is just beginning, and who has yet no grasp of things. To put it another way, the Greek idea of perfection is *functional*. A thing is perfect if it fully realizes the purpose for which it was planned, and designed, and made. In point of fact, that meaning is involved in the derivation of the word. *Telios* is the adjective formed from the noun *telos*. *Telos* means an end, a purpose, an aim, a goal. A thing is *teleios*, if it realizes the purpose for which it was planned; a man is perfect if he realizes the purpose for which he was created and sent into the world.

Let us take a very simple analogy. Suppose in my house there is a screw loose, and I want to tighten and adjust this screw. I go out to the ironmongers and I buy a screwdriver. I find that the screw-driver exactly fits the grip of my hand; it is neither too large nor too small, too rough or too smooth. I lay the screw-driver on the slot of the screw, and I find that it exactly fits. I then turn the screw and the screw is fixed. In the Greek sense, and especially in the New Testa-

ment sense, that screw-driver is *teleios*, because it exactly fulfilled the purpose for which I desired and bought it (Barclay, 1958:175-6).

Jesus begins not with a definition but with an exclamation: “O the blessedness... *makarioi*!” A blow has been struck against the sorrow of the world. G.K. Chesterton viewed this world as a sort of cosmic shipwreck. A person in search of meaning resembles a sailor who awakens from a deep sleep and discovers treasures strewn about. God has come now among the relics of the wreck, and searches them out, treasure by treasure. He begins with the most scorned, the least likely flotsam and jetsam. The Greeks only used *makarios* for the joy of the gods. Now it is pouring down. Here is the vanguard of God’s revolution: the dirt-poor, broken in spirit (5:3), the grief-numbed (5:4), the humiliated (5:5), the thirsty for justice/righteousness (5:6), the dusty battlers for a better world who are the merciful (5:7), the guileless (5:8), the kingdom-shakers heedless of persecution (5:10). God is on the move. *Makarioi*!

Blessed ones! Whosoever heareth! Shout, shout
the sound;/ Send the blessed tidings all the world
around;/ Spread the joyful news wherever man is
found:/ Whosoever will may come (Song Book 279).

God’s reign dawns in the salters and the lighters (5:13-14), the disciples of the second-half, whose justice/righteousness goes beyond mere observance (5:20). “There are plenty to follow our Lord half-way,” said Meister Eckhart, “but not the other half. They will give up possessions, friends and honors, but it touches them too closely to disown themselves” (in Kelly, 1941:52).

This holiness is not an emotion. It is a plain, gutsy, world-beating benevolence. Here is love that assaults every hierarchy that ranks the worth of human beings, every form of racism, casteism, sexism, tribalism, nationalism, colonialism, unilateralism, the posturing of power and wealth of education or privilege, every attitude and act of violence, of alienation, of tumorous anger. *Raca* is an untranslatable and unprintable insult. *Moros* is the word from which we get moron. Jesus begins here (5:21-26).

Here is love that furnishes the palaces of the mind with whatever is true and honourable and just and pure and lovely and praiseworthy (Ph 4:8); that keeps a watch upon its eyes, that acts decisively and radically with sin (5:27-30).

Here is love that keeps promises (5:31-37), that absorbs and dissolves animosity, and gives to its own hurt (5:38-42).

Here is love that companions the unlovely, embraces the estranged, prays for the enemy (5:43-48). Here is love authentic in acts of piety and mercy (6:1): caring (6:2-4), praying (6:5-15), fasting (5:16- 18), stewarding (5:19-34).

Here is love, judicious, sober, that critiques without carping (7:1-5), that reverences with trivializing (7:6).

It throws its bucket deep into the well of grace (7:7-11). It respects the feelings and needs of the neighbor (7:12). It attends to God (7:13-14).

No masks, no deception (7:15-20), not just talk but action (7:21-23), a character as stout as a house (7:24-29).

That's what happens when Jesus saves his people from their sins (1:28).

A Wesleyan Subtext

In Wesleyan thought, salvation is the renewal of our souls after the likeness of God. We are God's gracious creation, dependent upon participation in the life of his Spirit for wholeness. Separated from his Spirit, his grace, our powers fall into dysfunction, darkened, distorted, diseased.

... Our understanding is darkened, our will is seized by wrong tempers, our liberty is lost, and our conscience is left without a standard. From this spiritual corruption spring our actual sins, which affect all four relationships definitive of human life. We no longer consistently love and serve either God or other humans; we neglect or actively terrorize the lower animals, and as a result, our own happiness and self acceptance drain away (Maddox, 1994:82).

Our most fundamental need is not just forgiveness but healing. To that end, the Holy Spirit is at work everywhere.

... There is no man that is in a state of nature; there is no man, unless he has quenched the Spirit, that is wholly void of the grace of God (Wesley in Runyon, 1998:28).

ACTION

Agents of Faith

What do we make of this text today? Where is the holy life—its demonstration and its articulation? Martin E. Marty notes that American Christians are unprepared to be agents of their faith: “They know too little of its story, its teaching, and its moral framework to exemplify and testify to their faith in a pluralistic society” (Strommen & Hardel, 2000:111).

A Search Institute survey indicated five characteristics of youth who have a personal relationship with God: active with God’s people, motivated to grow and develop, conscious of a strong sense of moral responsibility, fueled by a desire to serve, sustained by a hopeful, positive life perspective. What percent then of church youth have a personal relationship with Jesus Christ? The estimate in 1970 (*Cries of Youth*) was 30. The estimate in 1990 (*Effective Christian Education*), 11.

And what percentage are devoted to the sanctification of their lives?

Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so you are not surprised. But presently He starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of—throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace. He intends to come and live in it Himself.

The command Be ye perfect is not idealistic gas. Nor is it a command to do the impossible. He is going to make us into creatures that can obey that command (Lewis, 1980;176).

Appreciative Inquiry: How do we interpret and authenticate the password of character from generation to generation?

2. Community: Forming Faith – Matthew 18

Turning and turning in the widening gyre/ The falcon cannot hear the falconer;/ Things fall apart;/ the centre cannot hold.... (Yeats in Beardsley, 1962:380).

The devastation of two world wars, the social tensions created by industrialization and unemployment, the abyss of human cruelty revealed in the horrors of the Holocaust and the Stalinist terror brought Europe to its knees, exhausted emotionally and psychologically, and left Europeans war-weary, disillusioned, and unsure of their humanity.

... There is fragmentation of the human spirit; it affects us all to a greater or lesser extent; it is the prevailing mood of the moment (Basil Hume, Former President of the Council of European Bishops' Conferences, *Remaking Europe: The Gospel in a Divided Continent*, 1994:62).

REFLECTION

Growing Together

We jump to the fourth discourse panel of St. Matthew's catechism (chapter 18), instruction on the holy community gathered, perhaps, two or three, but Jesus in the midst (18:19-20): none disparaged, none divided, none driven away. There is beneath, the tremolo of our Lord's valedictory prayer: "Holy Father, protect them in your

name that you have given me, so that they may be one, as we are one ... I ask... also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one. I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me (Jn 17:11,20-23).

The congregation is a home.

None disparaged (18:1-9). Our Lord's discourse on holy community is prompted by the question of the disciples: Who is the greatest in the kingdom of heaven? Jesus moves sharply into the teachable moment. He is disabusing them of the picture printed on the chip of every human brain: the pyramid of status. A word to the great (from *megas*, weighty, mighty, important, high) and the wannabe great "*Amen*, unless you turn (*straphete*, 3:2; 4:17) 180 degrees and become like children—humble (*tapeinos*, 18:4, unpretentious, weak, unimportant, lowly)—you will be clueless about the kingdom reality. Worse, you will disappropriate yourself' (*au me eiselthete*, not ever enter). "Take care that you do not despise [*kataphronesete*, treat with contempt, diss] one of these little ones [*mikron*, the word may apply to the young, to new believers, to any who are despised].

The valuation comes with a series of pictures. Jesus takes a child on his lap (18:2-5). There is a delightful tradition that the child was later known as Ignatius of Antioch, a great writer, servant of the church and martyr. His surname was Theophoros, God-carried, in witness to his having been lifted to Jesus' knee. Jesus warns that those who scandalize (*skandalise*, cause to fall) one of the little ones would be better off necklaced with a donkey's millstone and drowned far out to sea (18:6-7). The principal danger is the scandal of a bad example (18:8-9); for such awaits Gehenna, the Jerusalem dump. There is the picture of an angel for each child, beholding the face of the father, and the picture of the shepherd, sleepless in pursuit of the stray.

Sometimes, as I sit and watch a child struggle to do just the right job of representing God's face, His features, the shape of His head, the cast of His countenance, I think back to my days of working in Dorothy Day's Catholic Worker soup kitchen. One afternoon, after several of us had struggled with a wino, a Bowery bum, an angry, cursing, truculent man of fifty or so, with long gray hair, a full, scraggly beard, a huge scar on his right cheek, a mouth with virtually no teeth, and bloodshot eyes, one of which had a terrible tic, she told us, "For all we know he might be God Himself come here to test us, so let us treat him as an honored guest and look at his face as if it is the most beautiful one we can imagine" (Yancey, 2002:115-117).

None divided (18:21-35). Again Jesus teaches inductively. The exasperation of Peter is an opening. Light flashes in. Not forgiveness of a rabbinical measure of three times, but as the Father forgives. A parable follows. The debt to the king is ten thousand talents, requiring an army of some 8,600 carriers each with a 60 lb. sack; forming at intervals of a yard apart, a line five miles long. The debt owed to the servant was one five-hundred-thousandth of the first.

None driven away (18:15-20). Here is a formula for church discipline. The advice for the recalcitrant, "Let such a one be to you as a Gentile and a tax collector," is no warrant for the bum's rush. Peterson catches the nuance:

If he won't listen to the church, you'll have to start over from scratch, confront him with the need for repentance, and offer again God's forgiving love.

A Wesleyan Subtext

Holiness is unthinkable separate from the community. Christianity, said John Wesley "cannot subsist at all without society, without living and conversing with other men ... To turn this religion into a solitary one is to destroy it (Runyon, 1998:164). "Holy solitaries"

is a phrase no more consistent with the Gospel than holy adulterers. The Gospel of Christ knows of no religion, but social; no holiness, but social holiness. Faith working by love is the length and breadth and depth and height of Christian perfection” (Wesley in Henderson, 1997:86-7). The Methodist Society comprised all the Methodists of a given area. Its primary function was cognitive instruction. The class meetings were groups of about twelve persons, diverse in age, gender, and circumstance, convened weekly (attendance was required) “to inquire how their souls prosper; to advise, reprove, comfort or exhort.” In a phrase, its function was behavioral change. “The Methodist class-meetings are the best institutions for training converts the world ever saw,” said D. L. Moody.

Henderson sees the contributions of the class meeting to the Methodism:

It furnished the environment in which cognitive concepts could be experimentally or experientially tested. It served as a purging or pruning instrument to keep dead wood out of the society. It was a training ground for leaders ... It was a point of entry capable of incorporating large numbers of new people quickly. It financed the movement Its accounting system provided a constant and immediate record of the strength and size of the movement. It forced 100 percent mobilization and participation of the membership. It gave every member a voice in the affairs of Methodism. It allowed people to practice speaking their inner feelings. It provided the milieu for resolving conflicts within the society by immediate face-to-face confrontation (Henderson, 1997:110).

The bands were voluntary, homogeneous small groups of committed Christians who desired to grow in love, holiness, and purity of intention. Said Wesley, “I have found by experience that one of these [people] has learned more from one hour’s close discourse than ten years’ public preaching” (Henderson, 1997:121).

The select bands comprised handpicked men and women for

training in the doctrines and methods of Methodism in order to become the standard-bearers of the movement. Penitent bands were for strugglers and stragglers where they could receive personal attention to bring them back into the mainstream.

ACTION

We are entering a bifurcated world (Wallis, 1994:62).

And it is true in our own corps communities. "It is clear," writes Jim Wallis, "that we are now witnessing the unraveling of America. Short of a profound change in national direction, this unraveling will continue and become more brutal." Worse, we hardly notice.

The truth is, something is terribly wrong in our country and America has just accepted it. As a nation we have condoned the injustice, tolerated the suffering, and ignored the consequences. The majority of Americans have simply looked the other way and made sure their security is assured. There is more than enough blame to go around; the question is who will take responsibility.... The prophetic vocation always has two dimensions - truth telling and pointing to an alternative vision (Wallis, 1994:82).

Geoff Ryan tells of Nastia, a young girl in Russia, the pretty girl next door, curly blond hair, a lopsided grin. And nice right through. On a summer's night while out for a stroll she was hammered into unconsciousness and raped and her throat slit. She was thrown into the nearby river Don, "like an old candy wrapper - used, crumpled up and tossed away."

I paid my respects to Nastia as she lay in the open coffin under a dazzling summer sky. Her mother had tried to cover her face with what looked like a linen tablecloth, but it was lace and you could see through it. They had painted her up with lipstick and cosmetics, but they could not close her mouth. It remained open in a silent scream.

In the south of Russia it gets very hot in the summer and so you bury your dead quickly because there is no embalming and the body rots.

The mother shed no tears; her beauty polished into a weary hardness. The 12-year-old sister clung to Nastia's best friend. The old grandfather rocked back and forth and in his grief muttered curses and imprecations against Fascists and Nazis. At the gravesite they dropped three handfuls of dirt on the coffin in the name of the Trin-

ity and turned toward home.

Captain Ryan said he wanted, he needed to see Anya, his one year old daughter. As he bent over her all he could see was Nastia lying there with her mouth open. He stroked her face, the dirt from Nastia's grave, leaving a little track on her cheek. "My God; what sort of a world have I brought you into?" he thought. Thirty wars raging now. Eight thousand starved or dead of hunger-related diseases, 2,000 of them children, in the time it takes to complete a worship service. (Ryan, 2000:18- 21).

Appreciative Inquiry: How do we embrace and commend the password of community?

3. MISSION: RE-PRESENTING CHRIST

MATTHEW 10

When I see them,/ the children of my people,/ the
world without voice:/ emaciated,/ bloated belly,/
oversized head/ and, very often,/ empty, left behind,/
as if it were missing-/ it is Christ whom I meet (Dom
Helder Camara in Soelle, 2001:279).

A preaching of the gospel that calls men and women to accept Jesus as Savior but does not make it clear that discipleship means commitment to a vision of society radically different from that which controls our public life today must be condemned as false (Newbigin, 1986:132).

REFLECTION

Obedience in a Force-field

Holiness is inseparable from mission (10:1-4). "The spiritual life is a stern choice," wrote Evelyn Underhill. It is not a consoling retreat from the difficulties of existence but an invitation to enter fully into that difficult existence, and there apply the Charity of God and bear the cost (1933:6). Jesus calls them to himself (*proskales-amenos*, 10:1) and sends them out (*apestelen*, 10:5). Freely they

have received, freely they will give (10:5-15).

They go as Jesus went, healing, preaching, teaching. Grace introduces a world of new logic. They go to the ailing (*asthenountas*), the dying, the leper-outcast, the addicted and possessed. They begin to see with what Irenaeus called “grace-healed eyes.” Early Christians were renowned within the empire for their support of the poor and suffering. They ransomed their friends from barbarian captors, tended victims of plague, received strangers, befriended prisoners. But under imperial Christendom, they began to spiritualize poverty and leave welfare to the emperor. Over time, the church itself became part of the wealthy establishment.

One-fifth of the gospels is devoted to Jesus’ healing and the discussions occasioned by it. This emphasis is by far the greatest given to any one kind of experience in the narrative. More attention is given to physical and mental healing than to moral healing. Healing was a sign that the kingdom of heaven was breaking into the world (see Mt 12:27-28). When the depressed and uncertain John the Baptist sent an inquiry from prison about Jesus’ messiahship, the answer came in the language of Isaiah (35:5 and 61:1): “... The blind see again, and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised to life and the Good News is proclaimed to the poor” (Mt 11:4-5).

The instructions are precise, austere and urgent. The prohibition of staff, shoes, and money-purse is identical to the Rabbinic injunction regarding entrance to the Temple precincts, avoiding even the appearance of being engaged on other business. This, said Bernard of Clairvoux, is “the business of all businesses.”

They face hostility, wise as serpents, innocent as doves (10:16-23). Hierarchies are tumbling; judgment is at the door (10:23). The disciple is not above the teacher (10:24-33). If he is called the worst and chief of demons what may they expect?

The church in our day has moved beyond the triumphalism of Christendom.

The alteration in the *morphe* or shape of Christianity that is occurring in our historical period is a momentous one. There is only one previous transformation of the *morphe* of Christianity that adequately- matches, in reverse order, this metamorphosis. This is the

fourth century transition of the Christian movement from the voluntary, minority, scattered and often persecuted *communio viatorum* of the pre-establishment period, to the imperial church begun under Constantine and elevated to the status of exclusively legal cultus under Theodosius the Great. To that beginning sixteen centuries ago, there now corresponds an ending. Once again the worldly form and vocation of the Christian movement is being fundamentally altered. Once again, as during its first three centuries, the Christian community is being required to live outside the protective walls of power and privilege. Once again, the church finds itself being pushed to the sociological periphery, where its message and mission must authenticate themselves quite apart from any external props and pressures, rewards and punishments (Hall in Van Gelder, 1999:68-69).

But this invincible though: his eye is on the sparrow and, I know, he watches me!

Lines are drawn: not peace, but a sword (10:34-39).

David Barrett and Todd M. Johnson maintain the database that counts Christian martyrs, defined without denominational distinction, as “believers in Christ who lose their lives prematurely, in situations of witness, as a result of human hostility.” In their book *Our World and How to Reach It*, they count 40 million Christian martyrs in 220 countries across twenty centuries, and estimate 26,625,000 Christians to have been martyred in the 20th century alone - more than in all other centuries combined. Susan Bergman noted in 1996 that the current annual estimate runs to 290,000. If one is a bishop, evangelist, catechist or missionary the likelihood of being martyred this year is as high as five percent. This is an age of atrocity, a “tyrant century” as the Russian poet Osip Mandelstam calls it: “My animal, my age, who will ever be able/ to look into your eyes?”

I read the stories of the Christian martyrs of the 20th century,” writes Susan Bergman, “not so much to restore my hope in progress as to glimpse what it might mean to cherish God in such a time, to understand how they were able to profess belief in the Divine over all and through all and in all when what I have to go on is a seed of faith, an evidence I hope to un-

cover, a toehold (Bergman, 1996:2).

If we refuse to take up our cross and submit to suffering and rejection at the hands of men, we forfeit our fellowship with Christ and have ceased to follow him. But if we lose our lives in his service and carry our cross, we shall find our lives again in the fellowship of the cross with Christ ... To bear the cross proves to be the only way of triumphing over suffering. This is true for all who follow Christ, because it was true for him (Bonhoeffer in Bergman, 1996:7).

The reward is assured, 10:40-43.

A Wesleyan Subtext

Through means of grace we receive and convey the kindness and help of God and we tone our lives to wholeness and vitality.

In a pastoral letter, 1766, he wrote:

The spark of faith which you have received is of more value than all the world. O cherish it with all your might! Continually stir up the gift that is in you, not only by continuing to hear [God's] word at all opportunities, but by reading, by meditation, and above all by private prayer. Though sometimes it should be a grievous cross, yet bear your cross and it will bear you ... Surely His grace is sufficient for you (Mad-dox, 1994:201).

For Wesley, Christian holiness was fundamentally a matter of purified and strengthened tempers the enduring or habitual disposition of a person which allows for a freedom of action, the freedom that comes from disciplined practice, the freedom, say, to play a Bach concerto.

Wesley spoke of works of piety and works of mercy. He listed the instituted works of piety as prayer (private, family, public), searching the scriptures, the Lord's Supper, fasting and Christian conference. But no less important were works of mercy (Mt 15:35-36; Jm 2:14-17) such as feeding the hungry, visiting the prisons and hospitals, seeking out those in need. The works of mercy, he held, are as much a channel of grace as the works of piety. "True Christianity cannot

exist without both the inward experience and outward practice of justice, mercy and truth.” (Wesley cited in Runyon, 1998:164).

ACTION

The Missional Mindset

The vast majority of Christians do not behave differently because they do not think differently, and they do not think differently because we have never trained them, equipped them, or held them accountable to do so.

For years we have been exposing Christians to scattered, random bits of biblical knowledge through our church service and Christian education classes. The average Christian spends more time watching TV in one evening than reading the Bible during the entire week. Only four out of ten people who claim to be a Christian also claim they are “absolutely committed” to the Christian faith (Barna, 1998:122-124).

For those who are, the logic of the mustard seed prevails.

Appreciative Inquiry: How is the password of mission enacted and transmitted?

4. REIGN: ENVISIONING THE END MATTHEW 13, 24-25

When we are wrapped in silence most profound/ may we hear that
song most fully raised/ from all the unseen world that lies around/
and thou art by all thy children praised.

By kindly powers protected wonderfully,/ confident,
we wait for come what may./ Night and morning,
God is by us, faithfully/ and surely at each new born
day (Bonhoeffer, in the Gestapo cellar of Prinz Albrecht Strasse, 1944/1999:124).

REFLECTION

The Glow of the Future

The two remaining panels relate to the kingdom in our midst and yet to come. The first of these is cast in form of story, the second of apocalyptic, both plying the borderland of mystery where prose cannot go.

The parables of Matthew 13 tell the truth, but “tell it slant.” Like all parables, they come upon our blind side, a puzzle the last piece of which we must supply ourselves. “This was a Poet,” wrote Emily Dickinson, “It is That/ Distills amazing sense/ From ordinary Meanings-/ And Attar so immense// From the familiar species/ That perished by the Door” (In Lundin, 1998:164).

All of the parables before us are about the kingdom, the reign of God. The phrase occurs 122 times in the Gospels, 90 in the words of Jesus. They are critical to a full understanding of holiness.

The Reign is the effective kingship of the Father over everyone and everything. When God reigns, all is changed. “Justice, freedom, brother- and sisterhood, mercy, reconciliation, peace, forgiveness, closeness to God; all these make up the cause for which Jesus fought, for which he was persecuted, arrested, tortured and condemned to death.” ... The Reign of God is the total overturning and transfiguring the present condition of ourselves and the cosmos, purified from all evils and filled with the condition of God.

... To look at things with Jesus’ eyes, we have to look at everything *sub speci Regni*, from the standpoint of the Reign, from its interests; to feel things with Jesus’ heart, we have to feel everything out of passion for the Reign, lying in wait for the Reign.

... So being a Christian means nothing other than living and struggling for Jesus’ cause (Casaldaliga and Vigil, 1994:80-81).

But no pomp or power here. What strange reserve (13:18-30). The vulnerability of broadcast seed. But an immense harvest. This-tle and wheat ripening together (13:24-30, 36-43). Diminutive, inconsequential as the mustard seed, silently sinking roots, reaching upward to become a sheltering tree (13:31-32). Mere yeast, rising, pervading the flour (13:33). Treasure stumbled upon for which one sells all (13:44), a pearl sought and found, precious beyond calculation (13:45-6), a net thrown wide, a draught drawn in “of every kind” (13:47-50).

It is a kingdom growing up now in our midst.

The apocalyptic panel (24-25) stands in astonishing contrast: terrifying images of the last days, judgments raining down, the sun darkened, stars falling, powers of heaven shaken, a trumpet call. “You must be ready, for the Son of Man is coming at an unexpected hour.” A traveler in the Pyrenees, stood quaking in a storm. “My God, is this the end of the world.” “This is the way,” said his companion, “that the dawn comes here.” Such is the kingdom still to come.

A Wesleyan Subtext

These two aspects of the end are represented in John Wesley’s thought. God’s Reign is not simply a place of future bliss. It is an active presence in our current reality through the work of the Spirit in and through believers. In a 1748 sermon he speaks of the kingdom as having two dimensions: one he called the Kingdom of Glory, its eternal fullness in God’s presence; the other dimension he called the Kingdom of Grace, its incipient expression in believers’ lives. How then should believers serve humanity at large in advancing the Reign of God? They should serve both their spiritual need (through evangelism) and their physical and material needs (through works of mercy), working toward and awaiting a (physical/material) New Creation.

Robert Kysar points out that within the prophetic images of the future dwells the mandate of the ministry of the church.

Among the most important images of that future day are Isa 2:1-4 (cf. Mic 4:1-4); 11:6-9; 54:13-14; 55:12-13; 56:6-8; and Jer 31:31-34. A composite of

the features of that time of divine victory produces the following: The law will be central to society (Isa 2:3) and obeyed out of the inner lives of people (Jer 31:33; God (or the righteous king) will judge with justice and equity (Isa 2:4), and righteousness will reign (Isa 54:14); it will be a time of peace (*shalom*) among humans (Isa 2:4; 55:12) and between humans and the natural order (Isa 11:6-9; 55:12-13); war, oppression, and fear will not exist (Isa 54:14), and the “knowledge” of God will prevail among all (Isa 11:9; 54:13; Jer 31:34); prosperity and plenty will exist (Isa 54:11-13) within an inclusive society (Isa 56:6-8) (Kysar, 1991:86).

Much of the church holds to an essentially Platonic view of heaven, as a nonmaterial home in the clouds. In Hebrew literature the image of God’s future always includes the creation and is never divorced from it.

There are a number of problems with this narrow, spiritualized view of redemptive theology. First of all, because it is incredibly individualistic, it tends to reinforce a self-centered, spiritualized form of faith that implies the Creator God singularly exists to meet my needs. Second, since God doesn’t care about this world and plans to vaporize it, why should we give a rip about it? Third, if God is only interested in saving our souls, then, as a friend once asked, why should we care about hungry people? It makes no sense.

Finally, for many people this spiritualized view of redemptive theology is wedded to a degenerative view of history and a fatalistic view of the future in which everything is destined to get worse. Because of the end times theories they have embraced, many people are convinced that nothing can get better. I doubt these good people ever prayed that the Berlin Wall would come down or the Soviet Union would implode, because they couldn’t imagine anything on that scale getting better.

As a consequence, many Christians wind up with a dualistic view of God. Their God is active in their spiritual lives and shows up at prayer meetings but is impotent to act in the larger, natural world

until the curtain comes down. This God has no power to act in the Middle East peace negotiations, influence the direction of urban planning among the poor in east Los Angeles, or make a difference in the destruction of the rain forest in Belize (Sine, 1999:158).

ACTION

The Soul Friend

“Spiritual direction is our greatest pastoral need today, “ said Martin Thornton. Such direction is “the art of guiding souls so that they shall respond most readily to their graces.” An Anglican outline for direction includes: the development of a relationship by brief conversation; adequate knowledge of the person; explanation of worship and insistence upon it; recollective techniques according to the person’s needs; formal private prayer; systematic spiritual reading; the encouragement of regular confession; “freedom to expand within the liberty of the Spirit.”

Kenneth Leach concludes his classic *Soul Friend*:

The spiritual director exists to be a friend of the soul, a guide on the way to the City of God. Her ministry is one of *diakrisis*, discernment of events, and of liberation, enabling individuals and communities to move towards freedom, the freedom of the children of God. She is not a leader but a guide, and she points always beyond herself to the Kingdom and the Glory. Through her love, her silence, her prayer, she seeks to be a light for people in their search, but she must always remember the demands of freedom (Leech, 2001:188).

Four years into his ordination Gene was given a church planting assignment. He and his wife and their two-year-old arrived in Maryland determined to develop a congregation that would be clean and intense. Shortly, they were mired in something different. “I was with people who were in trouble, sick with illusions, inconstant, bored, fitful in devotion.” Somehow he seemed an accomplice to an imma-

ture, narcissistic, mindless form of faith which trivialized the pastoral office. When he came to his senses, and decided to get off the “Tarshish-destined religious ship” he found he could not. His compulsive work habits had too great a grip. He resigned. He withdrew his resignation. He set out to learn how to be a pastor. The means was *askesis*, a training program custom designed for each individual in community and then continuously monitored and adapted as development takes place and conditions vary. He found the conditions in which pastors pursue their vocations—the institution, the congregation, the pastor herself—to be environmentally dangerous. The center of his Rule became daily Psalm-praying set between two other large constructions: Common Worship on Sundays and Recollected Prayer through the day. Other disciplines (spiritual reading, spiritual direction, meditation, confession, bodily exercise, fasting, Sabbath-keeping, dream interpretation, retreats, pilgrimage, stewardship, journaling, sabbaticals, and small groups were called upon as needed. “There are no dittos among souls,” said von Hugel.

His observation:

... It is rare to find American pastors who are true contemplatives, who embrace the disciplines that nurture a continuous and steady access to the soul and God, who understand themselves as persons of prayer set in a community of prayer. How have we gotten disconnected from our praying ancestors? For pastors, whose primary task is to teach people to pray and to pray for them, are routinely treating prayer as a ceremonial gesture. If vocational holiness is to be anything more than a pious wish, pastors must dive to the ocean depths of prayer (Peterson, 1992:111).

Appreciative Inquiry: How is the password of the Reign of God articulated with prescience and hope?



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Lt. Colonel Tim Foley has been a follower of Jesus Christ since 1978. He was commissioned as a Salvation Army officer in 1982. He currently serves as the Divisional Leader for Officer Development in the Northwest Division of the Western Territory. He holds a master's degree in theology and a doctorate degree in spiritual formation for ministry leaders.



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God Alone

Roger J. Green

I want to speak this evening on the theme of “God Alone,” for reasons that I pray will be evident as I work my way through this talk. But before I begin, I would like to take a moment of privilege for a word of thanks for this invitation, and a word of commendation. First, I am especially grateful to Major Robin Lyle and Kristi Boss for this invitation. Their involvement in this project is remarkable and I have some idea of how much they are committed to it. So, my thanks to them. Second, my words of commendation go to all of you who are studying here this week, applying yourselves to this program. The connection between the Army and this University is a strong one, bound together by a common theological vision.

I was personally the beneficiary of this union when I studied at Asbury Theological Seminary from 1965 to 1968, and when I taught here from 1978 to 1981. Many have nurtured this common bond, but none more diligently than Colonel and Mrs. David Moulton, of blessed memory, after whom the student center is named.

When asked to do this, my immediate thought was how to go about this in a way that would be most helpful to you. Some quotations came to mind that have been beneficial in my own life and so I would like to share them with you as a means of encouragement. Four in particular come to mind, and naturally the first comes from the words of our Lord when asked the very familiar question among

This address was originally given at Asbury University in May of 2019, celebrating officers of the USA Eastern Territory who were studying at Asbury, and is published here as it was presented.

the Jews of the time—"Teacher, which commandment in the law is the greatest?" And Jesus answered, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets" (Matthew 22:34-40).

And so we are commanded to love God with all of our being, and the uncomfortable truth of this commandment is that if we do not love God with our minds, we do not know what it is to love God supremely. And *dianoia* here means the ability to think; it means knowledge and understanding; it is a power that God gives to us and that we should use to the best of our ability to express our love for Him. It is not mere rationalism, but a right disposition to want to love God supremely with all of our being.

When you look at the New Testament, and the history of Reformation, and revival within the Church, with few exceptions these movements honored God because they were powerful intellectual movements as well as spiritual movements, and we see this beginning with the New Testament. The disciples of Jesus were people of wealth and influence. Many were fishermen, an important industry of that day. John's family knew the family of the High Priest. The writings of the New Testament bear witness to the powerful intellectual life of John or Peter, and of others outside of the Twelve like Luke and Mark and Paul.

We remember the Apostolic Fathers, and the Mystics, and the great Reformers like Luther and Calvin and Knox. The Wesleyan Revival was led by the Oxford-trained Wesley brothers, and you will recall Charles Wesley's statement in 1763, "Unite the pair so long disjoined, knowledge and vital piety: Learning and holiness combined."

And in our own country we think of the powerful influence in the First Great Awakening—of Jonathan Edwards, trained at Yale, of George Whitefield, trained at Oxford, or William Tennent, who prepared his sons for ministry in a log cabin that became Princeton University. The Second Great Awakening began at Yale University by the president, Timothy Dwight. Remember the Finneyite Revival, led by Charles Grandison Finney, both a lawyer and a preacher, a

theologian and a college president.

Closer to our time there is the Neo-Evangelical Movement of the twentieth century, led by university-educated people such as Harold Ockenga, Edward Carnell, and Carl F. H. Henry. Among their many accomplishments, they founded Fuller Theological Seminary, established the National Association of Evangelicals, and founded *Christianity Today*. And although today the term “Evangelical” has been co-opted by a rank anti-intellectualism and a shameful “health and wealth” gospel, that does not diminish the history of the term that is embedded in the New Testament and goes back to the Reformation.

Now what about the Army in all of this history? I read a paper at a conference a few years ago and entitled it, “The Intellectual Appeal of The Salvation Army.” While that title would not be the first thing that comes to mind when you think of the history of the Army, you should reconsider.

We often forget that in our own movement there was a strong intellectual component. Otherwise it would not have been possible, with sanctified imagination, to produce such endless writing as *The War Cry* (in those days published twice a week—every Wednesday and Saturday), *The Young Soldier*, *All the World*, *The Conqueror*, *The Social Gazette*, *The Counselor*, *The Deliverer*, and on and on as well as countless books, letters to the leaders of England including Queen Victoria, and articles in journals such as *The Contemporary Review*.

There are three facts from Salvation Army history that we should keep in mind. First, the rather odd manifestations during worship at the outset of The Christian Mission were no different from those demonstrated at the beginning of the Wesleyan revival a hundred years earlier—things like levitation in the services and the rollicking singing of songs to such tunes as “Champagne Charlie.” Fortunately, as far as I know we did not experience some of the stranger manifestations of the Revival that the Wesleys had to contend with in the earlier days of their revival. But these manifestations did not last long. William Booth, although sometimes pictured as dancing on the streets with a tambourine in hand to attract sinners, abhorred what he called “comicality,” and knew intuitively that if he did not deepen the experience of his converts in serious worship, great preaching, and class meetings, that the Army would indeed be a rope of sand.

And if William abhorred “comicality,” Catherine did more. There was no nonsense in her meetings. There was a prayer, an opening hymn (with someone else beginning the tune because Catherine was tone deaf), and then the sermon (usually an hour to an hour and a half), followed by a call to the mercy seat. Thus, when the Thursday evening holiness meetings were begun in London songs like “The Good Old Army Has Come to Do You Good” were not the sustaining songs of those meetings. But a young officer named Albert Orsborn was asked to write the songs for those meetings, and so those early Salvationists were nurtured on songs such as:

I have no claim on grace; I have no right to plead; I
stand before my Maker’s face condemned in thought
and deed. But since there died a Lamb Who, guilt-
less, my sin bore, I lay fast hold on Jesus’ name, And
sin is mine no more.

And the most unschooled Salvationists came away from those meetings with a message and a theology that was able to sustain them throughout the week, and likely also with an appreciation that the worship service was not dumbed down to make them feel good, but rather lifted them to the throne of grace, and challenged their minds as well as their hearts. This is part of the intellectual appeal of The Salvation Army.

As a second illustration, in my research for the Catherine Booth biography I came across an interesting note from The Christian Mission days. During a business meeting of The Christian Mission leaders at the fifth conference of The Christian Mission, held in Whitechapel on June 14–16, 1875, the minutes for the Tuesday evening session record the following: “A discussion of the question, ‘Are there any conditions of salvation, and if so what are they?’ was then opened by Mrs. Booth and occupied the remainder of the session.” I, like many of you, have been in countless committee meetings in the Army, serving good purposes indeed. But I confess I do not recall a time when we put the business aside to discuss theology. Catherine Booth’s wanting to discuss theology rather than continue with business as usual is part of the intellectual heritage of The Salvation Army.

Randall Davidson, an Anglican priest and one day to be the Archbishop of Canterbury, went to hear Catherine Booth preach and took his father. After hearing Catherine preach, the father turned to the son and said, "If I am ever in trouble with the law, don't get me a lawyer, get me that woman." He was obviously attracted to the intellectual and spiritual power of Catherine Booth.

Third, let us remind ourselves here and now that the leaders of the Army in those early days usually did not come from Whitechapel Road. The Army made its appeal to the likes of George Scott Railton who, until joining The Christian Mission, was on his way to a ministry among the Wesleyans; or Samuel Logan Brengle who was academically trained in both college and seminary before joining the Army; or Frank Smith, later to become a Member of Parliament; or the Swift sisters, both Vassar graduates. Susie Swift, whose sister Elizabeth married Samuel Logan Brengle, bears ample testimony to the intellectual appeal that the Army made to her, and was ever appreciative. On the fourth page of some brief autobiographical notes written by Susie Swift she recorded the following:

In Scotland, in 1884, I met the Salvation Army. I have told so often from pulpit and platform what that meeting then meant to me, that I do not think I need repeat it here. To those who do not see how an educated person can work with the Salvationists, I simply say that they do not know the Army's leaders, or the freedom of thought and mental activity permitted to those officers who show that they can make a wise use of liberty. Into the London headquarters, to which my sister and I were attached, are drawn the most intelligent organizers whom the "General" can select from all lands. Many highly educated men and women surround the leaders—men and women for the most part like my old self—all untaught in history and metaphysics, but clever linguists, fair scientists, brilliant popular writers, arguing backward from the rapid results of Salvationism to causes that are far enough afield, wonderfully skilled in "pulling

the cords of Adam” to advantage. For twelve years I worked with them. No woman living knows the Salvation Army better than I do. If I shudder today in remembering much that I saw and knew and aided in, it is not because the Army is worse than other Protestant organizations. I believe it is better. But it is less bound by traditions handed down from Catholic days and in the main wholesome; and it is an absolutely consistent form of Protestantism.

I will be briefer with the other three quotations. The second quotation comes from a great Reformation document: “Nearly all. the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves. But, while joined by many bonds, which one precedes and brings forth the other is not easy to discern” (John Calvin, *Institutes* I.1.i.).

All learning speaks to God and ourselves, and we simply cannot know ourselves without knowing God. We learn about God primarily through the special revelation of the Word made flesh and of the written Word. But we also learn through the natural world. Owen Gingerich, the renowned Professor Emeritus of Astronomy and of the History of Science at Harvard, reminds us that rigorous scientific investigation leads to a clearer understanding of God, His nature, and His purposes. He challenges the notion that science and religion work in separate spheres, unrelated to each other. Rather, for Gingerich, both science and religion help us understand God. The psalmist did not look at the heavens in order to prove the existence of God, but to rejoice in what he already believed. “The heavens declare the glory of God; and the firmament declares His handiwork” (Psalm 19:1). Your study of chemistry or biology or physics or mathematics is a study of God.

Here in Kentucky, there is a Trappist Monastery, the Abbey of Gethsemani, a Cistercian monastery of a contemplative rigorous life. At the entrance of the garden of the monastery above the door there is a sign: God Alone. This could mean that you are meeting alone with God. But it primarily means that your thoughts, your actions, are all done for Him Alone. Here is a sign that I pray you will

place as the guiding sign of your life, including your intellectual life: God Alone. May all we do be for God Alone. May all my study be for God Alone.

But the quotation also says that all the wisdom we possess includes a knowledge of ourselves. Think of how helpful the social sciences are in getting to know ourselves—psychology and sociology; think of knowing ourselves through studying social work or through business or finance or physical education. And of course, your studies in biblical and theological studies help to enlighten your knowledge of God and of yourselves.

And please note that I am speaking here in the plural because ultimately, all of your learning is done within a community. You are not alone, nor should you be. You are learning together, and your interaction in the classroom and your study should demonstrate that. Such community brings glory to God and knowledge to the Church and prevents that most insidious aspect of pride. While there are many dimensions of pride—pride of wealth, pride of talent, pride of ownership—none is worse than intellectual pride. The academy is plagued by intellectual pride of the individual, and where that flourishes community is debased. Knowing God and knowing yourselves—that is why you study.

And the redemptive purposes of God are forwarded by your study. Most of my teaching vocation has been done in a more Reformed tradition, and I am appreciative of the Reformed vision of education—the reclaiming of the culture—of the world—for God.

And so, we prepare men and women who, by their vocations will reclaim what is rightfully God's and God's alone. So, whether it be the professions of law or medicine or politics or education—it all belongs to God. Precious in God's eyes is when one person is won to Christ; but also precious in his sight is our commitment to redeeming a world that is rightfully his.

The third quotation comes from St. Jerome. "Ignorance of the Scriptures is ignorance of Christ." We evangelicals are good at claiming to know Christ—to believe in Christ—to follow Christ. But you cannot know Christ by natural revelation, but only through the special revelation of the Scriptures. Our Lord himself reminded his listeners on the road to Emmaus after his resurrection: "And be-

ginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself” (Luke 24:27). Here is the bedrock of all your learning. In your studies, always come back to the Scriptures and ask how your studies relate to the Scriptures and therefore to Christ. This is why in the Christian liberal arts tradition the Scriptures are at the heart of learning.

The fourth quotation comes from Judaism, “Study is the highest form of worship.” Be clear at this point—when you are studying, you are worshipping God (loving God with your minds). You are not doing secular work on your way to the really spiritual work of leading the holiness meeting, or counseling a troubled couple, or preparing a sermon, or feeding the homeless. Neither the Scriptures nor the life of our Lord knows anything of any such division. The Reformation taught us that all vocations are equally worthy and that all Christian vocations constitute “full time Christian service.” Therefore, all that we do is sacred, and your study is an act of worship, done within a community of others for the sake of God Alone.

Dietrich Bonhoeffer reminds us that “work should never get in the way of prayer.” That seems to contradict what I am saying, and perhaps Bonhoeffer would have all believers pray every day all day. But wait. Remember the other side of that statement from Bonhoeffer. Like two sides of the same coin, the second statement of Bonhoeffer is equally compelling: “Prayer should never get in the way of work.” Both your prayer and your work are signs that all you do is for God Alone.

So, think of your studying as the highest form of worship. Not an afterthought. Not as a chore so that you can hang a piece of paper on your wall. Not as means to further your career (and remember—you don’t have a career; you have a vocation). But as worship. And if it is proper worship, it will be for God Alone.

So, my admonition to you tonight, and to myself as well, is to love God and neighbor, know God and yourself, study the Scriptures, and pursue your study as though you are worshipping God. In all of this remember that the banner waving over your life is written large with two words: God Alone!

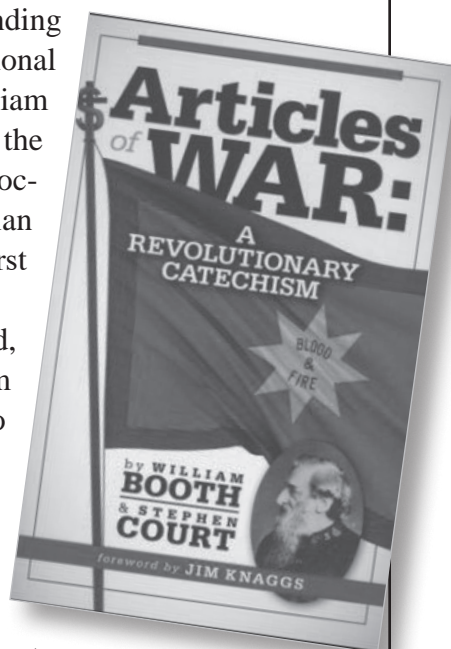
God be with you.

Articles of War

By William Booth and Stephen Court

This book is a powerful blending of the theology, ethics, and missional passion of two soul mates, William Booth and Stephen Court. It is the expansion and updating of a doctrinal catechism and strategic plan for the salvation of the world first put forth by Booth in 1903.

Incredibly straightforward, it brims with practical realism about what it actually takes to live in the world as a disciple of Jesus. Among the many attractive descriptions of the Christian life is the emphasis on the centrality of love in the character and living of the Christian. Among the uncomfortable facts is the absolute rejection of cheap forgiveness. The reader doesn't have to agree with every detail of the book's strategy to be affected and mobilized by the authors' call to turn everything over to Jesus and His Kingdom.



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Book Review

Gardner, James. *With God on Their Side: William Booth, The Salvation Army and Skeleton Army Riots*. Cambridge, United Kingdom: The Lutterworth Press, 2022. 267pp.

Reviewed by Andrew M. Eason

Written by a retired teacher with degrees in history and sociology, this volume recounts the violent opposition faced by early Salvationists in the late nineteenth century. As the title indicates, it pays particular attention to The Salvation Army's encounters with the Skeleton Army, which was active in the South and West of England between 1881 and 1893. The majority of James Gardner's book looks at the conflicts between The Salvation Army and the Skeleton Army in Honiton, Worthing, Brighton, Torquay, Chipping Norton, and Eastbourne. The Skeleton Armies that emerged in these towns were composed mainly of working-class young men who wished to preserve their traditional pastimes, such as drinking alcohol in public houses. Given The Salvation Army's novel practices and militant beliefs about religion and temperance, it quickly drew ridicule and opposition from "Skeletonists." The Booths' organization was something new from the outside and therefore a threat to the status quo. Supported by local elites and trades people—who feared that noisy Salvationist marches would keep customers and tourists away from local businesses—Skeletonists frequently clashed with Salvationists in the streets of these small to mid-size English towns. Some municipal governments sought to prevent or minimize these confrontations by passing bylaws that prohibited Army processions

in the streets, but Salvationists seldom obeyed them. Believing that they had the right to share the gospel message in the open air, they occasionally ended up in jail for short periods of time. Their plight was featured regularly in Salvationist publications, which celebrated them as persecuted Christians rather than as reckless lawbreakers. Thanks in large part to the growth of The Salvation Army's social work, these incidents gradually came to an end by the mid-1890s. Skeletonists disappeared from the scene, leaving The Salvation Army to become a respected part of English society.

In recounting The Salvation Army's clashes with the Skeleton Army, James Gardner relies primarily upon *The War Cry*, the Army's weekly periodical, and local newspapers. Together, they provide detailed and vivid descriptions of the opposition faced by pioneering Salvationists. In Gardner's hands, this material forms the basis of a well-written chronicle, one that represents a fascinating chapter in Salvationist history. Some readers, however, will be less than satisfied with certain aspects of Gardner's book. Three things are worth mentioning here. Most glaringly, there is no sustained interaction with previous research on The Salvation Army and the Skeleton Army until the very end of the volume. A discussion of the existing historiography and Gardner's contributions to it should have been provided in the introduction. We are left wondering if he adds anything new to the subject at hand. Secondly, at key points in the book's narrative the reader is left with less than sufficient analysis. Much more could have been done to explain why Salvationists felt that God was on their side during times of opposition. Much more could have been done to explain why soldiers and officers were willing to break local bylaws prohibiting processions in the streets. Answers can be glimpsed in places, but the reader would have benefited from further commentary and contextualization. One suspects that if Gardner had engaged more broadly and deeply with the relevant sources, especially Salvationist ones, his analysis would have been richer and more complete. Finally, while Gardner's book contains a variety of illustrations that enhance the story being told, it does not provide any maps. For those unfamiliar with the towns being described in the text, some visuals of a geographical nature would have been welcome.

Despite these shortcomings, *With God on Their Side* is well worth reading. It amply demonstrates that opposition was a defining feature of Salvationist life in a number of Victorian communities in the South and West of England. The Salvation Army might be admired by countless people around the world today, but its reputation was less than stellar in the beginning. In describing The Salvation Army's conflicts with the Skeleton Army, Gardner reminds us that the past is different from the present.

Easter People

By Phil Needham

Easter People continues the story of Jesus, guiding readers through meditations representing the transformative event of Jesus' resurrection (Easter Sunday) and what it meant for the church and the world. Each daily reflection spans the season of Eastertide, continuing the story of a resurrected Jesus through Pentecost week.

Phil Needham and his wife Keitha are retired officers living in the Atlanta area. They share a vision of The Salvation Army as a missional people of God who are called by Christ to follow Him into the world, be His credible disciples, and share His compassion with the excluded. Phil is also the author of *Community in Mission*, *He Who Laughed First: Delighting in a Holy God*, *When God Becomes Small*, and *Following Rabbi Jesus: The Christian's Forgotten Calling*. *Easter People* is the third in the series of books of meditations based on the Christian Year.



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Book Review

Peter Greer and Christ Horst, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities, and Churches*. South Bloomington, MN: Baker House Publishers, 2014.

Reviewed by Steven E. S. Bussey

Greer and Horst's research is an important read, not only for those in positions of leadership and shaping governance, but also for those wishing to reflect on The Salvation Army's theology of organization. The uniqueness of the international Salvation Army as church, non-profit, and corporation has, from our earliest days to our present reality, been both a great advantage and a constant threat. In 1891, W.T. Stead reported of how, "General Booth is not unmindful of the perils which have led to the death of so many religious organizations. The soul has died out of them ... The Salvation Army has been constructed from the first on the principle that when the soul goes out the thing must die. 'I do not want another ecclesiastical corpse cumbering the earth,' said General Booth to me many years ago. 'When The Salvation Army ceases to be a militant body of red-hot men and women whose supreme business is the saving of souls, I hope it will vanish utterly...' " (W.T. Stead, *The Review of Reviews*, (1891).

While this threat was very much on the mind of our founders, it continues to be at the forefront of our thought—and a book like *Mission Drift* provides a helpful framework to consider how to "keep the soul in the thing." The research provided in this easy-to-read volume addresses this "unspoken crisis" of Mission Drift from an organization's founding purpose. Strategies to overcome Mission

Drift require both personal and institutional humility and accountability.

Current and historic Illustrations from churches and faith-based non-profits illustrate the real possibility these threats are for every organization. “The zeal and beliefs of the founders are insufficient safeguards. There is no immunity, no matter how concrete your mission statement is. Or how passionate your leaders are. Or how much you believe it could never happen to you” (p.21). To safeguard from this constant threat, the authors argue that “Mission True organizations know why they exist and protect their core at all costs. They remain faithful to what they believe God has entrusted them to do. They define what is immutable: their values and purposes, their DNA, their heart and soul” (p.27). This mandate is one which certainly requires significant biblical, historical, and theological reflection in The Salvation Army as there are many competing ideas of what these are in today’s global context.

In the third chapter, Greer and Horst explore how the pattern of drift from being Mission True to Untrue can lead to a form of “functional atheism” when the gospel is marginalized and no longer is seen as our “most precious asset.” They appeal to the Church “to remember that we are not just world-class humanitarians, but Christians. We must do good, but we must not forget we have *Good News* to share. Do we still believe this news matters?” (p.38). Sadly, the authors suggest that “it’s often Christians who seem most likely to be the biggest critics of bold Christian distinctiveness in our organizations”—that we ourselves are “muting Jesus,” when in fact, he is our “most precious asset” (p.41).

The fourth chapter prophetically calls us to “make hard decisions to protect and propel the mission” (p.44) by strategically assessing (1) our *clarity of mission* and (2) our *intentionality of safeguarding mission*, to rediscover the “vibrancy of Christian Mission” (p.47). The authors provide forty evaluative questions that will aid organizations in their diagnosis to determine where drift might exist and what must be done to safeguard future mission alignment.

Chapters five and six provide further historic case studies of drift and alignment. These are used to teach critical principles for how

leaders can set safeguards and articulate why the organization exists. Chapter seven speaks to the governance board and how, “if board members aren’t bleeding for the mission, drift will always trickle down. They must be *the most passionate* about the *full mission of the organization*. If they aren’t, conflict about the Christian distinction of the organization will eventually surface” (p.84).

The eighth chapter speaks to how critical the appointment of “Mission True leaders” are to setting the cultural tone of the organization. This chapter addresses threats of hubris and how failing to set the correct guardrails can lead to “undermining the personal integrity of leaders” which “undercuts entire organizations” (p.90). Similarly, the use of staff requires a strong policy that aims to “hire carefully, intentionally, and prayerfully ... recognizing that each staff member represents the mission of the organization” (p.107). Greer and Horst aptly warn that, “when your founding values and core identity are no longer found in your current staff, you have a serious people problem” (p.108). Ongoing training and culture shaping is key to “inculcate staff in your values and history” (p.109). Chapter ten speaks to issues of fundraising—seeking out “donors who believe in the full mission” (p.110). “Mission True organizations need donors who are with them” (p.121).

Chapter eleven transitions from personnel-oriented to process-oriented issues. Tracking metrics that reflect the full mission of an organization is key to measuring what matters most. Specific goals and scorecards aimed at measuring outcomes and impact are key indicators of being Mission True. For The Salvation Army, the *four aspects of transformation* used by the Metrix Research Group (spiritual-, personal-, social-, and material-restoration) (p.134) are excellent indicators to assess how we are fulfilling our whole mission!

The twelfth chapter speaks to how the urgency of mission, “demands distinctiveness in the quality and effectiveness of ... programs and operations. The Gospel must saturate the actual work. It must alter and shape what we do and how we do it” (p.139). Greer and Horst don’t see Christian identity as an obstacle to efficiency and effectiveness, but rather that this hold us “to the highest standards” and to positively contribute to the world “because of the ad-

vantages of being faith-based” (p.142).

Shaping culture through rituals and practices that reinforce mission alignment is the topic of chapter thirteen. Mission True organizations “focus on the little things. They understand how important practices and norms are The small daily decisions may seem inconsequential, perhaps even trivial, but these little things protect against Mission Drift” (p.149). Sadly, some organizations can develop a toxic culture that hypocritically contradicts their faith—largely because corporate policy has remained detached from ecclesiastical identity. The experience of Chris Horst described on pp. 153-154 is a chilling description of toxicity that should be read with somber self-reflection. This chapter seriously challenges us to reflect theologically on the idea of institutional sin and sanctification!

The fourteenth chapter speaks to internal and external communications strategies, and whether our language is chameleon-like or aligned. When it comes to branding, consistency and accountability is crucial. “Especially in today’s hyper-connected world, it just isn’t a *winning strategy* to have *two differing messages* ... Additionally, people value candor. It erodes trust to speak out of two sides of your mouth, communicating one message here and a different message there” (p.163).

Their fifteenth and final chapter stresses the critical role of the frontline local church (corps) as the anchor to a thriving mission (p.167). While Greer and Horst speak to the more general relationship of local church and parachurch agencies, this chapter speaks to the co-relationship of frontline ministries (both temporal and eternal) to command headquarters and other supporting units. This chapter speaks to the importance of working together, united by a common aim.

Every page of this provocative book causes the reader to pause and reflect both theologically and practically on deep questions regarding who we are as The Salvation Army, why we exist, and how we might improve our clarity and intentionality in mission. Whether a senior leader, a frontline officer, a soldier, an employee, or a stakeholder in any other way, this book sets a compelling agenda for reflecting on identity and mission.



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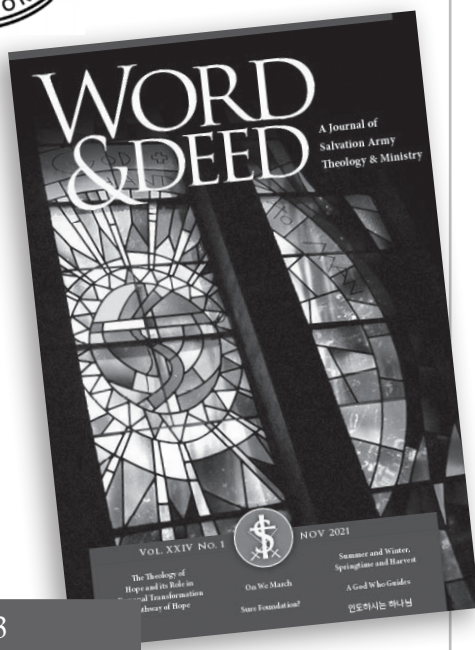
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