



A Publication of The Salvation Army

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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Editorial Policy:

Contributions related to the mission of the journal will be encouraged, and at times there will be a general call for papers related to specific subjects. The Salvation Army is not responsible for every view which may be expressed in this journal. Manuscripts should be approximately 12-15 pages, including endnotes. Please submit the following: 1) three hard copies of the manuscript with the author's name (with rank and appointment if an officer) on the cover page only. This ensures objectivity during the evaluation process. Only manuscripts without the author's name will be evaluated. The title of the article should appear at the top of the first page of the text, and the manuscript should utilize *Word & Deed* endnote guidelines. All Bible references should be from the New International Version. If another version is used throughout the article, indicate the version in the first textual reference only. If multiple versions are used, please indicate the version each time it changes; 2) a copy on a disk or CD, using Microsoft Word format; 3) a 100-word abstract of the article to be used at the discretion of the editor (e.g., on The Salvation Army's web page or in advertisements pertaining to the journal). Please note that neither the hard copies nor the disk will be returned to the author and that all manuscripts are subject to editorial review. Once articles have been selected for inclusion, the deadlines for submitting final material for the journal are March 1 and September 1. A style sheet is available upon request.

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Higher Higher Education

Word & Deed is The Salvation Army's scholarly journal of theology and ministry. Most articles in the first seven years of publication, nuanced by references to the Army's heritage and history, fall into the theology camp. Few might be characterized as focused directly on ministry. However, we are guided as editors by a Wesleyan perspective by which we embrace the maxim of organizational psychologist, Kurt Lewin—"There is nothing so practical as good theory." We would paraphrase that to say "There is nothing so practical as good theology." Our theology must inform our practice of ministry and visa versa. The practice of Salvation Army ministry must inform our refinement and further development of theological understanding. The Word must guide the Deed and the Deed must help interpret and appreciate the Word. The dynamic interaction of the two calls for the exercise of reflection and scholarship characteristic of higher education.

This issue is devoted in part to a discussion of The Salvation Army and higher education.

We begin with a guest editorial by General John Larsson. General Larsson has been a long time proponent of further education for officers and soldiers in the Army. His address related to this matter at the 2001 International Symposium on Theology and Ethics (published in whole in this journal Fall 2001) underscored the importance of scholarship and reflection. The General's editorial in

this issue continues to articulate the importance of higher education, especially in relation to leader development for the Army's future.

The first article in this issue is titled "The Salvation Army and Higher Education." It was first presented by invitation as the 2004 Andrew S. Miller Lecture at Asbury College in March, of 2004. There is relatively little written about this topic. Here, Jonathan Raymond provides the reader with both a descriptive and prescriptive discussion of the Army in relation to higher education. Descriptively, he uses data from the Army's *Year Book* to show that the Army has a long, laudable history in general education, but is severely wanting specifically in higher education when compared to its friends in other areas of the church universal. Then, in light of William Booth's grand vision for a Salvation Army University for Humanity, the author prescribes action that would lead to the development of a "higher higher education" capacity for the Army.

With the issue of higher education laid out in the first article, Donald Burke raises concerns over "The Scandal of the Salvationist Mind" in which he continues with the broad theme first raised by Mark Noll in his seminal book *The Scandal of the Evangelical Mind*, written in 1994. In this second article, Burke underscores the disturbing condition of Biblical illiteracy that presently characterizes so many Salvationist youth today. By doing so in the context of the General's proclamation of 2005 as the Year for Children and Youth, Burke is calling our attention to a critical "canary in the coal mine."

In the light of two articles that point with concern and yet hope to the future of the Army, David Rightmire's article, "Brengele and the future of the Army . . ." provides an organizational assessment of the Army in Brengele's day which may still be viable today along with reflections on "conditions for success" in the future. This particular piece of writing is special for two reasons. First, it is one of three chapters that were cut from the recent book, *Sanctified Sanity*, by Rightmire on the life and thought of Samuel Logan Brengele. We thought it would be important to preserve all three chapters as articles in *Word & Deed*. This is the second of the three to be published so far. Second, this particular article is special in that many of the insights into the topic come not only from Brengele's published works, but especially from correspondence by Brengele with his beloved wife, Lily, as he travelled around the world teaching and preaching in Salvation Army gatherings. Rightmire preserves invaluable insights into the Army of

Brengle's time for us to ponder anew today. In so doing, we have precious guidance for organizational renewal and success which are theological and spiritual in nature.

The orthodoxy and orthopraxy of the Army is inclusive in the likeness of the earliest faith communities of the Book of Acts. In the fourth article, Richard Munn treats the reader to a compelling discussion of an egalitarian theology for the Army. If the past is prologue to the future, as declared in stone on front of the United States Archives, then there will continue to be an attempt by the Army to honor the mutuality of leadership and ministry by both women and men in the future. Richard Munn gives us a strong, compelling defense and encouragement to be ever more faithful to a praxis of ministry in ways that remain gender respectful and inclusive.

This issue ends with a review by William Francis of David Rightmire's recently published book, *Sanctified Sanity*. Rightmire's work brings to Salvation Army literature new insights into the life and thought of one of the Army's leading influences, Samuel Logan Brengle. As a result, some of the myths and misunderstandings about Brengle are corrected and set straight and the breadth of Brengle's thinking is rediscovered. Francis gives the reader a thorough review of the book providing balanced critique and reflection on this important work.

This issue of *Word & Deed* brings to the reader writings which may seem to some to be harsh in tone and content. The collection of writers represent faithful "soldiers" working within The Salvation Army with intimate knowledge of the Army. Their candid, informed perspective and scholarly efforts equip them with insight worth sharing. The foci of higher education and leader development, organizational assessment, and egalitarian ministry occasion the opportunity for hard introspection, self-awareness, and critique with the hope that the Army will be strengthened in theology and ministry from within for a promising future of ministry and mission.

JSR

RJG

Wanted: Informed Men and Women of Action

John Larsson

The Salvation Army is an action-oriented movement. Military armies are not defined as reflective bodies majoring on meditation. Their renown lies in action. And action is The Salvation Army's *métier*.

The Salvation Army therefore needs action-oriented officers and lay Salvationists for it to accomplish its mission. But here comes the crunch: they need to be informed men and women of action. For just as no military army can function in today's world without leaders who have total mastery of the science of warfare and the latest technology, neither can The Salvation Army.

So it is high time to discard forever the false presupposition that has dogged us as an Army that higher education and action are opposites. It is wrong to think that you have to choose between the two, and that you cannot have both. One has only to look at the educational credentials of today's military leaders to see how mistaken that belief is. As a Salvation Army we need leaders who are both scholars and dynamos: informed men and women of action.

Even the most cursory survey of Christian history will confirm that the men and women who turned the tides of Christianity in each age possessed the keenest of intellects with minds honed through higher education. And yet they were passionate reformers and fighters for truth and right. Their minds enflamed their hearts. They were not only scholars—they were activist academics on fire for

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God. In this information explosion era there has never been a greater need for Christian leaders to be masters of the field of knowledge. The very survival of Christianity is at stake.

As an Army we have been too prone to remember William Booth's early fears that higher education might work against passionate action, and we forget his later great dream of a University of Humanity. His vision—enunciated in 1903—was for a “World University for the Cultivation of the Science of Humanity in Connection with The Salvation Army.” Any early fears of a dichotomy between knowledge and action had obviously been overcome. It was to be a university not only to serve the mission needs of the Army, but also to provide general higher education for those seeking it. This is the vision that truly reflects William Booth's mature thinking on the subject of higher education, and this is the vision that should be our guide.

The Founder's dream was not to be realized in his lifetime—and has not been realized since. But it is there as a beacon always before us. His words remain a challenge to us: “I verily believe,” he wrote, “this undertaking to be of God, and sooner or later it must and will be carried out. Someone, somewhere, some day will have the honor and win the reward of furnishing the means for the establishment of our worldwide, world-helping University.”

Perhaps the day has arrived. I believe that the move toward the provision of higher education in many parts of the Army world—pioneered by the William and Catherine Booth College in Winnipeg—represents the beginnings of the vision being implemented. But perhaps William Booth was so ahead of his time that his dream needed the miracle of modern technology for it to become a reality. Had the world wide web of the Internet been available in his time, he would have grasped the opportunities that it provides. Those opportunities are now ours!

My hope and prayer is that leaders will arise who will make William Booth's dream come true in this generation. These trailblazers need to be men and women with the necessary academic knowledge—who have a heart for mission. They need to have a vision for what modern technology can accomplish—and the gift of making things happen!

Should the vision be realized, the results could be astonishing. Think of it.

Hundreds and, in time, thousands of informed men and women with their hearts on fire to accomplish Christ's purposes on earth. What a mighty force they would be! Now is the time to make William Booth's dream come true!

The Salvation Army and Higher Education

The 2004 Andrew S. Miller Lecture

Jonathan S. Raymond

The assigned topic of this lecture is The Salvation Army and Higher Education. There would appear to be nearly nothing written on the topic with the exception of one piece by William Booth, which we will visit a little later. However, every Salvationist should read General John Larsson's article published in the Fall 2001 issue of *Word & Deed* titled "Salvationist Theology and Ethics for the New Millenium." In this milestone piece of writing, General Larsson states:

As we face a better-educated 21st century world, we also face the pressing need to nurture Salvationist theologians and ethicists who can think/write biblically and critically about issues that matter and who can help keep the Army on track theologically . . . It is important to nurture those theologians/ethicists from all regions in the context of one international Army, so that our diverse theological/ethical expressions are united in one gospel, one family of God, one community of Salvationists, one universal mission.

While these words were spoken at The Salvation Army's International Symposium on Theology and Ethics held in May 2001 in Winnipeg, Canada, they capture the spirit of the remarks that follow regarding The Salvation Army and higher education in general. General Larsson's address celebrates the

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tremendous progress in the promotion of Salvationist "thought" in just the past decade. It is also an eloquent call for greater commitments to "the thinking life of the Army" in the future. One dimension of such commitment is Salvation Army higher education.

First, we will be descriptive and then prescriptive. We first ask, "What do we look like? How are we doing? What is the present status of The Salvation Army in regard to higher education?" and "What do we contribute? What does The Salvation Army bring to the table of higher education?" We remember the Army is now in 109 countries. Therefore, we ask this not only in regard to The Salvation Army in the United States and North America, but also more broadly in relation to the international Salvation Army. Secondly, we prescriptively ask "What is needed and what is possible? What should Salvation Army higher education look like in the future? What is the need and the potential for the Army to increase its capacity for higher education in the future and what concrete steps might the Army take to realize such a future?"

The Salvation Army and Higher Education Today

While a professor for eleven years at the University of Hawaii, it was an honor to serve for eight years on the board of the American Friends of Hebrew University. I learned from my Jewish friends that life seems to be a matter of "on the one hand . . . and on the other." Therefore, on the one hand, the global picture of The Salvation Army looks impressive and occasions rejoicing with glory to God. The Army is operating in 109 countries and in 175 languages.² As they say, the sun never sets on the Army flag. Its ministry includes worship centers, schools, hospitals, health clinics, children's homes, shelters, alcohol and drug treatment centers, day care centers, nutrition programs, community centers, summer camps, missing persons' bureaus, and the list goes on and on all over the world. It truly is "Christianity with its sleeves rolled up." It is locally what the dean of the graduate school of public health at the University of Hawaii said, "A redemptive presence in the community."³ In many ways globally, it is bigger than what we often imagine. In the Army's nearly 140-year history, since its birth in 1865, the Booths' Christian Mission matured into one of the world's most admired international, humanitarian organizations and remains an effective and respected instrument of God's grace.

THE SALVATION ARMY'S WORLDWIDE INVOLVEMENT IN EDUCATION

Early Childhood Education Centers	263
Kindergartens	642
Primary Schools	987
Middle Schools	78
Secondary (High) Schools	170
Vocational Training Schools	107
Schools for the Blind	14
Schools for the Disabled	18
Total # of Schools	2,279
Students	581,557*
Teachers	14,798*
# of Colleges for Officer Training (CFOT)	54
# of Cadets in CFOTs	1,354
# of Free Standing Colleges/Universities	2

*Count does not include CFOTs or Colleges/Universities

Throughout the world, from Newfoundland, Canada to Zimbabwe, Chile, Korea and India, The Salvation Army is an active provider and pioneer of primary, secondary, and special/technical education. The Army operates over 2,000 educational institutions including day care programs, primary and secondary schools, vocational schools, nurses training schools, and officer training colleges. Its contribution to education is one of its greatest expressions of its mission.

Therefore, on the one hand, the Army is huge internationally and it is a major provider of primary, secondary, and special education, especially in developing countries. On the other hand, however, The Salvation Army occupies a very humble place at the table of higher education. By higher education, I mean simply university level education, both undergraduate and/or graduate studies. Worldwide, the Army's longevity, presence, and direct participation in higher education are nearly non-existent. To say "Salvation Army higher education" may sound to some like an oxymoron. Though some notable exceptions exist, few of its fifty-four officer training colleges around the world meet a normative definition of higher education. While post-secondary in nature, only a relative

few may be considered to function unequivocally at a university level. Salvation Army higher education may continue to be constrained and inhibited by factors internal to the Army.

A significant factor holding back the Army's progress in higher education may be its historical ambivalence regarding its commitment to higher education versus merely training. Some would nostalgically return to the old Army training model of the battle school where the emphasis would be exclusively on training, socialization, and indoctrination. Such a mindset would not be higher education, but merely sectarian, vocational training requiring further training and retraining over the lifetime of an officer. Candidly, the Army suffers from more than just ambivalence and nostalgia for battle school training. Throughout the Army, across all ranks and around the world, there still exists an historical disdain and fear in many quarters concerning higher education. The fear is that too much education will detract from carrying out the mission of the Army and therefore is a dangerous thing. There is a subtle yet pervasive anti-intellectual bias as if to say we are better off poorly educated and in the dark. A personal communiqué captured this reality for me. It was said to me by a very senior, seasoned leader of the Army who served internationally in three of the Army's five zones. He said:

A persisting element in the SA ethos that seems to work against our fully embracing higher education as a "good thing" is our historical roots amongst the poor and uneducated, and our commitment (if it can still be called that) to popular religion; we are half music hall and half Methodist, and the two often repel each other. In addition, an officer who has gained higher education at the Army's expense (and who probably would not have the opportunity otherwise) will have new areas for work and employment open up, and often resigns from officership; this, understandably, makes many territorial commanders reluctant to take the risk.⁴

This ambivalence in some quarters and disdain in others are slowly diminishing as more and more officers avail themselves of study opportunities and pursue degrees at the bachelors, masters, and doctoral levels, and as more formally educated officers find their way into key positions of influence within the Army. Not too long ago, an Army leader in a significant international post said to me "You know, a formal degree does not guarantee success as an officer. Some of the worst officers are ones that went on to get doctorates." To this I replied, "Of

course. You are right! There are exceptions, but for most officers, more education will often make them better officers." And so it is within and outside the Army. At any level, more education will often better prepare a person to be more effective in life. Of course, implicit in this discussion is the narrow focus only on officer education and the assumption that the Army is made up only of officers. Persons who are not officers are not the focus of concern. This we find in stark contrast to other faith communities within Christendom (Catholic, Presbyterian, Baptist, Methodist, Lutheran, Nazarene) that focus on the laity when equipping the church for mission.

The Army's Place at the Table

There is good reason to say that The Salvation Army comes to the table of higher education with due humility. The Army is only 140 years old. It has existed only in the last seven percent of Christian history. During that brief time, its higher education experience and contribution is nearly non-existent. This reality stands in stark contrast with the maturity and experience of other sister denominations and orders within Christendom. We have a long heritage of higher education when we include the Old Testament traditions of the schools of the prophets and the synagogues in Judaism dating back to the first century. Colleges, universities, academies, and institutions whose practices date back to the vibrant learning communities of Athens, Alexandria, and Jerusalem, Salamanca and the Sorbonne have long supported Christianity. Other sectors of Christendom have been deeply engaged in the tasks of higher education for hundreds of years. Most notable for several hundred years of unbroken scholarship and higher learning are our Catholic friends with their monastic and academic communities. Thomists, Jesuits, Franciscans, Dominicans, Ignatians, Marynoll Sisters and others have perpetuated a long history of scholasticism of various theological and philosophical stripes. Salvationists in general are the beneficiaries of this history of Christian scholasticism.

The Army has richly benefited almost exclusively by the higher education contributions of colleges and universities established by other denominational members of the Body of Christ. In the form of Salvationist graduates of North American institutions like Asbury, Houghton, Wheaton, Taylor, Malone, Gordon, Judson, Bethel, Westmont, Nyack, Olivet, Messiah, Fuller and other Christian

colleges and seminaries, The Salvation Army is the beneficiary of a long history of Christian higher education in the preparation of many of its officers and soldiers. We stand much indebted to others along the way.

Historically, throughout Europe for centuries, the church has been the major force behind higher education. In North America, Harvard College was founded in 1636 for the education of clergy. To the present day, a large array of denominations have been at the forefront. Catholics, Anglicans, Presbyterians, Baptists, Methodists, Pentecostals, Mennonites, Alliance, Nazarenes, Free Methodists, Lutherans, and many others have invested in the establishment of college's and universities for the education of clergy and laity alike. A broad view of higher education, its benefits, and its necessity have guided these denominational commitments and investments. Most other denominations view higher education of clergy and laity to be essential to the ministry and mission of the church.

We understand faith-based and church-based higher education has taken hundreds of years to develop. In the aggregate, it provides the normative context within which to evaluate the Army's accomplishments in higher education. On the one hand, the Army would appear to suffer in comparison whether in scope, content, capacity, or quality. On the other hand, the Army may yet stand on the proverbial shoulders of institutions that have gone before as it develops its own special capacity for higher education.

In a very small, humble way, the Army presently brings some things of potential value to the table of higher education. Can the Army be a full participant in the global community of higher education? Can it discover and embrace the benefits of a Salvationist higher education? If the answers are yes, then the Army may do so in three ways.

A Greater Commitment to Its Own Leader Development

First, the Army may participate from a position of its unique strengths by making a greater commitment to its own capacity for leader development. While still relatively young, the Army has 140 years of intense experience serving the poorest of the poor, of entrepreneurialism and innovation in humanitarian concern for others, and a balanced competence in uniting faith with vital piety and acts of mercy. Moreover, its record of accomplishment addressing human needs

is one that transcends place and culture. The Army represents a treasure trove of worldwide experience and wisdom in matters of competent compassion. The Army's phenomenal success and acceptance over the past 140 years has occasioned valuable lessons in leader development. Lessons learned are worth reflection, dialogue, study, scholarship, and capturing for posterity. Presently, these lessons of the past are not well captured and understood in ways that could be taught and passed on to generations of leaders in the future. Can the Army exploit what it knows, first for the purpose of developing its own leaders, and then for export to other Christian mission and ministry institutions?

We may agree that for its own sake, The Salvation Army must go much further in promoting leader development. Presently, the sheer weight of Salvation Army commitments, the magnitude of personnel and legal matters, and its operation in an increasingly complex world raises serious questions about the abilities of Army leaders to cope and function effectively and responsibly without more adequate preparation. In addition, to be optimally effective in the future, the Army must stay current with and relevant to the social, political, and cultural contexts in which it seeks to serve. These contexts are constantly changing and increasing in their complexities as globalization and urbanization characterize more and more of the world's settings and populations. The Army's present posture and capacity for leader development is not up to the contemporary demands and pressures of an ever-changing world. The shortfall is not likely to get better without the Army forging a different future through greater opportunities in higher education.

An Opportunity and Obligation to Preserve and Share Its Wisdom

Secondly, the Army must work to preserve and share its wisdom. The Army may suffer from the most common malady of all organizations, the tendency to continually drift, unravel, come apart, or otherwise diminish in integrity its identity and mission effectiveness. Related to this is the tendency for the Army to become uncoupled with its spiritual, theological underpinnings. Would you agree that it is the Army's spiritual grounding and its faith-based roots which provide the motivation and resolve for its leaders at all levels to remain inspired and committed to the Army's noble purposes? All organizations must work at renewal, especially renewal of its primary *raison d'être*.

The Army's first commitments are essentially spiritual. Therefore, if it is to bring its most valuable contributions to the greater higher education table, the Army must embrace a renewed fidelity to its own theological roots. Christian institutions of higher education are uniquely designed and developed to promote the integration of faith, learning, and living. In its potentially powerful integration of orthodoxy and orthopraxy, the Army has potentially a vast, yet perishable trove of lessons learned over the past 140 years of working with the disenfranchised, the marginalized, the vulnerable, and the poorest of the poor. It has an enormous potential to convey powerful lessons from the mix of discovered and revealed truth and its experiences of "vital piety." The Salvation Army has a faith based perspective and worldview that can complement and complete others' understandings of how faith and practice (both piety and mercy) can be devoted to the betterment of individual lives and whole communities.

At the very heart of higher education is the vocation and calling to pursue truth through scholarship and research. Higher education is much to do about "uni veritas" as in university . . . pursuing the reality of one truth or that which is absolutely true. The Army remains challenged by a weakness in its formal ability to capture the wisdom and truth learned from 140 years of front-line, hands-on ministry. It has little organized capacity to carry on the necessary research and scholarship into the truth that it experiences as the love of Christ compels it daily. Yet, the Army has an enormous obligation to do so if only for its own self-interest, let alone the interest of the kingdom. That obligation is to commit to the practices of research and scholarship, in the context of its theologically informed worldview, in order to capture and share the otherwise perishable insight and truths that emanate from its ministry and mission. The great pattern of the gospels and of the Book of Acts is the living out of John 1:14: In Jesus Christ, Grace is revealed, Truth is explained (proclaimed, professed by professors), and Glory goes to God. As Grace is revealed each day in the work of The Salvation Army, the Truth must be captured and proclaimed, and the Glory continually go to God. A Salvationist higher education should excel in the promotion of this paradigm. More will be said prescriptively about this.

A Light to the Nations

Through the prophet Isaiah, the Lord God says the following:

It is too small a thing for you to be My servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light to the nations, that you may bring My salvation to the ends of the earth. (Isaiah 49:6).

Thirdly, by taking its place at the proverbial table of higher education, the Army may better serve as a light to the nations. In our relative maturity, there is a witness. The pluralism of the secular university has long strived in the past to shut out the voices of Christian scholars within its ranks, particularly throughout the 19th and 20th centuries. It was a reality with which, as a professor in large, state universities (Maryland, Arizona State, Hawaii), I personally wrestled for sixteen years. However, that phenomenon of exclusion and bias is beginning to change as Christian colleges and universities and their faculties persevere and increasingly excel in their core commitments to faith-learning-living paradigms. In an ever-shrinking global existence, cultures throughout the world confront the necessity and possibility of harmoniously living and working with, and learning from each other. This trend is opening the door for Christian scholars and practitioners to be heard in the market place of ideas. It is in this stream of change that there is a renewed opportunity for the Army to speak from the authority of a powerful, relational theology and from the depth of its global experience in humanitarian action.

SA Higher Education in North America

In the late 1800s, Commissioner Samuel Logan Brengle pursued graduate education resulting in a master's degree from Boston University. In the Army world at the time, Brengle's graduate studies and degree were anomalies. Commissioner Andy Miller's Asbury College education was likewise an enormous exception to the rule in a day (1940s) when a high school education was quite sufficient. In those days, training college was the pinnacle for officer higher education.

Today, the scene has radically changed. In Canada and the States, since the 1950s, the flow of Salvationists through the ivy halls of academia has steadily increased. At the same time, Christian higher education matured into the fastest growing sector of North American higher education. Most notable from the Army's point of view are several realities:

- The enormous and predominant contributions of Asbury institutions (college and seminary) to Army leader development in the past fifty years. Possibly as many as two thousand Salvationists have received degrees from the college and seminary in that period of time. In numbers of graduates of any institution in the world, Asbury College is unquestionably the greatest contribution to Salvation Army higher education.
- The broad and escalating contributions of Christian colleges and universities by Salvationists throughout Canada and the States. The contributions by other institutions has been increasing as Salvationists spread out and seek options.
- The growth of articulation agreements between the Army and North American Christian colleges and universities supporting officer degree completion programs.
- The growth of budgeted resources by North American territories to support continuing education for officers at the undergraduate and graduate levels.
- The establishment of significant endowments in support of salvationist higher education beyond training college. In Canada alone, four endowments exist (two of them in the foundations of provincial universities, one in a community foundation, and the largest at THQ) to support Salvation Army higher education.
- Escalating numbers of Salvationists who have gone on to graduate and professional studies making it possible for training college curriculum to be taught by officers who are minimally trained themselves at the masters degree level.
- The establishment of the Army's own colleges and universities bringing unique Salvationist contributions to the higher education table. The soil of North American salvationism is now growing its own strain of higher education. Canada's William and Catherine Booth College, in twenty-three years, has matured into a free standing university college of the liberal arts and professions offering programs of study and curriculum at the undergraduate and graduate levels to officers, cadets, candidates, and other students in four territories.

If Brengle were a captain in The Salvation Army today, his master's degree would likely be appropriately valued and viewed as normative. Andy Miller

would be one of the thousands of Salvationists pursuing a bachelor's degree in one of a long list of Christian colleges and universities, perhaps even in one of the Army's own institutions. One might say that Salvation Army higher education is coming of age in the North American context.

Beyond North America

Salvation Army higher education is not just an American or North American matter. It is a reality and need throughout the Army world in all five zones that make up the international Army. Its role and nature, however, differ from one zone to another. On the one hand, the Army's worldwide network of Colleges for Officer Training is impressive in its universal commitment to the intentional preparation of officers for Army mission. On the other hand, when compared with other members of the Body of Christ, the Army has a good ways to go in its own development. Its low level of involvement in higher education and its apparent reluctance to more comprehensively invest in quality suggests that the Army is complacent and willing to settle for low standards. Likewise, its commitment to the laity may be viewed as shallow and insufficient. These are serious matters of values that may be characteristic of the worldwide Army.

EUROPE

Let us first review the worst case, a real paradox. Salvation Army higher education in the European zone is nearly non-existent. With the exception of the United Kingdom, the Army's Colleges for Officer Training appear to be disappearing. There are not enough cadets to keep most training colleges open. The atrophy and disappearance of the colleges reflect the state of the Army and of Christianity in Europe overall. In England, the birthplace of the Army, the numbers of cadets in training are strong in comparison to other European territories. However, they are a faint shadow of a former glory. The UK territory is working to respond to the challenge of the relatively low census of training college sessions. Experimentation with effective methods of "flexible training" of officers is presently underway. Some limited Salvation Army programs exist in England in distance education/extended learning formats in faith education, but not yet to any significant degree. Overall, the Army in the European zone seems to lack

overall the benefit of a vibrant, intentional Salvation Army capacity in higher education.

EUROPE ZONE

Territories & Cadets 2003–2004

Belgium	3
Denmark	1
Eastern Europe	18
Finland and Estonia	3
France	0
Germany	6
Italy	1
The Netherlands & Czech Republic	3
Norway, Iceland, & The Faeroes	12
Portugal	0
Spain	7
Sweden and Latvia	2
Switzerland, Austria, & Hungary	31
United Kingdom	84
Total Cadets in the Europe Zone	171

AFRICA

By contrast with Europe, a very different picture exists in the Africa zone. There the Army has a long history operating primary and secondary schools, technical schools, and schools for the blind and the handicapped since as early as 1919. The most famous of the Army's schools in Africa may be the Howard Institute, opened in 1923 in Rhodesia, now Zimbabwe. In addition, nurses' training schools and teacher training schools have long been a part of the Army's efforts in the Africa zone. The words that best describes Army higher education in Africa recently may be "further expansion." The Army, like the greater church in Africa, is growing and with it a desire for more capacity in higher education beyond the zone's ten colleges for officer training. In the Democratic Republic of the Congo (Kinshasa), the Army has recently established the new William Booth University to hold on to students from its secondary institutions rather

than lose them to universities of other denominations. William Booth University today concentrates on subjects in the Arts and Humanities that do not require expensive equipment. Its enrolled population presently is approximately 800 students.

In Harare, Zimbabwe, the Army maintains the Salvation Army Leadership Training College of Africa (SALT). There officers may study courses toward a diploma in collaboration with selected universities. This effort is a kind of extension training offering distance education courses and seminars. Most recently, there is an effort to establish a Salvation Army university in Nigeria though it is only in the initial dream/planning stage. Overall, the Africa zone evidences great progress and a great desire for higher education, but the financial limitations upon African territories make progress slow and the task of establishing more centers of higher education daunting.

AFRICA ZONE

Territories & Cadets 2003–2004

Congo (Brazzaville)	30
Congo (Kinshasa) & Angola	20
East Africa	21
Ghana	13
Liberia	8
Malawi	11
Nigeria	31
Rwanda	6
Southern Africa	16
Tanzania	12
Zambia	20
Zimbabwe	23
Total # of Cadets in Africa Zone	218

SOUTH ASIA

Like that of Africa, The Salvation Army in the South Asia zone continues to grow. Every one of the nine territories has a training college. In addition, the Army has a history of providing medical/nursing training in its hospitals and

clinics. However, the Army in the South Asia Zone is hard pressed for financial resources to support its ongoing programs. There is little or nothing left for further development of higher education. In addition, the Army suffers from a kind of social isolation from conventional higher education institutions in society. Most Salvation Army officers come from the ranks of the poor whom the Army serves. The caste system and highly stratified society locks out most Army officers from higher education opportunities. The combination of a paucity of funding and significant social barriers make Salvation Army higher education an unrealizable dream beyond an officer training college experience.

SOUTH ASIA ZONE

Territories & Cadets 2003–2004

Bangladesh	12
India Central	18
India Eastern	10
India Northern	27
India Southeastern	20
India Southwestern	16
India Western	30
Pakistan	43
Sri Lanka	11
Total # of Cadets in South Asia Zone	187

SOUTH PACIFIC & EAST ASIA

Salvation Army higher education in the South Pacific & East Asia Zone is mixed in its various expressions. While most territories and commands in the zone have colleges for officer training, there are also some significant efforts to go beyond officer training college exposures to include more advanced opportunities. In Hong Kong, the Army collaborates with Hong Kong Baptist University in bachelor's degree education. In the Australia East territory (Sydney), the Army operates the College of Further Education (COFE) that offers government approved bachelor degrees in biblical studies and theology and some beginning opportunities at the master's degree level. The consolidation of Army education-

al institutions under the umbrella of the COFE and the active commitment to higher learning opportunities is very recent. It represents a significant departure and turn around from the earlier, historical suspicion and fear of higher education in the Australia East territory.

SOUTH PACIFIC & EAST ASIA ZONE

Territories & Cadets 2003–2004

Australia Eastern	54
Australia Southern	34
Hong Kong & Macao	4
Indonesia	85
Japan	5
Korea	46
New Zealand, Fiji & Tonga	27
Papua New Guinea	24
The Philippines	15
Singapore, Malaysia, & Myanmar	12
Taiwan	0
Total # Cadets in South Pacific & East Asia Zone	306

AMERICAS

The Salvation Army in the Americas zone may reflect the highest levels of higher education capacity and activity in the Army world. However, it remains concentrated in the northern, English speaking, financially independent territories of the United States and Canada–Bermuda. In the Spanish speaking territories of Mexico, Latin America North, and South America East and West, and in the Caribbean, higher education is only reflected in the relatively small, unaccredited training colleges. In the USA and Canada, the Army's higher education capacities are among the strongest in the Army world. The officer ranks have the highest percentages of undergraduate and graduate degree holders. Faculty and staff of the North American colleges for officer training, like their Australia East counterpart, are well credentialed and all five territories provide significant degree completion options for officers. In the four USA territories, there has been

a strong use of Christian colleges and universities by officers for many decades. In the Canada-Bermuda territory, the Army's only freestanding, post-secondary (university level) institution, William and Catherine Booth College, exists to provide higher education opportunities at the undergraduate and graduate level to officers and others alike.

AMERICAS ZONE

Territories & Cadets 2003-2004

Brazil	10
Canada & Bermuda	65
Caribbean	21
Latin America North	20
Mexico	13
South America East	5
South America West	25
USA Central	67
USA Eastern	120
USA Southern	82
USA Western	64
Total # Cadets America Zone	492

A GLOBAL VIEW

With little exception, the Army's concern for higher education extends only to its officers. Higher education is almost exclusively a matter of operating its own training colleges for the initial preparation of cadets for officership.

GLOBAL PERSPECTIVE

Officers	25,716
Auxiliary Captains	264
Lieutenants	349
Envoys	989
Employees	109,897
Soldiers	1,024,616
Adherents	185,202

Total #s of Cadets	
Europe	171
Africa	218
South Asia	187
South East Asia & Pacific	306
Americas	492
Cadets Worldwide	1,354
Global Adult Service Constituency	1,348,387
Total Number of Training Colleges	54
Number of Other SA Colleges/Universities	3*

*Includes William & Catherine Booth College in Canada, William Booth University in the Republic of the Congo, and the College for Further Education in Australia East. All three institutions provide higher education opportunities beyond training college and are also open to students other than officers.

Army leader development relies almost exclusively on external institutions for further education of officers. In only a few territories (Canada-Bermuda and Australia East) is the normative standard of higher education the bachelor's degree. When we take a global perspective on Salvation Army higher education, in comparison to other denominations, we may ask: Is the Army's capacity too modest and inadequate for equipping a strong Army for the future. Does the Army with its tens of thousands of officers and millions of soldiers, employees, and volunteers require and deserve more higher education support if there is to be greater stewardship over the future of the Army and its mission? If so, how might the Army proceed? What are some forces working in the Army's favor in higher education and what are some forces working against a higher level of higher education support?

FORCES FOR: ACCELERATING MINISTRY AND MISSION

What now makes it possible (available and affordable) for the Army today to go to the next level? Advances in technology are changing the face of higher education and how higher education may come to benefit the future of the Army.

In the book *Good To Great*, James Collins makes the point that technology is not the main factor or strength driving the success of an enterprise.⁵ A clear sense of purpose is. Technology, though, can be a significant accelerator of progress in the pursuit of an enterprise's purpose. Higher education for ministry and mission of the Army now benefits from technology that permits new teaching/learning formats and methods. Courses and educational exposures may now be experienced in learning partnerships in intensive on-site and online formats that make use of the worldwide web, innovations in interactive software that permit "threaded discussions" globally between professors and students.

Four years ago Booth College in Canada introduced its first online course in "Ethics for Church Leaders." Twenty-one students (20 officers) from eleven countries enrolled. All interacted with the same material though never leaving the primary study context of their offices and homes. Now, students in residence at Booth College are working online learning into their overall degree program and are studying with others who are in other locations all over the world. These traditional students benefit from unique exposures and dialogues with Salvation Army officers from all over the world whose experience is as diverse and far-flung as the countries they come from. This is radical, and yet it is increasingly becoming "the new normal" in Salvation Army higher education through Booth College in Winnipeg. The promise of this "new normal" is that it accelerates the ministry and mission of The Salvation Army as it offers highly accessible, life-long learning opportunities for officers, soldiers, employees and volunteers alike. This is not the future; it is now . . . the new normal.

Perhaps the most significant force for strengthening higher education in North America was the gradual build-up of a critical mass of Army leadership with significant higher education achievements at the bachelor's and master's level. The truism in the cognitive dissonance literature is that people love that for which they suffer. The creation of a critical mass of college and university educated leadership has resulted in a significant change in attitudes toward higher education not unlike what has taken place in the Australia East territory.

FORCES AGAINST: AMBIVALENCE AND FINANCIAL CONSTRAINTS

What are the most significant forces and factors holding the Army back from

going to the next level in higher education? Is it possible that there still remains doubt and ambivalence across Army ranks and quarters about the value of education? Does it reflect an all too prevalent faith in ignorance over knowledge and understanding? Does it ignore the fact that higher education comes in both formal and informal packaging? Do we fail to see that higher education exposures as a rule improve the capacity of a people to act with even greater fidelity to the mission to which they are called?

I recently received an encouraging communiqué from a colleague in another part of the world commenting on the significant shift of attitude in his territory regarding higher education. He said:

Generally speaking, up until the late 1980s there was a perception in the ... territory that higher education qualifications were detrimental to the spontaneous evangelical mission of The Salvation Army. A prevailing culture of "get out there and do it!" was resistant to anyone who wanted to apply more rigorous thought processes to the actions and activity of the territory. . . time spent in study could have been better spent doing the evangelical mission of the Army. Officers who engaged in higher education study were often considered as "professional students" who used their studies to "get out of the real work of officership." There has been a "dramatic shift in approach and prevailing attitude . . . higher education is a fully accepted part of officership with all officers being encouraged to plan their self-development by taking advantage of the opportunities offered by further education studies.⁶

The greater challenge for the Army, however, may not be a pervasive, entrenched ambivalence about higher education, but rather apparent inadequate resources to afford more advanced education, however beneficial and necessary worldwide. When we look at the capacity of the Army around the world merely to fund officer training and continuing education, it is an old story. Only the financially independent territories can afford higher education advances. The budgets of grant-assisted territories are subsidized by International Headquarters with funds raised in the FIT territories. The GAT territories cannot afford pension funds for retired officers, let alone the costs for higher education. In many territories, there are long waiting lists for entry into colleges for officer training. Many territories can

only afford to place so many officers on the field and are limited in how many cadets they can train at one time. In Mexico, for example, there are over eighty candidates for training, but can only train twelve at any one time. At William & Catherine Booth College in Canada, whenever an online course is offered, only officers from financially independent territories enroll. Officers from grant-assisted territories cannot afford the relatively low cost of such courses, nor do they have the simple technological infrastructure with which to take advantage of online course offerings.

The State of The Salvation Army in Higher Education

Descriptively speaking, when looking at the big picture of the international Salvation Army in the five international zones and 109 countries, the need is enormous. The Army's orientation, preparedness, and resolve to pursue higher education fall short of the tremendous need and opportunity. We live in a world of abundant opportunities, where higher education has never been more available, and where it is ever increasingly affordable. Christian evangelical resources abound and opportunities exist for the Army's own brand of Salvationist higher education. Nevertheless, the Army seems slow in its response. In Europe, there is little critical mass to support an initiative. In Africa, there is critical mass and interest, but few resources. In South Asia, there is interest and capacity, but likewise few resources. In Asia and the Pacific, there is promise of progress, especially in a few special settings. In the Spanish-speaking Americas, there is also interest, but few resources. In the English-speaking North America, there is an abundance of resources, but a historical reliance on institutions of other denominations and little resolve to develop a uniquely Salvationist higher education capacity that could be shared with and actually given away to the international Army world.

In short, descriptively speaking, we must face the brutal facts. In the words of the Founder, the Army has "serious deficiencies." Embracing the brutal facts is the beginning to finding solutions.

The Salvation Army and Higher Education Tomorrow

Study to show yourself approved of God . . .

Let this mind be in you which was in Christ Jesus . . .

Love the Lord with all your heart, with all your mind . . .

So far, we discussed descriptively what is the present situation of The Salvation Army and higher education. We turn now prescriptively from "is" to "ought," that is to the matter of what could be or more importantly *should* be.

A University for Humanity

Enlarge the place of your tent, stretch your tent curtains wide,
Do not hold back; lengthen your cords, strengthen your stakes.

—Isaiah 54:2

The Salvation Army has an enormous opportunity to invest in future leader development by returning to its past and the expansive vision for Salvation Army higher education of the Founder, William Booth. In 1903, Booth articulated an unprecedented vision of a Salvation Army University for Humanity.⁸ It was astounding in its size and scope. In a way, like the words of the Lord recorded by Isaiah (54:2), William Booth was calling for The Salvation Army to expand its tent of higher education and not hold back.

In 1903, more than a century ago, William Booth wrote a proposal for a "World University For the Cultivation of the Science of Humanity in Connection with The Salvation Army." The General's rationale for the proposal was grounded in several realities:

1. The growth of the Army to very considerable proportions by the blessing of God.
2. The importance of the evangelistic work among the unchurched and the value of the Army's social operations in several countries.
3. Still the need for greater efficiency and further extension of the Army's work.
4. The provision of more capable officers.
5. The need for a greatly improved system of training applicable to every grade and class of officers.

In the light of these realities, three of which he called "serious deficiencies," William Booth proposed the establishment of "an Institution or University, hav-

ing its main wings in England and the United States, with affiliated Colleges throughout the world . . ." The university was intended to equip its students for:

1. Evangelistic work among the masses.
2. Missionary and medical work in home and heathen countries.
3. Social operations amongst: drunkards, criminals, prostitutes, children and young people of both sexes committed by the authorities to Reformatories.
4. Work with the homeless poor.
5. Work with the unemployed (Labor Bureaus, Industrial homes, land colonization)
6. Work with Emigrants toward Emigration.
7. Work in maternity hospitals
8. Nursing the sick
9. Work in the slums, etc.

Booth also envisioned the university providing preparation for work in various departments of the Army including professional education in the fields of medicine, engineering, architecture, accounting and auditing, finance, and publishing (editorial and literary pursuits). We can begin to see in the contours and content of Booth's proposal a university that goes far beyond the present day curriculum of a conventional training college. In Booth's own words, the university was "for training men and women in the Science of Humanity. In other words, it would teach them to understand and to deal effectively with those suffering from the most terrible and crying evils that afflict the race."

Booth's strategy included establishing "two main Centers, one in New York for the Western Hemisphere, and one in London for the Eastern Hemisphere." Affiliated with these two major centers would be minor institutions (training colleges) throughout the world receiving oversight and control from London and New York. This scheme would eventually benefit students from "every country on the face of the earth."

Booth had a clear understanding of the benefits of the Army conducting practical research so that "information and experiences as to the latest methods and results of Army work all over the world" would be available. In addition, he envisioned educational opportunities and exposures for tens of thousands of young people and adults (local officers) prior to their entering the Army's uni-

versity and colleges. Booth also had a vision for both conventional, residential based education and for more tailored, flexible training in the field with the possibility that a student would experience a combination of both.

In William Booth's "final remarks" in his proposal, he said the following:

Of the fifteen hundred million human beings, who are estimated to constitute this world's population, at least One Thousand Million (one billion) are comparatively untouched by existing Universities. These institutions are as a rule for the intelligent, the refined, and the well-to-do. Ours will be essentially a University for the workingman, to train on his behalf workers whose mission shall be to minister to the poorest poor. It is admitted on all hands that The Salvation Army is peculiarly adapted to understand and meet the needs of the working classes. Tenderly sensitive as are its workers to their susceptibilities, deeply sympathetic with their sorrows, and tactful by long and varied experience in dealing with their needs, I think it will be acknowledge there is no agency in the world so well suited, generally speaking, to their needs.

Already with the imperfect means at our disposal, much has been done. However, the best skill and widest experience of our ablest officers will through this University more than double the opportunity of every future worker and dot the world with heralds of mercy and harbingers of hope, marking its wreck-strewn shores with friendly beacons, and sending forth upon its storm-tossed waters the pilots of salvation.⁹

Finally, we read Booth's last words on the matter –

I verily believe this undertaking to be of God, and sooner or later it must and will be carried out. Someone, somewhere, some day will have the honor and win the reward of furnishing the means for the establishment of our worldwide, world-helping University.¹⁰

Clearly, Booth held an enormous vision for higher education in the Army based on a high view of the potential benefits. In light of Booth's vision, we may ask the "ought" question. What ought to be the future of Salvation Army higher education? One answer lies in the enormous, unfulfilled vision and hope of the Founder. William Booth proposed a Salvation Army university at a time when he was a kind of Moses on Mt. Nebo. He never crossed the Jordan into the promise land. He died soon after and his vision was never truly implemented. Booth was administratively

a pragmatist and theologically thoroughly a Wesleyan. He was a pragmatic Wesleyan. While his proposal detailed his rationale, structure, scope, and funding scheme for a Salvation Army university, he did neither comment on nor propose either the particular worldview or the theological, philosophical, or pedagogical underpinnings of the university. He likely just assumed it would be Wesleyan in its nature. We may be able to speculate on these matters, knowing the Booths to be thoroughly committed to a Wesleyan theological worldview themselves.

Wesleyan Foundations of Salvation Army Higher Education

From the commitments of William and Catherine Booth to a Wesleyan theological worldview, we may safely propose prescriptively that a Salvation Army higher education (university) framework would be constructed on a Wesleyan foundation with fidelity—theologically, philosophically, and pedagogically.

Theological Method: Scripture, Tradition, Reason & Experience

Salvationists are committed to a high view of Scripture. The first doctrine of the Army underscores its importance. While Wesley embraced the saying “*sola scriptura*,” what he meant was that Scripture is primary. Our foundational understanding of God, creation, humankind, redemption, and restoration are all grounded in a fidelity to the authenticity and authority of Scripture. However, to Scripture, we bring thousands of years of tradition that has risen out of discussion, debate, and consensus resulting in the creeds and doctrines of the Church. In addition, the study of Scripture and the voices of tradition, we bring the exercise of God’s gift to us of reason, the pick ax in the gold mine of truth. Exercising reason is part of being made in the image of God, using our ability to think deeply about truth revealed in Scripture and discovered through other means. Finally, we bring to Scripture, reason, and tradition an accounting of human experience. These four elements come together woven into a tapestry of understanding. The weaving is a skill and process that a Wesleyan university education helps to develop and refine. This is a particularly Wesleyan perspective on how theology and higher education generally may be pursued. Albert Outler, the renowned Wesleyan scholar of the 20th century, coined the word “quadrilateral” to describe Wesley’s method of using all four dimensions of inquiry (Scripture, tradition, reason, and experience)

to arrive at truth and understanding.^{11,12} A Salvation Army approach to higher education would ideally embrace its theological and philosophical roots by approaching truth through the Wesleyan Quadrilateral.

Orienting Principals of Restoration, Relationship, and Responsible Grace

Another way to describe The Salvation Army might be to call it The Restoration Army and the curriculum of Salvation Army university education could well be organized around the overarching, orienting idea of preparing students to become partners with God in the task of restoring creation. Salvation Army theology is relational. The Trinity is relational. God's gift of life is modeled or imaged after the Godhead and is therefore relational. We are to love the Lord with all our heart, mind, soul, etc. and our neighbor as ourselves. These are the two great commandments. While we are a people with a shared condition, the fall, Christ's saving work of grace receptively removes that condition and makes possible the restoration of our relationship with God and the restoration of our lives to holiness and usefulness in partnership with God. By acts of piety and mercy we continue to grow in intimacy and service, responding to the grace God pours into our lives each day.

We see these orienting principles of restoration, relationship, and responsible grace in the sequence and content of the eleven doctrines of The Salvation Army. The first four speak to who God is, the fifth to our condition, the sixth to God's gracious response to our condition (Jesus Christ's suffering and death), the seventh, eighth, and ninth our response to His response, and the tenth and eleventh, God's further response to our response. Our worldview is summed up in the sequence and content of our most primary theological and philosophical understandings, our doctrines, and directly reflects the orienting principle of what has been called by Randy Maddox, "responsible grace."¹³ God always acts first to give us His grace and anticipates our response. To act responsibly is to respond appropriate to the grace He gives, not only in redemption, but also in restoration to holiness/Christ likeness and usefulness in service.

Higher Higher Education

Regardless of its historical shortcomings, failures to see or commit to a larg-

er vision of higher education, and struggle to put away its anti-intellectual biases, nevertheless the Army is moving and progressing in a positive direction. Its experience, worldview, and historical commitments to others bode well for movement to a higher level of higher education.

Salvation Army higher education may be described as higher higher education to the extent that it remains faithful to its Salvation Army theological roots, worldview, and orienting principles. Higher higher education would include a curriculum that would promote more than a skill set, more than expertise in a given field, and more than exposures to the world's great ideas and great books. It would be more than transactional. Higher education would count on the active working of the Holy Spirit in all endeavors and exposures. By God's Spirit, the community of learners would be guided into all truth, including the process of integrating faith with all truth and living truth out in grace. The New Testament paradigm of "grace observed, grace explained, and glory to God" would be at the very center of educational reflections and discourse. Higher education would be higher still because of its higher purpose: to equip students for partnerships with Christ in the restoration of kingdom ends. Higher higher education would ultimately assist in the clarity, discernment, and discovery of a higher vocation and calling. Higher higher education then is transformational in the highest sense and to study is to worship. Study becomes sacrament.

Vocation and Calling

Unless I am moved with compassion, how dwellest Thy Spirit in me.

In word and in deed, burning love is my need. I know I can find it in Thee.

—General Albert Orsborn¹⁴

Salvation Army higher education may be characterized by many of the attributes of generic Christian higher education found in Christian colleges and universities throughout North America. However, it would especially prepare students to hear a specific calling to vocations of competent compassion, whether they became officers or pursued professional career options outside of officer-ship. Asbury College professor Dr. Michael Peterson edited a festschrift twenty-

two years ago that honored the life of Asbury president, Dennis Kinlaw. The lead paper was written by Dr. Edward L.R. Elson, Chaplain of the United States Senate. It was titled, "A Single Vocation."¹⁵ Elson called the reader's attention to the question "What is life's single vocation?" Whether a teacher, plumber, preacher, or physician, regardless of our profession, Elson suggested that we all have the same vocation: To love the Lord with everything we have (heart, mind, soul, body) and to love our neighbor as ourselves. Higher higher education prepares people to pursue with competence life's single vocation. It equips the Christian and the Salvationist for excellence in the expression of passion for the Lord and compassion for the world. It prepares us for lives that reflect the old Army adage "heart to God and hand to man," lives of consecrated and integrated hearts and minds.

Salvation Army higher higher education within the Army will call for a raising up of a new generation of Salvationist academics. There are few such persons on the scene today, but they do exist teaching in such places as Asbury College, Booth College, Westmont College, and Gordon College. They also reside in places like Memorial University in St. Johns, Newfoundland, and Seattle Pacific University in Washington. However, there are not nearly enough to support a thoroughgoing higher higher education for The Salvation Army. While many are called to officership, many still need to hear and respond to a legitimized calling, as life's single vocation, to a life of academic servanthood to the glory of God and the explicit benefit of the Army and the kingdom.

Yes! We Can!

The Army is overdue in adapting to the needs and opportunities of the present day and to a compelling future. The other Founder, Catherine Booth, when asked about the Army's greatest attribute and the secret of its success, paused and then was heard to say one word: "Adaptability."¹⁶ She went on to say that the Army was successful because it was flexible. Repeatedly, it rose to the occasion adapting its methods and adopting new ways that worked. It was responsive to changing needs, opportunities, and conditions. While it was an iron rod on its theology and kingdom essentials, it was a bending reed on the means and non-essentials, not unlike the Apostle Paul in the Book of Acts. The early Army was

continually letting out the proverbial curtains of its tent and resetting its stakes. Is it time for the Army to live up to Catherine Booth's observation, adapt its approaches and commitments to leader development, and seize the day by grasping the opportunities for a more powerful higher, higher education? William Booth saw the great need for it over one hundred years ago. With the ever evolving, ever emerging technological innovations that are changing the ways in which education occurs and with an abundance of models from university level education and sectors of the Body of Christ in higher education, is it not time for the Army to take a bold step and resolve to establish a greater capacity for a higher higher education?

Some Concrete Next Steps

We can encourage the Army to take some very concrete steps to establish within the Army a significant enhancement of a higher higher education capacity by doing the following:

1. Establish an international higher education endowment at International Headquarters to create the ways and means (structures and finances) to share existing online courses and degree programs with all territories throughout the world. Financially fit territories would be asked to be sacrificial in their giving to the endowment fund so that grant assisted territories might benefit. This would be not only for the education of officers, but for soldiers, employees and volunteers.
2. Establish North American and International consortia of Salvation Army institutions of higher education to permit the sharing of information and the coordination of activities in assisting all territories in achieving a higher capacity to benefit by university level education. Best practices reflected in syllabi, curricula, research, and other higher education innovations of particular relevance to the Army may be shared and exchanged by Army institutions throughout the world. Faculty and administrative exchanges may also be facilitated. The formation of consortia would be an initial step toward the eventual fulfillment of the Founder's vision of a Salvation Army University For Humanity.

3. Grow our own capacity to educate from a Salvation Army world view by establishing graduate study scholarships for officers and non-officers who are called to the ministry of teaching at the higher education/university level (beyond training college). The Army can legitimize such a calling by appointing more officers to its higher education institutions following their graduate studies.
4. Widen the circle of formal participation in these ideas to include other sister institutions (like Asbury College and Asbury Seminary) that hold a compatible, Wesleyan world view and affinity to the Army's two-fold mission of redemption and restoration.
5. Move forward on the four point agenda articulated by General John Larsson in "how to best nurture, develop and give outlet to the thinkers in our midst" :¹⁷
 - a. promote the personal development and nurture of Salvationist theologians and ethicists everywhere by all possible means.
 - b. provide and support in whatever way is possible means for the thinkers of the Army to interface with each other.
 - c. encourage personally those who make the Army think—however uncomfortable they sometimes may make us feel.
 - d. contribute personally, according to our giftedness, to the thinking life of the Army through our own speaking and writing.

A Divine Yes

Can The Salvation Army take its commitment to higher education to the next level? The answer must be, in the words of E. Stanley Jones, a "Divine Yes!"¹⁸ Possibly the most admired alumnus in the history of Asbury College, E. Stanley Jones wrote over thirty books based much on his insights into the Christian faith journey from his fifty-five years in India. His last book was written when he was in his mid-eighties. It was titled *Divine Yes!* In it he declares that the kingdom of

heaven is a divine yes. God is giving us the encouragement of a green light. Go! Go forward! Expand your tent! Step out in faith! Answer the call! Pursue your vocation! Life is a divinely ordered affirmation. Yes! We can! We must . . . establish a higher higher education, not just to have something to bring to the higher education table, but more importantly to help the Army be all that it truly can be in the great work of the kingdom.

Notes

1. John Larsson, "Salvationist Theology and Ethics for the New Millenium," *Word & Deed*, Vol. 4, No. 1 (Fall 2001), p. 22.
2. All statistics cited in this paper are derived from one source, *The Salvation Army Year Book 2004* (London: International Headquarters, 2004).
3. Personal communication with Dr. Jerrold Michael, Dean of the Graduate School of Public Health, University of Hawaii, December 1987, in the context of inquiring into the Jewish community's support for The Salvation Army at Christmas time in Hawaii.
4. Personal communication with Commissioner John Swinfin, January 2004. Commissioner Swinfin served the Army in the Europe, Africa, and South Asia zones as an active officer holding positions of significant responsibility.
5. James Collins, *Good to Great* (New York: Harper Collins, 2001).
6. Personal communication with Robert Sweet, Sydney, Australia, March 1, 2004.
7. William Booth, Proposal for a World University for the Cultivation of the Science of Humanity in Connection with The Salvation Army, private memorandum (c. 1903), The Salvation Army International Archives, London, England.
8. Ibid.
9. Ibid.
10. Ibid.
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12. Michael R. Cosby, *Teaching Theology and Religion* (Blackwell Publishers, Vol. 4, No. 2, 2001), pp. 71-80.
13. Randy Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Abingdon Press, 1994).
14. Albert Orsborn, "The Saviour of Men," Song #527, *The Song Book of The Salvation Army*.
15. Edward L.R. Elson, "Life's Single Vocation," in Michael Peterson (ed.) *A Spectrum of Thought* (Wilmore, KY: Francis Asbury Press, 1982).
16. Paul Seiler, "Carrying It On to Completion," *New Frontier*, Vol. 22, No. 3, February 7, 2004.
17. John Larsson, p. 23.
18. E. Stanley Jones, *Divine Yes* (Nashville: Abingdon Press, 1993).

The Scandal of the Salvationist Mind¹

Donald E. Burke

Several years ago Mark Noll published a book titled *The Scandal of the Evangelical Mind*.² He opened this book with the provocative sentence: "The scandal of the evangelical mind is that there is not much of an evangelical mind."³ Noll went on to say, "An extraordinary range of virtues is found among the sprawling throngs of evangelical Protestants in North America, including great sacrifice in spreading the message of salvation in Jesus Christ, open-hearted generosity to the needy, heroic personal exertion on behalf of troubled individuals, and the unheralded sustenance of countless church and parachurch communities. Notwithstanding all their other virtues, however, American evangelicals are not exemplary for their thinking, and they have not been so for several generations."⁴ As I read these words I found myself, as a lifelong Salvationist, substituting "Salvationist" for "evangelical" throughout the passage, producing the following rewording of the opening sentence, "The scandal of the *Salvationist* mind is that there is not much of a *Salvationist* mind."⁵

Just as Noll acknowledged the many virtues of North American evangelical Christianity in his book, we too must celebrate the virtues of our heritage as Salvationists. Throughout its history, The Salvation Army has focused on the practical side of evangelism, the call to a life of holiness and the summons to meet social needs. Our history is marked by fine examples of success in these areas.

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We have, however, been less successful at articulating the theological and intellectual underpinnings of our mission. Even with our vast experience in areas of ministry and social service, we have not been engaged seriously in thoughtful, systematic reflection upon our endeavors. We have not prepared our own scholars who are able to engage in informed, critical dialogue with the latest research and trends, who could make contributions to their fields of expertise, and who could therefore point us in the direction of even greater effectiveness. We tend to rely on the hard intellectual work of others, adopting and adapting it as necessary.

What is reflected in our experience is that historically Salvationists have had, at best, an ambivalent attitude toward education. We have been ready to adopt the fruit of the intellectual labors of others, but we have been slow to encourage our own people to pursue advanced academic studies, especially in the theological disciplines. We have invested significant resources to “train” our officers, but we have been reticent about “educating” them. The fear, often expressed, is that the open inquiry that is foundational to education will lead to a dampening of spiritual fervor. But our neglect of education and the Salvationist mind may lead to unintended consequences. Noll’s further comments suggest this:

Hard intellectual labor has never by itself led to a healthy church. Sometimes, in fact, the pursuit of learning has been a means to escape the claims of the gospel or the requirements of God’s law. It is also true that vital Christianity has existed, at least for brief periods, without a noticeable increase in seriousness about the intellect. Yet, generally, the picture over the long term is different. Where Christian faith is securely rooted, where it penetrates deeply into a culture to change individual lives and redirect institutions, where it continues for more than a generation as a living testimony to the grace of God—in these situations, we almost invariably find Christians ardently cultivating the intellect to the glory of God.

The links between deep Christian life, long-lasting Christian influence, and dedicated Christian thought characterize virtually all of the high moments in the history of the church. On the other side of the picture, the history of the church contains a number of sobering examples of what happens when a spirituality develops with no place for self-conscious thought. The path to danger is not always the same, but the results of neglecting the

mind are uniform: Christian faith degenerates, lapses into gross error, or simply passes out of existence.⁶

Noll's words should serve as a warning that we can no longer afford to neglect the 'Salvationist mind. We cannot continue to neglect the critical need to teach Salvationists about our Christian and Salvationist heritage and identity. We cannot continue to neglect our responsibility to contribute, from our perspective and expertise, to the intellectual resources that will shape the wider community. We can no longer continue to allow the research of others to dominate our theology, our practice of ministry and our service without taking up the challenge to develop the requisite intellectual resources for us to chart our own course in faithfulness to God.

While one could develop a compelling case for the critical need for us to develop the Salvationist mind in a variety of academic disciplines, the focus of this paper is upon the need to be intentional and rigorous in our efforts to educate the next generation of Salvationists in the foundations of our Christian faith and Salvationist identity. This paper is born out of the conviction that the abdication of our responsibility to develop our minds has already led to a perilous decline in the biblical literacy and Christian understanding of Salvationists. It has led to a growing ignorance of our own history as Salvationists.⁷ Finally, it has set us adrift in many of our ministries, subject to the whims and fads of others without a clearly articulated foundation from which to evaluate their compatibility with our ethos and identity. This has precipitated a crisis of identity for The Salvation Army and Salvationists. But more importantly, it flies in the face of the biblical recognition of the need for the intentional education of each generation of the community of faith if it is to be able to resist the temptations of the dominant culture in which it exists. This paper seeks to demonstrate the essential nature of education in the faith for the future of the Christian church broadly, and The Salvation Army in particular. It attempts to do this by drawing upon the resources provided by the book of Deuteronomy.

The Context of Deuteronomy

The book of Deuteronomy is presented as a series of addresses given by Moses to the gathered people of Israel as they stood on the brink of entry into the

land of Canaan.⁸ Deuteronomy has as one of its major concerns the transition that Israel was about to undergo as it moved from the wilderness, across the Jordan River and into the land of Canaan. In the background of Deuteronomy is the story of the Israelite exodus from Egypt, the establishment of a covenant relationship between God and Israel at Mt. Sinai, and the years of wandering in the wilderness. These events were foundational to the identity of Israel as the "people of God." But now Moses has led the Israelites to the very edge of the Promised Land and his time is short. On the brink of a new life in a new land, Moses gives his final instructions, admonitions and exhortations to the Israelites. The fact that Moses will not share life in the land with Israel gives his words an added urgency.

Deuteronomy is fully aware that life in the wilderness had presented Israel with many temptations to unfaithfulness to the Lord. Several of the narratives of Israel's sojourn in the wilderness from Exodus and Numbers are recast in Deuteronomy 1–11 to emphasize Israel's unfaithfulness and the Lord's gracious preservation of Israel.⁹ Typical of the emphasis in these chapters is Deuteronomy 9:7: "Remember this and never forget how you provoked the Lord your God to anger in the desert. From the day you left Egypt until you arrived here, you have been rebellious against the Lord" (NIV). Fundamental to the narrative is the experience of Israel in the wilderness that saw Israel repeatedly compromise its undivided loyalty to the Lord as the sole God of Israel, in contravention of the first commandment "You shall have no other gods before Me" (Deuteronomy 5:7). But this compromise on loyalty to the Lord cannot be isolated as a religious issue only. The critical reflection of Deuteronomy is that compromise on this basic issue of loyalty leads inevitably to social compromise with Israel's identity as the covenanted people of God. That is, the Lord's claim upon Israel was not narrowly religious; it had deep and profound implications for Israel's life together. Compromise on this loyalty would cause deep disruptions within the life of Israel.

But alongside this pessimistic assessment of Israel's life in the wilderness, there was also within Israelite tradition a stream of thought that viewed the wilderness experience as a time in which the identity of Israel was being forged. Here, in the vast barrenness of the Sinai wilderness, where the scarcity of the basic necessities for survival required daily reliance upon the Lord for the provision of food and water (cf. Exodus 15:22–17:7), Israel was, in a sense, driven to

rely upon God. The need was so immediate and the resources so few that Israel could not abandon the Lord and survive. Thus, even with the accounts of Israel's repeated apostasy in the wilderness, there is a tradition that emphasizes the wilderness period as a time of relationship-building between the Lord and Israel. This view of the "desert ideal"¹⁰ was taken up by the prophets Hosea and Jeremiah, both of whom were deeply influenced by the traditions of Deuteronomy.

One of the driving forces at work in Deuteronomy is the conviction that as difficult as life in the wilderness had been, life in the land of Canaan would present both unprecedented possibilities and unprecedented perils to Israel. The possibilities arise from the realization that possession of the land of Canaan will represent the fulfillment of the promises to the ancestors made generations earlier. Israel had longed for this moment in time. The abundance that would be found in the land of Canaan contrasts sharply with the scarcity that Israel had experienced in the wilderness. After all, Canaan was described repeatedly as a land "flowing with milk and honey."¹¹ Possession and settlement in Canaan held the potential to provide Israel with security and a standard of living that was unprecedented for Israel. But Deuteronomy also recognized that with the potential of the land there were also perils to be confronted. The promise of affluence and security would bring with it the peril of a loss of the immediacy of Israel's reliance upon the Lord in the wilderness. Israel might forget the Lord and imperil its covenant relationship with God. The presence of worshippers of other gods in the land would present Israel with an immediate temptation to compromise on the demand for unqualified loyalty to the Lord. Finally, paramount among the perils that the Israelites would face in the land of Canaan was loss of identity as the people of God. As they lived among the Canaanites there would be pressures to adopt the practices and ethos of Canaan.

The crisis of identity inherent in Israel's move into the land of promise would arise as older generations passed from the scene and new generations rose up. Those who had crossed through the Red Sea, experiencing the dramatic intervention of God on behalf of a motley crew of slaves, had now all but died off and the wilderness generation that had been sustained by God was preparing to pass the baton to a new generation after they entered Canaan. The immediacy of that exodus experience had faded and the divine provision in the wilderness would

soon pass from memory as well, setting the next generation loose in the land of Canaan with no immediate collective memory of who they were or from where they had come. That is, the next generation would be adrift in a land of unprecedented affluence and corresponding temptation if the older generation did not find a way to make the exodus and wilderness experience an immediate and defining experience for them. Without claiming that history as their own, Israel in the land would lose its identity and its soul as the people of God.

One of the primary tasks facing Moses was to instruct the Israelites on how to keep their collective memory and their collective identity alive; how to know clearly who they were and from where they had come—and more important, what difference that makes for how they would live. Deuteronomy is, at least at one level, a book about the responsibility of the present generation toward the next generation. However, before we consider the strategy that Moses advocated, we must give attention to the nature of the community that Israel was called to be.

The Ideal of Community in Deuteronomy

It is widely recognized that Israel's ideal of community was deeply rooted in the memory of the foundational events of the exodus. The experience of liberation from servitude to an oppressive human potentate by the God of the Hebrews made a deep impression on the shape that Israelite community would take. Israel was called out of Egypt not to replicate the oppressive structures of Egyptian slavery but to create an alternative, faithful community. The significance of the exodus was to be worked out in the life of Israel as a community. As Paul Hanson writes, "The exodus experience cannot be understood if its social implications are not recognized clearly: In this act of deliverance, the God Yahweh annulled religious and social systems predicated on assumptions of special privilege, and abolished the caste system as a fundamental structure of human society."¹² The divine intervention on behalf of slaves stood in judgment over the underlying ideologies of neighboring societies which assumed that the gods established and sustained a social order in which some were created to enjoy special privilege, power and material benefits while others—the vast majority—were consigned to lives of disadvantage, disenfranchisement and poverty. The existence of Israel was to be a sign that social relationships grounded in undivided loyalty to the

God who frees slaves could break free of ideologies of control and oppression.

In his study of community in the biblical traditions, Hanson identifies several characteristics of the early Israelite notion of community. First, Israel was called into existence to be a people whose life together is a *response to God's initiating saving activity in the exodus*. The existence of the Israelite community was not the result of human deliberations and actions, but rather the result of the intervention of the Lord on behalf of slaves. Second, the Israelite notion of community found its heart and soul *in devotion to the one true God*. "In being delivered from slavery by Yahweh, the Hebrews encountered the only reality in the world that was holy, and that could claim their absolute allegiance. In this encounter with the 'wholly other,' all else was relativized, all other gods, all earthly powers, all material goods. Stripped and exposed, driven to deepest need and helpless, and then experiencing all needs satisfied by the one true God, Israel discovered the true object of worship, and at the same time, the only dependable basis for human community."¹³ Finally, the life of Israel as a community was defined by the triad of righteousness, compassion, and worship. Hanson describes these three qualities in this way:

The righteousness of God represented a universal standard of justice that ordered life, defined the realm in which Yahweh's *shalom* could be received, and gave rise to ordinances and institutions that formed a protective wall around the people that sheltered it from life-threatening dangers. Compassion allowed righteousness in Israel to maintain its stringency as a clear and dependable standard by giving it a heart, and by wedding its just requirements with openness and concern for the salvation of all members of God's family. Finally the two were able to work together as a life-enhancing polarity in maintaining an ordered but open society by finding their unity in worship of the one holy God, the Judge of the wicked and the Redeemer of the repentant and the innocent oppressed.¹⁴

The dynamic interaction of these three qualities would not settle into static categories that could become oppressive but would maintain Israel as a safe community where *shalom* could flourish.

If there is one word that characterizes this vision of Israelite community, it is the Hebrew term *shalom*, most often translated into English as "peace." However, this English translation fails to capture the fullness and richness of the

meaning of the word. *Shalom* in its broadest sense refers to a wholeness of well-being. It embraces all of life and cannot be reduced to simply the absence of conflict.¹⁵ Walter Brueggemann has sought to explicate the meaning of *shalom* in the following way:

Shalom is the substance of the biblical vision of one community embracing all creation. It refers to all those resources and factors that make communal harmony joyous and effective ... In its most inclusive dimension it [*shalom*] is a vision encompassing all reality, expressed in the mystery and majesty of creation images ... Shalom is creation time, when all God's creation eases up on hostility and destruction and finds another way of relating ... A second dimension of shalom is the historic political community. Absence of shalom and lack of harmony are expressed in social disorder as evidenced in economic inequality, judicial perversion and political oppression and exclusivism ... The cosmic and historical-political aspects of shalom point to a third dimension, which the Bible usually assumes but does not discuss. It is the shalom sense of well-being experienced by the person who lives in a caring, sharing, joyous life in community. By way of contrast, covetousness is presented as one aspect of the self-seeking life that is never satiated but always pursues selfish security only to discover that it leads to destruction.¹⁶

In Deuteronomy this vision is given flesh with the instruction that is found in chapters 12–26. These legal materials seek to establish boundaries within which Israel, as the community called into existence by the God who frees slaves, must live. In them there is an emphasis on the limitation of power that is to be exercised by the king and other officials who might be tempted to accumulate power and resources. Deuteronomy's description of the role of the king is remarkable for the boundaries that it establishes (Deuteronomy 17:14–20). Because the temptation to abuse power and accumulate wealth is so great for a king, the one explicit responsibility given to the Israelite monarch is to devote himself to the study of the *torah* as an antidote to that temptation. The *torah* here must be understood as more than the legal prescriptions. It is rightly understood as "instruction" including not only the narrowly legal materials but also Israel's story of slavery, liberation and settlement in the land. Only if the king is immersed in this story and its meaning for Israel's life together as a faithful human community, will the king be able to resist the seductions of power and wealth.

At the other end of the social strata in Israel, Deuteronomy makes special provision for the poor and vulnerable in society. For example, according to Deuteronomy 23:19–20, Israelites were not to charge interest on loans to fellow Israelites. Loans were taken out only in times of distress and to meet significant needs. Those in situations that required loans for survival should not be further disadvantaged by the addition of interest to the principal of the loan. Furthermore, the person to whom the loan was to be given should be treated with respect and concern (Deuteronomy 24:10–13, 17–18). The foundational concern that is evident in these laws is not the security of the principal offered by the wealthy, but rather the proper treatment of the poor.

The poor hired worker was to be treated fairly and paid daily in order to avoid needless hardship being imposed (Deuteronomy 24:14–15). Every three years the entire tithe was to be stored as a provision for the marginalized in Israel (Deuteronomy 15:28–29). The widow, the orphan and the non-Israelite residents were to be given special access to farmland so that they could gather food that would not be available to them otherwise (Deuteronomy 24:19–22; cf. Ruth). Israelite slaves were to be treated with special care and concern, including the granting of freedom after a term of service (Deuteronomy 15:12–18).

All of these provisions reflect Deuteronomy's vision of Israel as a distinct community that is to be characterized by values that transcend the mercantile values of Canaan. Bruce Birch has described this vision of community as one that is shaped by an "economics of equality," the "covenant politics of justice," and "the radically free Yahweh."¹⁷ What Deuteronomy reflects is a powerful vision of Israel's vocation to be a community of *shalom*, shaped by the exodus experience. Critical to establishing and maintaining this vision would be the preservation of Israel's collective memory of the exodus, covenant and wilderness traditions that were to provide Israel with its identity.

Maintaining Identity in the Land of Promise

Israel's transition from the wilderness to life in the land of Canaan presented it with the fundamental challenge of maintaining its identity in new, affluent circumstances where the temptation to live independently of the Lord would be great. To maintain this identity, Moses impressed upon the Israelites a strategy that had several dimensions to it. Fundamentally, Israel was to maintain absolute

loyalty to the Lord, remember the past, and pass on to the next generation the knowledge of who the Lord is and who they are as a people in covenant relationship with their God. Deuteronomy 6:1–25 presents this strategy clearly.

In Deuteronomy 6:1–9 Moses exhorts Israel to observe the commands and ordinances that have just been given in Deuteronomy 5.¹⁸ From the beginning of the passage, it is clear that a major concern is the focused attention that Israel is to give to loyalty and obedience to the Lord from one generation to the next. Verses 4–9 begin with an affirmation, “Hear, O Israel: The Lord our God, the Lord is one” or “Hear, O Israel: The Lord is our God, the Lord alone.”¹⁹ The essence of this claim is that only the Lord is Israel’s God (cf. Deuteronomy 5:7). This affirmation leads to a demand for exclusive loyalty, thoroughgoing devotion and unwavering obedience in verse 5: Love the Lord your God with all your heart and with all your soul and with all your strength. The emphasis in this verse is upon a comprehensive love for the Lord. We should note that “love” here refers not primarily to an emotional attachment to God, but to obedience and faithfulness in the covenant relationship.²⁰ On this matter of loyalty Israel is to countenance no compromise. Finally, verses 6–9 instruct Israel to make the commandments the constant and thoroughgoing focus of their attention. They are to be written upon their hearts, taught to their children, a constant subject of conversation, and visible at all times. Israel is to give itself to the discipline of attentiveness to the commandments of the Lord.²¹

The next section of Deuteronomy 6 focuses on the temptations to compromise that await Israel in the land of Canaan. Israel will be enticed to compromise its undivided loyalty to the Lord and its obedience to the commandments. Verses 10–19 open with an extended description of the affluence that Israel will experience in the land of Canaan. Its large cities, houses filled with consumer goods, wells, vineyards and olive groves all will be given to Israel. Israel will eat and be satisfied (v. 11). These gifts of God, however, can become a snare to Israel. When survival is not immediately and obviously dependent upon Israel’s God as it was in the wilderness, Israel will begin to lose its memory. The satiation Israel will experience in the land can lead Israel to forget the Lord:

Moses knows that *satiation* produces *amnesia*, and amnesia is the great threat to a community whose defining relationship is grounded in a con-

crete, nameable memory. Satiation banishes the past and obliterates the future. Everything is reduced to an endless present tense, rather like the absence of clocks in the casinos of Las Vegas. No one any longer knows what time it is, and no one can any longer recall a time other than this time that appears, with gorging, to be without beginning and without end. In a state of satiation, Moses anticipates, Israel will lust for the gift but be uninterested in the giver. Israel will be tempted to forget the Exodus as the defining disclosure of this God, will forget the slavery and the wondrous act of deliverance from slavery. YHWH will no longer be remembered or known as the God of transformation; the distinctiveness of YHWH will evaporate into a religious plethora of the gods of stability and equilibrium.²²

So serious is the threat that two of Deuteronomy's most compelling and frequently used verbs are "forget" and "remember."²³ Israel is exhorted on the one hand not to forget and on the other hand to remember. The memory of Israel's past with the Lord is essential if Israel is to have a future with the Lord. If Israel loses its memory in the land, it will be tempted to compromise its loyalty to the Lord. Rather than serving the Lord alone, Israel will seek to serve the Lord alongside other gods. Accommodation to the culture and values of Canaan will make the rigors of covenant seem extreme and irrelevant in the new world of Israel.

Finally, Deuteronomy 6:20–25 turns to the next generation. The next generation will ask about the meaning of the commandments. We cannot tell whether the question of the children is a sincere inquiry or a protest against the demands of covenant. Whichever possibility we entertain, it is important to note that in the phrasing of their question, the children do not perceive the significance of the commandments for themselves. They ask, "What is the meaning of the stipulations, decrees and laws that the Lord *your* God has commanded *you*?"²⁴ The choice of words here suggests subtly the challenge confronting the next generation. They are the beneficiaries of the affluence of life in the land of Canaan. But because they have known only its abundance they are not aware of life in the wilderness with its scarcity and deprivations. They receive the abundance of the land as an entitlement rather than as a gift. In a land of affluence, with no memory of the past, the demands of the covenant and its commandments are experienced as the imposition of an alien God (i.e. "your God" not "our God") upon an