

WORD & DEED

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A JOURNAL OF SALVATION ARMY
THEOLOGY & MINISTRY

All Good Theology Ends in Ethics

USA East Moral and Social Issues Symposium:

“God is our refuge”: Salvationist reflections on a global crisis

Hallelujah in the Hush Harbor

Sexism



Salvation Army National Headquarters

Alexandria, VA, USA

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.

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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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All Good Theology Ends in Ethics

Roger J. Green and Jonathan S. Raymond

One of my most distinguished professors of theology in graduate studies used this expression often—“all good theology ends in ethics.” That saying has stayed with me throughout the years, and this can be seen beginning with such biblical texts as Romans or Ephesians and continuing through two thousand years of the history of the Church with theologians from various traditions. Therefore, the question is always before us—what were the implications of Paul’s exhortation in Ephesians 4:1 “to lead a life worthy of the calling to which you have been called”? That is a call to live ethically and to think ethically.

We in The Salvation Army witnessed this in the developing theology of the Booths and others. As their ministry and mission expanded, they included a broader vision that spoke to the pressing ethical issues of the day. Just one example of this was the Army’s involvement by both Catherine Booth and Bramwell Booth in the Purity Crusade of 1885, which resulted politically in the raising of the age of consent for young girls from twelve to sixteen. This broader vision found expression in William Booth’s *In Darkest England and the Way Out*, published in 1890.

If it is true that Christianity is a very personal religion, but never a private religion, such a truth is witnessed whenever the Army comes together in conference to deal with matters central to the Bible. Such conferences have added to the vitality of the Army’s

mission, and have clarified such matters as the social ministry of The Salvation Army, women in ministry, and the nature of the Church.

And so, we find ourselves at the heartbeat of the gospel when we discuss ethical matters. We are delighted to share with our readers the papers that were read at a recent conference called by our friend, Colonel Richard Munn. Rather than introduce that conference and those papers, we asked Colonel Munn to be the guest editor for this edition of *Word & Deed*. He readily responded and has been invaluable in putting this issue of the journal together. We are grateful, indeed, and ask our readers to turn the page now to the guest editorial.

RJG

JSR

USA East Moral and Social Issues Symposium

Richard Munn

The 2019 Moral and Social Issues Symposium, sponsored by the USA Eastern Territory, followed a precedent set by the October 2017 Reformation 500 Luther Symposium, and featured in the May 2018, Vol. XX No 2 edition of *Word & Deed*.

The emphasis for this symposium was on three pressing moral and social issues of our day—refugees, racism and sexism; indeed, The Salvation Army has three formal International Positional Statements (IPS) on these specific issues.

The prayerful desire of the organizers was that the collective experience would provide an avenue of grace in spiritual formation, self-understanding, and the ongoing mission of The Salvation Army.

Three motivating factors combined to bring the event into being:

1. The understanding that social justice is central to Army mission and identity, on a par with the commitment to holiness.
2. The belief that followers of Christ should exercise intellectual and academic energies.
3. The conviction that familiarity with theory liberates the people of God for greater service.

The three eminently qualified presenters—Dr. James Read, Ethics Center Director, Canada and International Moral and Social Issues Council (IMASIC) Chairman; Major Dr. Marian Platt, Area Commander, Memphis, TN, USA; and, Colonel Dr. Janet Munn,

International Social Justice Commission (ISJC), New York, Director—were asked to read 3500-word papers in a forty minute time frame, followed by questions from the floor.

The presenters represent and model theological acumen, scholastic credentials, and missional integrity.

The intention of the day was to deliberately stretch thinking and worldview, confident in the essential rigor and refreshment found in academic content.

Salvationists regularly find themselves in the sanctuary for worship. Many days are on the frontline as days of service. On this day, we sat in the lecture hall.

We would say, all are vital for the soldiers of God to be fully conditioned.

“God is our refuge”:¹ Salvationist reflections on a global crisis

James E. Read

The fact that there is a global refugee crisis is not news. Millions of people have fled their homes in the last decade, and additional masses are forced to be on the move every day. In many cases, life for refugees is horrific in ways others cannot imagine. But the impact is, or should be, felt by everyone—including Salvationists and The Salvation Army—and it is this impact that I want to be our focus today: Who are we to be, what are we to do, and why?

Facts, figures, and definitions

Let’s begin, however, with some facts and figures.

According to the United Nations High Commissioner for Refugees (UNHCR), which is the UN agency created specifically for the protection of refugees, there are presently about 71 million “forcibly displaced” people in the world. That’s almost double the entire population of my homeland, Canada; about 20% of the population of the USA; and about 1% of all the people in the world. Of that 71 million, about 26 million are designated “refugees,” and another 3.5 million “asylum seekers.”

What I find striking is that about 80% of refugees are living (or “camping out”) in neighboring countries. Syria’s civil war has been raging for a decade. About 3 million (or about half the total num-

Dr. James Read is the Director of The Salvation Army’s Ethics Center in Canada, and Chair of The Salvation Army’s International Moral and Social Issues Council (IMASIC).

ber of Syrians who have fled) are presently living in Turkey. The war in Afghanistan has persisted longer than in Syria, and over half the Afghan refugees (about 1.4 million) are biding their time in Pakistan.

Last year, 92,000 refugees were permanently resettled in countries other than their homeland. Canada relocated and permanently resettled about 30,000 of them. Many Canadians take pride in the fact that this is more than Germany, Britain, Australia or the USA. Even so, 30,000 out of a total of 26 million refugees is a drop in the bucket.

So much for sampling the numbers. How about the definitions? What is the difference between a “refugee” and an “asylum seeker” or an “internally displaced person?” The existential reality of families on the run is as old as humanity, but in the terminology of international law, there have been “refugees” only since 1951.

The experience of WWII generated a global moral awakening on certain fronts. The Universal Declaration of Human Rights (UDHR), which was adopted within a couple of years after military victory was declared by the Allies, is a moral declaration before it is a legal declaration. Its first article says, “All human beings are born free and equal in dignity and rights.” Its fourteenth article says, “Everyone has the right to seek and to enjoy in other countries asylum from persecution.”

But the Universal Declaration of Human Rights is more a statement of aspirations and ethical convictions than enforceable law. The UDHR’s declaration of moral duty was codified in 1951 in the first Refugee Convention, which gave legal definition to “refugee” and “asylum seeker.”

According to the 1951 Convention, a “refugee” is “outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country” because of a “well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion.”²² “The Convention further stipulates that, subject to specific exceptions, refugees should not be penalized for their illegal entry or stay [in a country where they are seeking

protection]. This recognizes that the seeking of asylum can require refugees to breach immigration rules.”³ In other words, an “asylum seeker” is someone who has not yet been recognized as having a well-founded fear of persecution, and “refugee” is someone whose fear has been officially recognized.⁴

Originally these definitions applied only to Europeans who had fled persecution before 1951. In 1967, the Refugee Convention was revisited, and the definition expanded to apply universally.

One underlying assumption in 1951, in 1967 and today is that the first choice of most refugees and asylum seekers is to go back home. The reality is that many are consigned to life away from that home, making do in tenuous circumstances for an indefinite period of time; and doing so in a host country that is itself economically poor. For instance, the whole country of Lebanon⁵ has fewer people than New York City, but is presently hosting over a million Syrian refugees. They simply can’t afford to provide food, shelter, education, and other things promised under the international refugee laws.⁶ Acknowledging this general fact, the 2016 New York Convention on Refugees committed the nations of the world to do more in sharing the responsibility for caring for refugees even though those refugees may not be residing within their particular borders.

One point to notice from this quick overview is that the moral responsibility remains constant but the circumstances that cause people to be on the run change. Nations, as well as individuals and communities within those nations, have recognized their duty to care. Although this is cause to rejoice from a Christian standpoint, nations need to be pressed to adapt to changing circumstances. In the mid-20th century, people had fled anti-Semitic persecution in Europe. In the early 21st century, people are fleeing from civil war and oppressive governments. Soon masses will be forced from home because global climate change will have made their home uninhabitable. The question is, who will come alongside and advocate for and with them?

The Salvation Army and refugees

Advocacy has not been a strong suit for The Salvation Army. Stories from the early days of The Salvation Army, like the campaign to raise the age of consent in Victorian England, are recited with pride. In the places I know best, however, the public today does not recognize The Salvation Army for political activism, and it does not school Salvationists in methods of public policy advocacy. On the refugee policy front, despite the fact that the 2016 International Positional Statement on Refugees and Asylum Seekers is strong on advocacy,⁷ I know of only a few rare individual Salvationists like Dr. Russell Rook who are actually pressuring governments on this front.^{8,9}

More typically, The Salvation Army works as an *agent* of government policy or as an international NGO *service delivery organization* rather than as a disturbing prophet. In this capacity, when it comes to refugees, The Salvation Army is active in a variety of ways in many countries. I will mention a sampling, but let me emphasize that this is only a sampling. I encourage you to acquaint yourselves with other Salvation Army refugee ministry activities, and also creatively imagine interventions not yet being taken.

Detention Centers

I begin with work in refugee camps or detention centers. For some years, the government of Australia had a controversial policy of not permitting asylum seekers to land on its shores, transporting them instead to camps (officially “processing centres”) on the tiny South Pacific island nation of Nauru and Papua New Guinea’s Manus Island, where they were registered and their cases vetted. Despite saying publicly that it did not agree with this policy, The Salvation Army for several years entered into a contract with the government of Australia to provide educational, recreational and pastoral counselling services to these off-shore asylum seekers.¹⁰

While that work has now ended, The Salvation Army continues to be present in the Rohingya refugee camp in Cox’s Bazar, Bangladesh, with the permission of the local government and one of the UN agencies that coordinates relief. The Salvation Army’s

contribution? Solar kits that power LED lights and enable the recharging of cell phones. A report in *All the World* magazine of April-June 2019 says, “The Rohingya refugees are stuck. They can’t leave the camp and are forcibly confined there. They do not have the correct papers to integrate into Bangladesh and are not welcome back in...Myanmar....There is nowhere for them to go.”¹¹ In personal correspondence, my friend, Lt Richard Bradbury, whom I met when I visited the Kibera slum in Nairobi, and who wrote this report, added, “The thing that struck me most about the Rohingya people was not their physical conditions (the slums of Nairobi in many sense were much worse than the camps) but the sheer sense and scale of hopelessness.” Bradbury’s report in *All the World* continues, “Like many other people, Nasreen is resigned to living in the camp for the foreseeable future. She told me that the light given by The Salvation Army makes life more manageable and—consequently—more hopeful. She is able to cook at night and eat together with her family. She feels much safer being in her home and the light brings protection and comfort.”¹²

Resettlement

Some refugees seek to make a new home rather than wait until they can return to the home from which they fled, and a number of countries make provision for this. Canada, for instance, for 2019, set a total immigration target of about 300,000; of that, 30,000 spots are reserved for the resettlement of refugees. Most governments handle the resettlement process all themselves, but Canada introduced a second track when the Vietnamese “boat people” arrived in the 1970s, and as a result, The Salvation Army is now credentialed in Canada as a private non-governmental sponsoring agency. Of the 30,000 refugees who relocated to Canada in 2019, about 20,000 were estimated to be resettled through private rather than government sponsorships, and Salvation Army corps were among the private sponsors. They helped with housing and education, health care, jobs and guaranteeing that costs of living are covered. This year my own corps is in the process of sponsoring our second refugee family. Over in the UK, Raynes Park Com-

munity Church is the corps that has championed the resettling of Syrian refugees in England. I don't know that this option exists under present US law.

Asylum seekers in the community

The claims of the families that our corps and Raynes Park have resettled had already been vetted by the authorities and consequently, they were “legal refugees” before they entered our countries. In other instances, including the cases that make headlines in the USA, people enter the new country and after crossing the border, ask for their cases to be heard. These asylum seekers are sometimes referred to as among the “illegal immigrants.”

In February 2017, despite the risk of frostbite caused by traveling on foot in the dead of winter, several Somali men crossed the border from the USA into Canada near where I live. The police intercepted them, but once the men made a refugee claim, the police called on The Salvation Army to provide shelter. Responding quickly, Booth Centre in Winnipeg eventually found itself housing over a hundred as-yet legally unprocessed asylum seekers.

These numbers are dwarfed by the number of people who, having landed in Greece and Italy after making their way perilously across the Mediterranean to escape threats back home, have found the helping hand of The Salvation Army. Often that helping hand has been the spontaneously extended hand of ordinary (i.e., not specialists in refugee response) Salvationists.^{13,14}

Deportees

When my wife and I visited the Ellis Island immigration museum some years ago, we were surprised and pleased to see depictions of a Salvation Army presence there. What were they doing? Mostly, they were working among those who were waiting to be deported from the United States. After a change in US immigration law in 1924, Ellis Island became the site for examining “only those whose eligibility to enter the country was doubtful.”¹⁵ According to a 1951 *War Cry* article, “The government, concerned primarily

with examining the alien and sending him on his way as rapidly as possible, has largely limited its responsibility, during the time the alien is detained, to the provision of food, shelter and, when necessary, medical care.”¹⁶ Providing clothing, recreation, education, religious services and pastoral counselling fell to private agencies like The Salvation Army. An interesting factoid the *War Cry* article slipped in is that The Salvation Army ran the Ellis Island library. It had 20,000 books in the collection, in 23 languages. Not letting language be a larger barrier than it needed to be, The Salvation Army attempted “to incorporate each Sunday the languages represented by those who worship... Salvationists are suitably equipped to handle such linguistical matters and have people available for such purposes,” *the War Cry* reporter wrote.¹⁷

I remind you that this brief survey is not intended to be exhaustive. It illustrates, however, that Salvationists and The Salvation Army have been and are involved with refugees in many places in the world, from the point at which asylum is first sought to the point at which, asylum being denied, the would-be refugee is deported.

Exploring the theological “why”

The question why? arises. Why is The Salvation Army there? Earlier I described The Salvation Army as a service organization delivering government policy, and that could explain why. But that is probably not the only, or even the best, explanation.

As an ethics professor—someone whose passion is Christian moral theology—I long for us to go deep on the normative questions, and so I want to ask, why—from the standpoint of Christian ethics and Salvation Army mission—should there be an engagement with refugee issues?

So far I have found a lot of the what, but not a lot of the why in the literature. Well, that may be an exaggeration. Two guiding values are pretty easy to discern.

The first is deep in the Salvationist DNA—it is a moral commitment expressed in various catch phrases, one of which is that “the need is the call.” The mission statement is less catchy but says

The Salvation Army exists to meet human need without discrimination.¹⁸ The story of William and Bramwell Booth and the men sleeping under the London bridges has become the Salvationist's iconic narrative expression of this. "Did you know there were men sleeping under the bridges?" William is to have asked his son. When Bramwell answered yes, William thundered back, "Then go and do something!"¹⁹

"Where there is a need, there you find The Salvation Army" in some ways serves as sufficient rationale for work with refugees. Who could be needier—physically, socially, spiritually—than people fleeing their homeland in fear of persecution?

I discern a second guiding value, however, in what I read and hear about the refugee and immigration work, and that is the potential for personal relationship. I encourage everyone to watch the recorded sessions of the interactive global summit on migration and refugees that the International Social Justice Commission convened in January 2018. Over two days, there were eight meaty, informative, thoughtful sessions. In every one of them, you could sense the change when a story was told. Expressing what is a universal reality among Salvationists, I think, Commissioner Christine MacMillan once said to me, "Jim, every social problem has a face!" To be gripped by a face rather than an abstract idea or issue may or may not be universally human,²⁰ but to think that it *ought* to be that way is most certainly powerful in Salvation Army values. "Doing the most good" sounds too abstract and too utilitarian for Salvationists who want to be able to bring hope and a future and salvation to identifiable individuals. As my friend and colleague Salvationist Ian Campbell put it in recent correspondence:

Issues of HIV, people trafficking, addictions, local ethnic conflict, political threats, economic exploitation, poverty, and commercial sex work, all associate with refugee upsurge, and all point toward facilitation of reconciliation with family, neighbours, good friends, wider national society, and God. ...[Reconciliation is] the grace based convictional motivation underpinning all that we try to do [in The Salvation Army]. ...Relational health is the neces-

sary foundation for long term sustained response by refugees and all others affected, in my experience. Program interventions can only be effective long term when adapted in synergy with local face-to-face engagement.

While Campbell’s language may be abstract, those of us privileged to know him know he lives and breathes “relational health.” And so, I think, do most Salvationists.

But let me suggest that these two important guiding moral values do not give us a sufficient answer when a critic says, as some really have, “But there are lots of needy, unsaved people. We should start with our own. I don’t want my donations to go to helping foreigners while plenty of our own people need food and clothes and a place to call home.”

What more can the word of Scripture say in the face of such criticisms? I want to conclude by inviting you to reflect on three things.

1. Jesus was a “refugee.” He was not a refugee in the definition of the 1951 Refugee Convention, but he was definitely a refugee in the less legalistic sense of a man forced to be on the move. When I say Jesus was a refugee, the story that might first come to mind is of the toddler Jesus being taken to Egypt by his parents in order to evade the murderous King Herod.²¹ According to Luke’s gospel, however, Jesus was forced to be on the move earlier than that. Luke says Jesus was born in Bethlehem because Caesar had compelled Joseph to take Mary and the unborn Jesus to leave Nazareth.²² And after their stay as aliens in Egypt, the family feared returning to Bethlehem because Herod’s son Archelaus ruled Bethlehem and all Judea by that time, and Archelaus was more murderous than his father.²³ The adult Jesus was always on the move too, often because his life was threatened by enemies, and at one time Jesus himself said (with what inflection we do not know, perhaps matter-of-factly, perhaps commandingly, but also perhaps with a tone of sadness and anger), “Foxes have holes and birds

of the air have nests, but the Son of Man has nowhere to lay his head.”²⁴ The evangelist John sees these incidents as emblematic of Jesus’ entire life on earth: “He came into the very world he created,” John says, “but the world didn’t recognize him. He came to his own people, and even they rejected him.”²⁵

In other words, in some important sense, the Lord Jesus was perpetually a refugee in this world, looking for people to take him in. That being the case, today if we engage with those who are refugees, we may be enabled to understand Jesus better.

2. For Christians, the refugee life did not stop with Jesus’ resurrection and ascension. Scripture tells us that Aquila and Priscilla were in Corinth because Caesar Claudius had forced them and all other Jews out of their home in Rome. Providentially, God turned their refugee condition to great good effect, because being in Corinth meant they met the Apostle Paul, were introduced to Jesus and became Christian.²⁶ Earlier than that, Christians themselves had been forced to flee Jerusalem. Recall that Paul was converted while he was chasing down Christians who had fled to Damascus after the murder of Stephen. Acts 8:1 says Stephen’s strong witness caused “a severe persecution... against the church in Jerusalem, and all except the apostles were scattered throughout the countryside of Judea and Samaria.” Note also that the first letter of Peter is addressed to “the exiles of the Dispersion”²⁷ and what Peter says in this letter is largely about how to live as exiles (i.e., people forced into alien living conditions).

Perhaps the fact that Christians were often in peril because of their faith helps explain why hospitality became such an important Christian practice. “Make room” is a repeated command. Romans 12:13 says, “Share with the Lord’s people who are in need. Practice hospitality.” First Peter 4:9 says, “Offer hospitality to one another without grumbling.” And 3 John 1:8 says, “We ought therefore to

show hospitality to such people so that we may work together for the truth.”

For our present context, however, Hebrews 13:2 is the most pertinent expression of this expectation. “Do not neglect to show hospitality to strangers,” it says. This comes immediately on the heels of a verse that says, “Keep on loving one another as brothers and sisters.” The comparison and contrast is, unfortunately, not as evident in English as it is in the Greek original. In Greek, Hebrews 13:1 says, “Continue to practice ‘philadelphia.’” “Philadelphia” comes from the root words “philos,” meaning “love,” and “adelphos,” meaning “your close kin—brothers and sisters and the like.” So the verse instructs listeners to love and care for people similar to themselves, people with whom the listeners have an established history. When we come to Hebrews 13:2, the Greek word is “philoxenia,” whose first root is, as in verse 1, “philos,” i.e., “love,” but whose second root this time is “xenos,” that is, “stranger” or “foreigner” or “alien” or “outsider” or “other.” So verse 1 enjoins Christians to love and go on loving other Christians who are known by them and share common history and values and aspirations; and then verse 2 enjoins those same Christians to love those who cannot be assumed to have the same history or values or aspirations.

Now in many ways, the refugee is almost a textbook “xenos” “stranger.” Refugees are running from what has been familiar towards what is different. The language, the customs, the cultural norms, the clothes, the food that has defined home for them is left behind, and our language, customs, norms, clothes, and food may not be at all what they expect.

When complete strangers meet what happens? Contemporary English contains very few words that derive from the Greek “xenos,” but by far the best known is “xenophobia”—the *fear* of strangers. As I read current events, I think xenophobia describes a lot of what refugees can

expect if they come through the borders of another country. The fear of home has made them flee, and what meets them on the other side is not a welcome, but another's fear.

I do not want to minimize the real challenges people experience when strangers show up—this is something we should talk about—but the overarching attitude to which Hebrews 13:2 calls Christians is *love* of strangers, not fear.

That verse goes on. Having instructed us to receive strangers warmly, it goes on to say, “for by so doing some people have shown hospitality to angels without knowing it.” “Angels” in the original Greek is “aggelos,” and “aggelos” can mean non-human beings, but it is also used of people. In the New Testament, it is applied to John the Baptist²⁸ and John the Baptist's disciples;²⁹ it is the word used to describe the advance team Jesus sent to prepare things for him as he set out for his last journey to Jerusalem.³⁰ The Apostle Paul applies it to himself in a reference that seems almost an echo of Hebrews 13:2—in Galatians 4:14 Paul writes that the Galatians “did not treat me with contempt of scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself.”

In short, it is not a question of whether the visitor is a heavenly being like Gabriel or an earthly being like John the Baptist, “aggelos” denotes someone who comes with a message, especially someone who comes with a message that God wants heard.

When a stranger arrives at our door or our border, we may, if we don't react with fear, almost without thinking about it, picture ourselves as on the giving end, and if they are welcomed, the stranger as on the receiving end of the hospitality we give. But applying what has just been said about “aggelos,” I think we should understand Hebrews 13:2 to be telling us that strangers sometimes arrive with something to give, not only receive; and that something may be a message from God. Those who have ears to hear, let them listen.

3. I suggest that refugees may be carrying a really important message for us. That message is that we too are refugees. As we have already noted, in the early years after Jesus’ ascension and for centuries afterwards, Christians were hated and hounded precisely because of their faith. They went out from Jerusalem, into Judea and Samaria and the uttermost parts of the world not only in fidelity to Jesus’ great commission but because they were forced to flee home or be killed. They were refugees in the most literal sense of the word.

Still today, in too many places in the world, Christians are at risk of their life and livelihood. This should definitely call out to us. But, let me suggest, that for many others like me and perhaps you, we are feeling quite at home where we are. We don’t feel real fear or dislocation or in any sense estranged from where we would like to be. Things could certainly be better, but actually judging from our actions, people would conclude that we are actually quite comfortable and settled just where we are. There is much to be genuinely thankful about this—I for one have absolutely no desire to be confined as the Rohingya are in Cox’s Bazar in Bangladesh or awaiting a refugee hearing while I sit in the Winnipeg Booth Centre. At the same time, however, should comfortably settled Christians not be asking whether God has an unsettling message for us? Are the real, fleeing-for-their-lives refugees on our doorstep carrying the message that refugee-ness is in an important sense the human condition?

For, if our primary identity is actually as a man or woman “in Christ” (as the Apostle Paul might put it), I believe we should not first think of ourselves as Canadians or Americans, and be comfortably at home with the present arrangements of this world. If that is happening, God needs to unsettle us. For, when Peter urges his readers to “live as foreigners and exiles,” he was not addressing only his first century readers. When the book of Hebrews exalts Abra-

ham, who “made his home...like a stranger in a foreign country; he lived in tents” it was because “he was looking forward to the city with foundations, whose architect and builder is God.” The book of Hebrews praises other heroes of the faith similarly: “they were foreigners and strangers on earth. ...If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country—a heavenly one.” So it should be for us too. Until God’s reign pervades the world, until the New Jerusalem descends and we all enter it,³¹ Christianly-speaking, no one should really regard themselves as being able to be at home.

Concluding Remarks

I believe these things. Preparing this presentation has deepened my understanding of Scripture. But there are two dangers in finishing there.

The first is that it sounds as if the primary reason for a Salvationist to engage in refugee response is for what it can do for us. And that would be a gross insult to the millions whose lives are literally at stake today. To be a refugee in the UN sense of the word is horrible. Christians ought to lead the way, not greeting refugees and asylum seekers with fearful opposition, but showing them love—generous, self-forgetting, even sacrificial, love. Perhaps it is true that we ought to see refugees as God’s messengers who gift us with the message that we should never get too comfortable and too at home in this world; but getting that message should never be our motivation.

The second danger is that finishing with Scripture, as I have, makes everything sound too neat, too don’t-worry-it’ll-all-work-out-in-the-end. In truth, refugee work is anything but neat and tidy. It is fragile and fragmentary and frustrating, threatened by resources always being insufficient and refugees too awkward. Those who live face-to-face with the reality know refugee ministry needs Salvationists who are prepared to live with ambiguity and uncertainty, and the determination nonetheless to fight on to the very end.

Endnotes

¹ Psalm 62:8

² <https://www.unhcr.org/1951-refugee-convention.html>

³ <https://www.unhcr.org/3b66c2aa10>

⁴ An “internally displaced person” is someone who has fled or been forced from home, often for the same reasons as a “refugee,” but who has not left their country of origin. So, for instance, according to UHCR, there are 6.2 million Syrians still within Syria but not in the region that was their home before the war. (<https://www.unhcr.org/sy/29-internally-displaced-people.html>)

⁵ Estimated by the CIA to be 6.1 million in 2018. <https://www.cia.gov/library/publications/the-world-factbook/geos/le.html>

⁶ According to the CIA’s *World Fact Book* the 2017 per capita GDP (rendered in purchasing power parity) for Americans (\$59,000.) was three times that of Lebanese (\$19,400.). <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2004rank.html>

⁷ https://s3.amazonaws.com/cache.salvationarmy.org/b098ace2-8430-4db0-b89f-87db8b8b5c58_English+Refugees+and+Asylum+Seekers+IPS.pdf

⁸ Dr. Russell Rook, a soldier of Raynes Park Community Church, is chair of Reset: Communities and Refugees in the UK. To learn more, see especially session 3 of the 2018 ISJC global interactive summit on refugees and displaced peoples. <https://www.salvationarmy.org/isjc/global-interactive-summit-on-refugees-and-displaced-peoples>

⁹ To the best of my knowledge, unlike some other churches, no Salvation Army corps has provided “sanctuary,” which is a centuries-long practice, rooted in the Old Testament cities of refuge and in respect for the sanctity of religious spaces, but not strictly-speaking within the law. On the law and sanctuary, see *William C. Ryan, The Historical Case for the Right of Sanctuary*, *Journal of Church and State*, 29, 2 (SPRING 1987), pp. 209-232.

¹⁰ “Our organisation, like many Refugee Advocacy groups, is concerned about the decision to reintroduce offshore processing of asylum seekers who have entered Australian territory” <https://www.salvationarmy.org.au/subscribe/sites/auesalvos/files/documents/media-newsroom/20120910-tsa-nauru-manus-island-detailed-statement.pdf>. Regarding the contract for services on Manus Island and Nauru, see <https://www.salvationarmy.org.au/about-us/news-and-stories/media-newsroom/20120910-tsaue-nauru-manus-island-asylum-seekers/>. The Salvation Army has provided humanitarian services to asylum seekers in detention centers within Australia as well.

¹¹ See, *All the World*, April-June 2019 <https://www.salvationarmy.org/ihq/alltheworld>; republished under the title “Shining Lights” by Lt. Richard Bradbury at <https://salvationist.ca/articles/shining-lights/>

¹² <https://salvationist.ca/articles/shining-lights/>

¹³ <https://www.salvationarmy.org/ihq/europerefugees> for a snapshot of the 2015/6 Salvation Army responses throughout Europe, not only Greece.

¹⁴ The Salvation Army in Australia “has been a strong supporter of programs that provide asylum seekers with community-based alternatives to detention. It has also provided support to asylum seekers held in detention, and is currently involved in the provision of housing and support services under the Australian Government’s Community Detention program.” <https://www.salvationarmy.org.au/subscribe/sites/auesalvos/files/documents/media-newsroom/20120910-tsa-nauru-manus-island-detailed-statement.pdf>

¹⁵ The War Cry, *April 7*, 1951, p.8.

¹⁶ The War Cry, *April 7*, 1951, p.8.

¹⁷ The War Cry, *April 7*, 1951, p.8.

¹⁸ <https://www.salvationarmy.org/ihq/Mission>

¹⁹ This story is told many places, but nowhere more effectively than in Bramwell Booth’s own *Echoes and Memories* (London: Hodder and Stoughton, 1925), pp 1-2.

²⁰ We should not think this is only a Salvationist phenomenon. Remember the powerful effect the photo of the dead body of little Alan Kurdi had in catalyzing action around the world in 2015. https://en.wikipedia.org/wiki/Death_of_Alan_Kurdi

²¹ Matthew 2:13-15

²² Luke 2: 1-7

²³ Matthew 2:19-23

²⁴ Luke 9:58; Matthew 8: 20

²⁵ John 1:10-11, *NLT*

²⁶ Acts 18: 2-3

²⁷ 1 Peter 1: 1

²⁸ Luke 7:27

²⁹ Luke 7:24

³⁰ Luke 9:52

³¹ Revelation 21

Hallelujah in the Hush Harbor

EXAMINING THE EXPERIENCES OF BLACK SALVATION ARMY OFFICERS IN THE UNITED STATES

Marion C. Platt, III

It is a fact, however little known, that early Salvation Army leaders openly contended with the sin of racism so ubiquitous in America. Commissioner George Scott Railton, the first Salvation Army officer appointed to the United States, hoped that the “Army [would] remove white man’s prejudice against those who are not white.” Together with other early Salvationists, Railton coveted for the Army “the glory of leading the world in the practice of truly divine love to men who have not white skin.”¹ In many ways by then, the early Salvation Army had already been identified with black Americans.² James Jermy, a fair-skinned Englishman, had introduced The Christian Mission to the United States nearly a decade before Railton’s arrival from England.³ Jermy is known to have drawn the interest and involvement of black communities in Cleveland because of his spirited preaching, work among the poor, and missional partnership with a black Methodist minister named James Fackler.⁴ Though Jermy’s work came to an unfortunate end due to the lack of International Headquarters financial support, a few years later Eliza Shirley and her family began opening Salvation Army corps in Philadelphia.⁵

The work of James Jermy and Eliza Shirley had indeed been

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significant, but it was Commissioner Railton's arrival in 1880 that provided the momentum needed for the Army's expansion into the United States. Much of Railton's ministry began among poor black communities, where he asserted that the Army was "...The only white people in whose company, whose platforms, whose operations, colored people have the same welcome as others...."⁶ As if to provide proof of Railton's proclamation, an 1880 *Harpers Weekly* article featured artwork in which black people were depicted among those attending the first official Salvation Army meetings in New York City.⁷

The Salvation Army's theological distinctives are derived from the Wesleyan Methodist tradition, founded in the 18th century by Reverend John Wesley. Wesleyan theology emphasizes the essentials of the Christian faith as informed by at least scripture, reason, experience, and tradition⁸—and the earthly evidence of Spirit-empowered social action.⁹ John Wesley was a noted vocal prophetic critic of the practice of slavery, and under the influence of his theological approach, early Methodists were active in the movement to abolish slavery.¹⁰ Many of the enslaved Africans adopted Methodism as their path of entry to the Christian faith, with which they combined their African traditions and prayed and sang, unsupervised by whites, in secret "Hush Harbors"¹¹ beyond the plantation.

Although other well-known religious leaders either capitulated to the dominant culture's defense of slavery or participated in it,¹² Wesley strongly contended that slavery was neither compatible nor consistent with the historic Christian faith. In his pamphlet entitled *Thoughts Upon Slavery*, Wesley challenged his readers to "Have no more any part in this detestable business [of slavery]. Instantly leave it to those unfeeling wretches."¹³ By the 1830s, many Methodist churches in the United States served as "stations" along the Underground Railroad in America. Eventually "...it came to be said of the Wesleyans, as of the Quakers, that almost every neighborhood where a few of them lived was likely to be a station..."; as a result many Methodists were terrorized due to their anti-slavery posture and abolitionist practice.¹⁴

To this day, an observant theologian can detect the Army's Wes-

leyan heritage in its love for music and evangelism, and also in its mostly inclusive interpretation and pragmatic implementation of the Gospel message. Just over 100 years after Wesley's *Thoughts Upon Slavery* was published, General William Booth, whose theology had been shaped by Wesley's writings, would proudly dedicate a black baby under the flag of The Salvation Army at a rally in Boston.¹⁵ By that time, the Army's interest in racial equality was an important part of the American Christian narrative. In his paper entitled "The Salvation Army as a Christian Church with a Social Conscience", Reverend Dr. Robert K. Lang'at writes,

From its inception, The Salvation Army purposed to fight injustices against black Americans. ...Blacks were accepted ...and participated in various gatherings. This acceptance was inspired by the Army's holiness theology of love which encouraged equality of all persons before God.¹⁶

Lang'at is likely referring to Commissioner Frank Smith's "Great Colored Campaign and Combined Attack Upon the South." As the Army's national commander, Smith asserted in an 1884 War Cry article that,

Our colored brethren have been very much wronged, the victims of a cruel avarice, their bodies turned into merchandise...; their most sacred affections trampled upon. ...We of The Salvation Army have a holy ambition to be among the first Christian community of America who will faithfully and wholly break down the wall of partition...¹⁷

By the time The Salvation Army was founded in London, American Christians had split into factions over the question of slavery. Long before Smith's "Colored Campaign," the Baptist church, the Presbyterian church, and even the Methodist church had wrestled with and officially divided over the question of whether slavehold-

ers could remain as members in good standing or not. Baptists formed the Southern Baptist Convention over conflict concerning whether slaveholders could participate in international missions;¹⁸ Presbyterians formed the Presbyterian Church in the Confederate States of America (now known as the PCUS) rather than “perpetuate the integrity of [the Union]” and its anti-slavery sentiment.¹⁹ Even Methodists in the Southern States formed the Methodist Episcopal Church, South, so as to allow their clergymen to own African slaves.²⁰

The Salvation Army expanded into the United States during the Reconstruction era, and managed to mostly maintain its commitment to racial diversity and equality. However, it could not completely withstand the shifting cultural views in post-Civil War America; its own organizational schism of 1884 displayed that the Army had trouble maintaining unity (perhaps even regarding race and equality). For though officially it was in the interest of “financial independence” that Major Thomas Moore led the “Salvation Army of America” away from the international Army,²¹ it cannot be ignored that in those years, according to their bylaws, only racially segregated worship meetings were acceptable in Moore’s movement.²² It was through strategic “inclusion campaigns,” especially among black people in the South, that the international Salvation Army would survive its schism and preserve denominational unity. Yet as the culture grew more socially conservative, views about race shifted in America. In her work entitled *The Black Salvationist*, Major Norma Roberts (R) states that “as nonconformist as the Army had been—even willing to face persecution and jail for its convictions—it could not, apparently, withstand the pervasive public sentiment of the day.”²³

During the Civil Rights movement, Salvation Army officers serving in the American South witnessed the impact of Jim Crow laws up close, at times acting against social conventions by integrating programs or unofficially supporting Civil Rights measures. One such officer was Luther Smith, who in 1961 welcomed Freedom Riders to rest and recuperate in The Salvation Army’s facility in Birmingham on their way to Jackson.²⁴ Unfortunately, other than a few notable examples like that of

Brigadier Smith (OF), the Army remained mostly moderate in the face of racially oppressive American laws and atrocities. Even so the Army yielded to this kind of cultural pressure only when “local law dictated” and, according to historian of the US Southern Territory Lt. Colonel Allen Satterlee, the Army acquiesced with an “uneasy conscience.” But in 1954, when segregation was outlawed by the United States Supreme Court, the Army “welcomed [integration] and was quick to comply.” It was then that The Salvation Army Commissioners Conference quickly adopted a resolution that asserted, “We accept full Christian responsibility to work earnestly and sympathetically to the end that a practical implementation of [desegregation] may be successfully effected.”²⁵

Near the end of the American Civil Rights era, the remaining two of four Salvation Army Schools for Officer Training were integrated. The USA Southern Territory commissioned its first black cadet, Maurice Smith, as a lieutenant in 1968;²⁶ the Western Territory commissioned Gwendolyn Holman as a lieutenant in 1974.²⁷ Since then, black Salvation Army officers have come to represent as much as 12% of the officer population in an American territory.²⁸ “The work of an officer,” as one colonel wrote, may seem like “a sentence of hard labor for life,”²⁹ because Salvation Army ministry places significant demands upon one’s physical, intellectual, and emotional energies. An officer’s daily responsibilities often consist of evangelism, congregational care, social service administration, fundraising, financial management, grant supervision, facilities management, public relations, advisory board development, program administration, and community activism.³⁰ Faithfully discharging these duties while also facing the potential of racial discrimination from one’s appointed community, corporation, and culture is the burden which officers of color often silently bear.

Purpose of the Study

The purpose of this study was to answer the research question “How do black Salvation Army officers in the United States describe and interpret experiences of racism, bias, and discrimination?” As researcher, I developed an approach which included interviews, surveys, and online group discussions in order to assist in

understanding and categorizing the experiences and interpretations of twenty-five participants. Scholarly literature related to racism, implicit bias, diversity, and inclusion was examined through the lens of Army theological and leadership statements. Six recommendations were made for the consideration of Salvation Army leaders who have expressed a burden for the morale and mobility of commissioned minorities.

Racism

Traditionally, racism has been understood to involve a single, overt, intentional action against a person or group of people because of race. In the modern setting, racism is better defined as a deeply embedded system of institutional power, founded on the belief that people of certain physical appearance, ancestral heritage, cultural affiliation, or ethnic classification have intrinsic superiority over others.³¹ When the Civil Rights Act of 1964 outlawed discrimination based on race, color, religion, sex, or national origin, The Salvation Army then issued the following position statement of opposition to racism:

The Salvation Army, as a branch of the church, opposes discriminatory practices related to race or national origin at all levels of operation and ministration, and seeks to promote intergroup understanding and give full support to the inheritance of human civil rights, not only at the levels of housing and education and employment, but also in the areas of culture and religion, sharing that spiritual affinity which makes all men brothers.³²

More recently, the Office of the General released a statement which both identified racism as “a wrong that needs to be countered,” and called “for truthful acknowledgment.” Furthermore, the report announced that The Salvation Army will “...continue to make efforts to ensure ethnic diversity in international and territorial leadership,” and encourage all “...to recognize the negative effects of racism in society and rid the world of this injustice.”³³

Implicit Bias & Discrimination

Implicit bias is a phenomenon in which one's perceptions about race have been shaped by experiences that potentially generate discriminatory feelings and actions.³⁴ Most often, implicit bias goes undetected by those acting on the basis of racism.³⁵ Subsequently, discrimination refers to any overt or subtle action informed by implicit or explicit bias. Discriminatory activities include ignoring, exclusion, threats, ridicule, slander, or violence—and can be either intentional or unintentional.³⁶

Diversity

Diversity is the collective mixture of differences and similarities that include individual and organizational characteristics, values, beliefs, experiences, backgrounds, preferences, and behaviors.³⁷ Concerning the Biblical imperative of diversity, The Salvation Army Commissioners Conference released a statement which affirmed that it "...strengthens [Army] ministries" and that "Christ brings unity within diversity." Further, the statement declared, in the spirit of Railton, that

All Salvation Army worship services are open to everyone. We affirm that racial and multicultural integration of believers is desirable and feasible within a local body of Christ because the gospel transcends human culture. "Faith in Christ Jesus is what makes each of you equal with each other, whether you are a Jew or a Greek, a slave or a free person, a man or a woman" (Galatians 3:28 CEV).³⁸

Inclusion

Inclusion is defined as the active, intentional, and ongoing engagement effort to achieve an environment in which all individuals are empowered and can contribute fully to the organization's success.³⁹ During a 2019 podcast, The Salvation Army's United States National Commander spoke frankly about leadership inclusion:

...We have got to do a better job of showing diversity at the highest levels of The Salvation Army in the United States. It has got to be a priority. ...To some extent we've failed in this area, and we've got to do better.

After further discussion, Commissioner David Hudson pressed his point more specifically and further: "I am encouraged when I see that we are giving people of color opportunities. I'm saying that we just need to speed up the process. It needs to be a high priority."⁴⁰

Methodology & Participants

Twenty-five participants of this study met the following criteria: (a) each was a commissioned Salvation Army officer, who (b) assumes African ancestry, and (c) who at the time of the study served in a Salvation Army appointment located in the United States of America. Invitations to participate in the study were extended through social media and official email; research participants were also invited to recruit other participants. Seventy-two percent of the participants had served between one and fifteen years of officership, the remaining 28% had served over 16 years. At least two participants had served over twenty-five years. Thirteen participants were female, twelve were male, and although all Salvation Army US Territories were represented, 60% of participants were from either the Southern or Eastern USA Territories. Seventy-six percent of the participants were married. Though divisional and territorial officers participated in the study, most served in a local corps or command. Each participant was invited to respond in long form to a survey which included five open-ended questions related to interpretations, interactions (with leadership), and coping strategies after experiences of racism. A private chat group was created as a means of discussing and interpreting those experiences, and participants were also invited to share insights and discuss other relevant experiences. Most notably, a great spirit of praise, solidarity, and encouragement emerged among those in the participation group. As the researcher, I viewed my position as an unbiased observer although it must be mentioned that I

too, am an officer of African descent serving in the Southern Territory of the United States.

Data Analysis, Results, & Discussion

In order to interpret the data, I familiarized myself with participant responses through focused reading, re-reading, and reflection. Significant statements related to participant experiences with racism were identified and, after careful consideration, were assigned to themes and descriptions. Once the themes were identified, an abstract statement was shared with participants to ensure they accurately described their experiences. Once thematic accuracy was confirmed, minor changes were made based on participant feedback.

Results & Discussion

Four themes emerged from the research, and were identified as (a) covenant, (b) cultivation, (c) silence, and (d) sidelining. The order of the themes as they are displayed in the table below is neither suggestive of thematic priority nor significance and have been alliterated for memorability and ease of understanding.

TABLE 1

Theme	Description
Covenant	Refers to participant belief in the calling of God to salvation army ministry and of his “keeping power” in the face of adversity, racial or otherwise.

Cultivation	Refers to the refinement of ministry competencies and the acquisition of education as preparative and personally important to the participant.
Silencing	Refers either to participant perception of the pressure to remain silent during discussions about race, or to occurrences of subtle or overt “hushing” by leadership figures.
Sidelining	Refers to participant acquiescence to the likelihood of being ignored, passed over, or excluded from consideration for salvation army appointments, apparently due to race or ethnicity.

Theme 1: Covenant

A key understanding to Salvation Army ministry is that officers are “called” to service and understand their work as covenant rather than career, vocation rather than occupation.⁴¹ An *Officer’s Covenant*, signed by every Salvation Army cadet just prior to his or her commission to officership, is a declaration that he or she is “called by God to proclaim the Gospel of our Lord and Savior Jesus Christ as an officer of The Salvation Army,” and as such they bind themselves

To Him in this solemn covenant:
to love and serve Him supremely all [their] days,
to live to win souls and make their salvation the first
purpose of [their lives],
to care for the poor, feed the hungry, clothe the na-

ked, love the unloved, and
befriend those who have no friends,
to maintain the doctrines and principles of The Sal-
vation Army, and, by God's
grace to prove [themselves] worthy officer[s].

The most common response from participants, when asked about resiliency and their ability to transcend instances of racism was that they “remembered their calling” or were inspired by others who had remained faithful to the implications of an Officer Covenant.

God called me to officership at a very young age and I knew I would be committed to God, no matter what may come.

What has helped me personally is remembering [my] calling, prayer, and [the support of] my family.

It is likely that most any Salvation Army officer, of any ethnicity, would be able to identify with this sentiment. Yet it is significant that black Salvation Army officers draw from their sure calling to officership the strength to, even in the face of subtle or overt racism, “...press toward the mark for the prize of the high calling of God” (Philippians 3:14).

Theme 2: Cultivation

In the early 1900s, only one in 1000 black Americans were college educated. Today, well over 4.5 million of this population hold at least a four-year college degree.⁴² Though Salvation Army officers are often reminded that appointments are not made based on formal education, the value of personal mentoring, formal education, and vocational preparation for greater effectiveness was prominent among participants in this study; The Salvation Army's commitment to providing educational opportunities for officers is key to this group.

Education really opened my eyes [to see] unending ministry opportunities.

Education ...helped form my character and build [my] self-confidence.

Education is very important for black officers. ...Rarely do black officers get promoted without education.

At the same time, issues related to education can lead to frustration. In 2019, the Pew Research Center found that formally educated black people are most likely to say they've faced discrimination.⁴³ Another study found that well-educated blacks were often "treated with suspicion because of their boldness, self-assuredness, and confidence."⁴⁴

I always feel black officers have to work 10 times harder ...just to be recognized.

We are asked to do more and be more just to be able to have a seat at the table.

...In our territory, officers of African descent are more educated and qualified for leadership positions than [others].

The institution of American chattel slavery was built on the ideology that African slaves were, and were to remain, ignorant.⁴⁵ The practice of withholding education from black people was due to the belief that education had the potential to destroy the institution of slavery, and cause African Americans to be raised above their status. Thus, in many black communities, the attainment of education is among the fullest expressions of freedom, achievement, and mobility.

Theme 3: Silencing

Although research has proven that telling others about experiences of racism reduced stress responses, an important and noteworthy finding among participants was the pressure to remain silent rather than discuss race or racism in “mixed company.” In *Race, Work and Leadership*, the authors found that people of color often find the explicit discussion of race as taboo.⁴⁶ Thus, rather than share negative experiences, participants indicated that it is much safer to remain silent than to risk rejection and potential “agitator labeling” by leadership. A 2017 study showed that nearly 40% of black employees feel it is never advantageous to speak openly about their experiences.⁴⁷

I opted not to share because... I knew my concerns would not be met with sympathy or understanding.

I asked ...about racial issues and I was made to feel as if it didn't exist. Other times [I was] ignored.

I opted not to share my concerns because I have witnessed how fellow officers who have addressed these same concerns were treated and retaliated against.

Participants who shared their concerns were met with various responses.

Our exchange gave opportunity for me lay out the mental gymnastics my family has had to create in order to smooth the transition.

I just could not stay quiet after being treated like I was stupid, [but my] DC was very supportive.

[They were] not able to see the uniqueness of the African American experience and equated my concerns with the concerns of other minorities.

Although silence⁴⁸ should be considered a key finding of this study, it should also be noted that participants occasionally find inspiration and opportunities to “exhale” to a small community of elder statesmen and women (retired black officers), as in the case of the officer who, after mentioning their beloved mentors, added,

What I learn from them, I turn around and pour it out on the young officers who are struggling in silence.

Theme 4: Sidelining

A recent study showed that though there is a lack of racial diversity among nonprofit leaders, people of color are more likely to aspire to leadership. Nevertheless, “...people of color continue to be underrepresented at the senior, executive, and corporate board levels of leadership,” even though minorities are well represented within the working population.⁴⁹ Though The Salvation Army soldier and employee base is notably diverse, the leadership optics, as one Western Territory soldier opined in a controversial Facebook post, “...doesn’t pass the 2018 eyeball test.”⁵⁰ This is in stark contrast to the optics of the 19th convening of The Salvation Army’s International High Council, where nearly 50% of the 111 territorial leaders were black or brown-skinned.⁵¹ Yet in the “melting pot” of the United States, there are currently no officers of African descent serving on any of The Salvation Army’s Territorial Cabinets or Boards of Trustees.⁵² As of 2019 in the United States, only four people of African descent were appointed as Salvation Army divisional leaders, and only one active couple held the rank of lieutenant colonel. It should be noted that more than any other issue discussed among the study participants, lack of inclusion at leadership levels caused the deepest grief, frustration, and lament.

It is not the hard work that causes fatigue among minority officers; it is the constant reminder ...that there are certain appointments you will never be called to...

[The Army should]...remove the appointment ceiling so as to reflect the ethnic makeup of the country.

This is the greatest issue for me, because it shows that our issues are not important, and that we are not considered quality leaders.

Recommendations

Research has long confirmed the psychological distress caused by racism and has found correlations between these experiences and higher levels of stress, anxiety, depression, and hostility.⁵³ Leaders who are concerned for the morale and mobility of Salvation Army officers of African descent may find value in the following recommendations as they seek to shepherd minorities in their flock, and to show “diversity at the highest levels of The Salvation Army in the United States.”⁵⁴

1. Since the absence of minorities in command-level and cabinet appointments in America has been identified by the National Commander as an issue that deserves priority attention, create and empower a commission to examine and implement measures to quickly correct the problem.⁵⁵
2. Place an expectation on command heads that they will, as much as possible, find ways to demonstrate commitment to eliminating personal and corporate bias in their commands.⁵⁶
3. Appoint a “Territorial Diversity & Inclusion Secretary”⁵⁷ to each territory’s cabinet.⁵⁸ This officer will work closely with the International Social Justice Center, have empowerment to lead towards compliance with The Salvation Army’s accountability movement,⁵⁹ and advise territorial leadership concerning “inclusive messaging.”
4. Create a high-potential diverse leaders’ development track which specifically aims to prepare minority officers for greater organizational awareness and higher-level leadership.⁶⁰
5. Create space for officers of African descent to find solidarity and support, and to receive encouragement and affirmation from Army leadership.⁶¹
6. Equip and empower officers to speak out and engage racial injustices, however deeply embedded in the culture (i.e. police brutality, mass incarceration, mortality rates for black mothers, etc.).

Summary and Conclusion

In this study, The Salvation Army's apparent contemporary disengagement from anti-racist messaging was considered against the backdrop of its early campaigns for racial justice in the United States. Literature related to racism, bias, discrimination, diversity, and inclusion was included in the study, along with a detailed description of the methodology and data analysis procedures. The rich participant narratives reveal the commonality and generalizability of racism experienced by black Salvation Army officers, and also discloses the impact of racism, bias, and discrimination upon officer morale and mobility. Organizational leaders who are interested in the findings of this study may be prompted to refine their ability to effectively identify and address the challenges faced by officers of African descent. Moreover, Salvation Army leadership may consider implementing any or each of the recommendations as a means of compliance with not only the Army's theological inheritance and Kingdom values but also its International Position Statement on Racism which asserts that it will "promote the value of ethnic diversity and inclusiveness in all expressions of Salvation Army life..."⁶²

Endnotes

- ¹ John Waldron, *The Quakers and the Salvationists*, (London: The Salvation Army, 1990), 34.
- ² Ed McKinley, *The Foundation Principles of the Religion of Jehovah: The Salvation Army and Multiculturalism in Perspective*, Presented at the Southern Territorial Historical Commission, Atlanta, June 1998.
- ³ Warren Mayes, *Soldiers of Uncommon Valor: The History of Salvationists of African Descent in the United States*, (West Nyack: Others Press, 2008), 14.
- ⁴ Hudla Friederichs, *Romance of The Salvation Army*, (London: Cassell & Company, 1907), 180-182.
- ⁵ Allen Satterlee, *Sweeping Through the Land*, (Atlanta: The Salvation Army, 1989), 15.
- ⁶ Diane Winston, *Red Hot and Righteous: The Urban Religion of The Salvation Army*, (Harvard University Press: Cambridge, 1999), 26.
- ⁷ Anonymous, *The Salvation Army*, Harpers Weekly, April 3, 1880. (fig. 1)
- ⁸ I included the words “at least” here, as an acknowledgment that recent scholarship prefers to include “creation” as a Wesleyan Distinctive, thus converting the ever-familiar Wesleyan quadrilateral into a de facto pentilateral. For more information, see Dr. Howard Snyder’s article entitled *The Babylonian Captivity of Wesleyan Theology*, *The Wesleyan Theological Journal*, (39:1, Spring, 2004), 7-34.
- ⁹ In his sermon entitled *On Loving without God*, Wesley proclaimed “...Nothing can be more sure than that true Christianity cannot exist without both the inward experience and outward practice of justice, mercy, and truth.” This sermon can be found in John Emery’s *The Works of the Reverend John Wesley*, A. M. Sometimes Fellow of Lincoln College, Oxford (New York: Waugh and Mason, 1833), 485.
- ¹⁰ Robert Drew Simpson, *Freeborn Garrettson: American Methodist Pioneer — the Life and Journals of the Rev. Freeborn Garrettson*, (Madison: Drew University, 1984), 4.
- ¹¹ Laurie Maffly-Kipp, *An Introduction to the Church in the Southern Black Community*, Presented at University of North Carolina at Chapel Hill, May 2001, <https://docsouth.unc.edu/church/intro.html>.
- ¹² George Whitfield, for instance, considered the keeping of African slaves as lawful and necessary. He advocated for the legality of slavery to the Trustees of [the colony of] Georgia: “Hot countries cannot be cultivated without negroes.” Samples of Whitfield’s letters advocating a pro-slavery stance (and his unease in later years) can be found in Alan Gallay, *Jonathan Bryan and the Southern Colonial Frontier: The Formation of a Planter Elite* (Athens: University of Georgia Press, 1989), 49.
- ¹³ John Wesley, *Thoughts Upon Slavery*, (London: Cruikshank, 1778), 54.
- ¹⁴ Wilbur Siebert, *The Underground Railroad: From Slavery to Freedom*, (London, MacMillan & Company, 1898), 95
- ¹⁵ Edward Carey, *Vignettes of Army History: Red or Yellow, Black or White*, *The War Cry*, April 12, 1980, p. 5



Fig. 1

- ¹⁶ Dr. Lang'at has served as head of the Education and Theology Department at Kabarak University in Kenya. He was invited to present this paper at The Salvation Army's 2006 International Theology and Ethics Symposium held near Johannesburg, South Africa. More information can be found at <https://www.salvationarmy.org/ihq/news/BD67ECD07F309379802571E0003D80B8>. Robert Lang'at, *The Salvation Army as a Church with a Social Conscience*, *Word & Deed*, Volume 9, Issue 2, (2007): 6
- ¹⁷ Frank Smith, *Christ or Color*, *The War Cry*, July 18, 1885.
- ¹⁸ Robert Baker, *Southern Baptist Beginnings*, *Baptist History & Heritage Society*, 1979, accessed at <https://web.archive.org/web/20121018074627/http://www.baptisthistory.org/sbaptistbeginnings.htm>.
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- ⁵⁰ Soldier's Facebook page. Accessed June 10, 2018.

- ⁵¹ 19th convening of The Salvation Army's International High Council, London England. (fig. 2)
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- ⁵³ Kenneth Dion, Karen Dion, & Anita Pak, *Personality-Based Hardiness as a Buffer for Discrimination-Related Stress...* Canadian Journal of Behavioral Science 24, (1992): 517-536.
- ⁵⁴ Though I must concede the political reality that the National Commander has very little ability to influence appointments, this statement was made by Commissioner Dave Hudson in the aforementioned podcast.
- ⁵⁵ I add emphasis here because over the last half-century, many commissions have been formed and scholarly papers, (like this one) have been presented to Salvation Army leadership. The apparent lack of progress in this area leaves the Army socially vulnerable, as in the case of the United Way executive in a mid-sized Southern city who asks the corps officer each year: "Have you noticed that your board of trustees in no way reflects diversity? Captain, each of these persons is white and male."



Fig. 2

- ⁵⁶ According to Jeff Hitchcock in his book *Lifting the White Veil*, (Roselle: Crandall, Dostie & Douglass, 2002): 69, only one organization has made sustained and significant progress in the area of diversity and inclusion, and that is the US Armed Forces. According to the Military Leadership Diversity Commission's Report entitled *From Diversity to Inclusion: Diversity Leadership for the 21st Century Military*, (2011) effectiveness in this area requires the personal and visible commitment of top leaders. The Secretary of Defense, Chairman of the Joint Chiefs of Staff, Service Secretaries and Chiefs, and senior enlisted leaders are critical to implementing the kind of change needed to inspire and manage reform. Without the clear support of Salvation Army leadership at every level, no momentum will be gained in this important effort. The MLDC's document, which I highly recommend, can be reviewed at: https://diversity.defense.gov/Portals/51/Documents/Special%20Feature/MLDC_Final_Report.pdf
- ⁵⁷ The "corporate diversity officer" concept is now very common and considered a corporate best practice. More information can be found on page 13 of this pdf produced by National MultiCultural Institute: https://www.diversitybestpractices.com/sites/diversitybestpractices.com/files/import/embedded/anchors/files/diversity_primer_chapter_01.pdf
- ⁵⁸ This position could conceivably be an "additional responsibility" given by the Territorial Commander, and the incumbent (who would not necessarily need to be a minority officer) would be expected to attend and participate at regular cabinet meetings.
- ⁵⁹ *The Accountability Movement of The Salvation Army's Journey of Renewal* publication can inform the framework for change related to this effort.
- ⁶⁰ This measure involves creating a course for the development and refinement of competencies to ensure participant success when selected to assume command and cabinet level appointments.
- ⁶¹ While historically The Salvation Army has provided space for events such as "African Heritage Leadership" or "Empowerment" Conferences, such events have become rare in the 2000s, It may be time to reexamine the need for this kind of opportunity due to the resurgence of hate related activity in America: https://www.washingtonpost.com/local/hate-groups-in-the-us-remain-on-the-rise-according-to-new-study/2018/02/21/6d28cbe0-1695-11e8-8b08-027a6ccb38eb_story.html
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Sexism

Janet Munn

“All women live with male violence.”

Susan Brooks Thistlethwaite¹

Top 10 Reasons Why Men Should Not Be Ordained For Ministry:

10. A man's place is in the army.
9. The pastoral duties of men who have children might distract them from the responsibility of being a parent.
8. The physique of men indicates that they are more suited to such tasks as chopping down trees and wrestling mountain lions. It would be “unnatural” for them to do ministerial tasks.
7. Man was created before woman, obviously as a prototype. Thus, they represent an experiment rather than the crowning achievement of creation.
6. Men are too emotional to be priests or pastors. Their conduct at football and basketball games demonstrates this.
5. Some men are handsome, and this will distract women worshipers.
4. Pastors need to nurture their congregations. But this is not a traditional male role. Throughout history, women have been recognized as not only more skilled than men at nurturing, but also more fervently attracted to it. This makes them the obvious choice for ordination.

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3. Men are prone to violence. No really masculine man wants to settle disputes except by fighting about them. Thus, they would be poor role models as well as dangerously unstable in positions of leadership.
2. The New Testament tells us that Jesus was betrayed by a man. His lack of faith and ensuing punishment remind us of the subordinated position that all men should take.
1. Men can still be involved in church activities, even without being ordained. They can sweep sidewalks, repair the church roof, and perhaps even lead the song service on Father's Day. By confining themselves to such traditional male roles, they can still be vitally important in the life of the church.²

How absurd. How hilarious. How awkward. Is it necessary to point out that each of these sexist assertions is simply an alternative version of sexist assertions restricting female involvement in church leadership? The 'Top Ten' only scratches the surface.

Societal and Systemic

A room full of both men and women were asked the question, "What steps do you take, on a daily basis, to prevent yourself from being sexually assaulted?"³

Men:

"Nothing. I don't think about it."

Women:

"Hold my keys as a potential weapon"

"Check the backseat before getting in the car"

"Always carry a cell phone"

"Don't go jogging at night"

"Lock the windows when I sleep, even on hot nights"

"Never put my drink down and come back to it"

"Make sure I see my drink being poured"

"Own a big dog"/"Carry mace/pepper spray"

"Have an unlisted number"

"Have a mail voice answering machine"

"Park in well-lit areas"

"Never use parking garages"

- “Don’t get on elevators with a lone man/group of men”
- “Have extra locks on my doors and windows”
- “Make sure my garage door is closed all the way before I leave”
- “Lock my car doors as soon as I get in the car”
- “Vary my route home from work”
- “Watch what I wear”
- “Don’t use highway rest areas”
- “Have and use a home alarm system”
- “Don’t wear headphones when jogging”
- “Avoid wooded areas, even in the daytime”
- “Never rent first floor apartments”
- “Only go out in groups”
- “Always meet men on first dates in public places”
- “Make sure to have cab fare”
- “Never make eye contact with men on the street”
- “Make sure my family knows my itinerary”
- “My garage door is closed all the way before I get out of my car”
- “Leave outside lights on all night”

The Salvation Army International Positional Statement on Sexism states the following:

Sexism often includes a combination of prejudice plus power. It is expressed through systemic, structured prejudice and cultural discrimination and can be present in a family, communities of faith, and societal and national cultures.

The Salvation Army believes that both male and female are made in the image of God and are equal in value and therefore is opposed to sexism. We reject any view that subordinates women to men, or men to women.

The Salvation Army believes that our world is enhanced by equitably valuing, equipping and mobil-

ising all human beings. While valuing gender equity, The Salvation Army acknowledges with regret that Salvationists have sometimes conformed to societal and organisational norms that perpetuate sexism. (IPS Sexism Appendix 1)

Further, as early as 1895, *Orders and Regulations for Staff Officers of The Salvation Army in the United Kingdom:*

One of the leading principles upon which the Army is based is the right of women to have the right to an equal share with men in the work of publishing salvation to the world...She may hold any position of authority or power in the Army from that of a Local Officer to that of the General. Let it therefore be understood that women are eligible for the highest commands—indeed, no woman is to be kept back from any position of power or influence merely on account of her sex...Women must be treated as equal with men in all the intellectual and social relationships in life.⁴

And yet, from my direct experience as recently as 2013, two women officers of The Salvation Army, one from Pakistan and one from India, spoke to us, two women officers of The Salvation Army, one from the United States and one from the United Kingdom: “Don’t forget us. Please, don’t forget us.” And we never will. Having shared life together daily for eight weeks, we understood each other—our stories, idiosyncrasies, joys, and pain. These women from South Asia had found a place of emotional safety in our short-term Christian community, allowing them freedom to express for the first time the oppression and injustices they and many other women are enduring, specifically because they are female. Cultural norms and practices that are antithetical to the gospel remain widely accepted and unchallenged even among Christians, including Christian leaders. In fact, throughout the systemic structures

of many Christian organizations and denominations are patterns of gender inequality.

For example, as of 2018 International Headquarters statistics, men made up 47% of officers while women made up 53%. The category of officers can be broken down to leaders. Ninety percent of them were men. It had been estimated that 4% were married women and 6% single women.

The Washington Post, June 8, 2018, published the news that Dr. Paige Patterson was fired from his presidency at Southwestern Baptist Theological Seminary after trustees said he lied about and mishandled complaints of student rape. Patterson as seminary president in a letter to Southern Baptist Convention president, Steve Gaines, wrote:

I remain a proponent of God's plan and purpose for marriage as the union of one man and one woman in lifetime commitment as delineated in Genesis 2 and 3; in the biblical, complementary role assignments for men and women as given in Scripture. (1 Cor. 11; 1 Tim. 2)

Patterson's interpretation of the Bible includes "an assignment from God...that a woman not be involved in a teaching or ruling capacity over men." Patterson's low view of females manifested itself when he was told by a female student that she had been raped by her then-boyfriend, and Patterson encouraged her not to go to police and instead to forgive her assailant. Patterson also advised a woman to return to her abusive husband.⁵ Patterson was President of two different Southern Baptist Seminaries from 1992–2018, and President of the Southern Baptist Convention for two years, demonstrating corporate, systemic support, and empowerment.

Elizabeth Schüssler Fiorenza describes such a religious view as patriarchy, not just in the sense of an "androcentric world construction in language but a social, economic and political system of graded subjugations and oppressions."⁶ The practical implications of such a patriarchal hermeneutic can be seen in an essay by Susan

Brooks Thistlethwaite, based on her work in shelters for battered women. The essay is entitled “Every Two Minutes: Battered Women and Feminist Interpretation.”

Frequently women with strong religious backgrounds have the most difficulty in accepting that the violence against them is wrong. They believe what they have been taught, that resistance to this injustice is unbiblical and unchristian. Christian women are supposed to be meek, and claiming rights for oneself is committing the sin of pride...I have found that most social workers, therapists and shelter personnel view religious beliefs as uniformly reinforcing passivity and tend to view religion, both traditional Christianity and Judaism, as an obstacle to a woman's successful handling of abuse.⁷

Such hermeneutical conclusions in support of female subjugation in the temporal realm can readily fuel the kind of acceptance of oppression and abuse described by Thistlethwaite. These are irreconcilable with the sacrificial, self-giving example of the exercise of power in Jesus' witness. Further, they are incompatible with the double image of gender mutuality central to Gen. 1:27.

The legacy of Christianity reveals a stunning polarity regarding the treatment of females and other less powerful groups. On the one hand, throughout the centuries, it was in no small part Christians who...have defended the rights of women, children, and the poor.⁸ On the other hand, this legacy includes the New England witch hunts of the 17th century, 90% of whose victims were female⁹ and the systemic oppression and discrimination against females outlined above by The Salvation Army, the Southern Baptists, and more.

Swan emphasizes the importance of defining sin as "harm done to others." This includes addressing the corporate, systemic nature of sexism. The neglect of this understanding of sin contributes to an institutional framework that almost exclusively defines 'sin as

disobedience' as its dominant understanding of sin, thereby reinforcing patriarchal, authoritarian, traditional reformed traits expected of women—of obedience and submission, thereby keeping women 'in their place.' Further, this institutionalizes sexism into Christian religious systems.¹⁰

Whatever Happened to Eden?

In view of the disturbing information that follows, it is worth noting that, while scripture begins and ends with a "wedding" (Genesis 2 and Revelation 21), it is bookended with a serpent/dragon intent on harming/devouring the woman and her offspring.¹¹

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel (Genesis 3:15).

Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God's commandments and hold to the testimony of Jesus (Revelation 12: 17).

Nicholas Kristof and Sheryl WuDunn, authors of the book *Half the Sky*, became aware of the "gendercide" happening in China and around the world, and confirm the following:

More girls and women are now missing from the planet, precisely because they are female, than men were killed on the battlefield in all the wars of the 20th century...[This] number far exceeds the number of people who were slaughtered in all the genocides of the 20th century.¹²

Researchers refer to the babies that were not born due to gender-based abortion as "missing females." They calculated that China currently has approximately 11.9 million missing females and India has approximately 10.6 million missing females. The grand combined total for all of the countries in the study came to approx-

imately 23.1 million missing females.¹³

For millennia, women in general have not been in control of their own bodies, including their sexuality and reproductive capacity. They have not had access to education, the right to vote or own property, or opportunities to be financially self-supporting. Even today, by and large, men control the economic and political environments in which women live and work.¹⁴

- Globally, women do three times more unpaid care work than men. The gap is largest in Northern Africa and Western Asia, but it exists in every region. This work is currently valued at \$10 trillion per year, but even that huge number still doesn't capture the full extent of women's lost economic potential.¹⁵
- Globally 1 in 2 women who are murdered are murdered by a male partner or family member.¹⁶
- Adult males purchase underage girls as child brides, who are then trapped in a life of ongoing rape by their husband, and likely to die in childbirth due to being impregnated before their bodies are mature enough to endure the ardors of labor and delivery.¹⁷
- 71% of all trafficking victims globally are females.¹⁸

Melanne Verveer, former United States Ambassador-at-Large for Global Women's Issues, stated that while women are half of the world's population, they hold only one-fifth of the positions in national government, resulting in decisions being made about women without women's direct involvement. She also outlined four areas in which women are currently disempowered globally, according to the World Economic Forum's Gender Gap Report: access to education, health survivability, political participation, and economic security.¹⁹ The consequences of disempowerment in these areas for women, their families, and their communities are manifold and disastrous.

Gender Stereotyping and Sexualization

In all cultures, gender is presented as a dichotomy within hu-

manity, across cultures, and in every society. Thus, what it means to be male and female, is taught within every culture, though the precise content differs from culture to culture.²⁰

Stereotyping refers to a schema wherein people are viewed by category rather than as individuals. Research indicates that when people are conscious of being stereotyped, they feel less control over their immediate outcomes.²¹ In other words, stereotyping is disempowering.

Sexualization, a form of stereotyping, occurs when a person's value comes only from her/his sexual appeal or behavior, to the exclusion of other characteristics, and when a person is sexually objectified, e.g., made into a *thing* for another's sexual use, this is a type of gender stereotyping contributing to mental health problems in girls and women, including eating disorders, low self-esteem, and depression.²² Additional research demonstrates that regular exposure to the sexualization of females contributes to

‘higher levels of body dissatisfaction, greater self-objectification, greater support of sexist beliefs and of adversarial sexual beliefs, and greater tolerance of sexual violence toward women. Moreover, experimental exposure to this content leads both women and men to have a diminished view of women's competence, morality, and humanity.’²³

Micah Bourne's words express this vividly. (Bourne Lyrics – Appendix 2)

Kulich et al. demonstrate the disempowering, damaging effects of gender stereotyping on women in a managerial context²⁴ with practical ramifications in terms of economic discrimination and disempowerment. Babcock and Laschever found that in many employment settings, work assignments and “performance” evaluations differed based on gender stereotypes (men's evaluations being based more often on “potential” than on actual performance). The results were poorer performance evaluations, slower promotions, and restricted work assignments for women.²⁵ A gender pay

gap is a discriminatory reality that has been documented world-wide. It ranges from a low of 15% in the European Union to a high of 51% in Latin America.²⁶

From our televisions to our textbooks, the stories we're told about power and influence almost always center on men—and, most often, white men. Women in movies and TV are significantly less likely to be depicted as professionals, and female characters who have jobs are six times more likely to be secretaries than men are. . . . Fewer than 3% of the words in history textbooks are specifically about women... By the time children are six years old, they already tend to guess that a story about “a really, really smart person” is about a man, not a woman. If you associate smartness with men, and you're *not* a man, then you might think certain career paths are less available to you.²⁷

Males are also subject to stereotyping, but this too, often serves to advantage males for leadership opportunities. According to social science research, people tend to elect self-centered, over-confident, and narcissistic individuals as leaders, who demonstrate traits such as aggression, greed, bullying, and other anti-social behaviors, all of which are considered "masculine" leadership traits.²⁸ Whereas, character traits of effective leaders include self-awareness, emotional intelligence, humility, integrity, and coachability. ‘In other words, what it takes to *get* the job is not just different from, but also the reverse of, what it takes to *do the job well*.’²⁹

Subjugation or Synergy

In considering Gen. 1:27 we find a fascinating and important window into the identity of humankind:

“So God created human beings in his own image, in the image of God he created them; male and female

he created them” (Genesis 1:27, NLT).

The verse has a chiasmic structure, which places “the image of God” at the center, thereby stressing the importance of the concept, as does the repetition of “image.”³⁰ The concepts expressed in Gen. 1:27 in terms of the imaging of God and the dignity of all of humanity as bearers of that image are unique in the context of the ancient Near East.

There is one way in which God is imaged in the world and only one: humanness!...God is known peculiarly through this creature who exists in the realm of free history, where power is received, decisions are made, and commitments are honored. God is not imaged in anything fixed but in the freedom of human persons to be faithful and gracious.³¹

“Humankind is the locus of divine presence and, as such, it should be highly cherished.”³²

Further to the structure of Gen. 1:27, in the Hebrew language the placement of the phrase “male and female” before the verb adds emphasis to it, thereby establishing two things: first, that every male and every female is made in God’s image; and second, that “in the essence of being human there is no qualitative difference between male and female.”³³

Spencer makes the valuable point that the image of God is a double image. Therefore, males and females together are needed to reflect God’s image. The contextual significance for the image of God is displayed in relationships. The interrelationship between male and female symbolizes the interrelationship within God. Male and female are needed to reflect God’s nature.³⁴ Hess points out that the image of God defined in Gen. 1:27 as male and female reveals that “the most important distinction between human beings and all other life on earth is a distinction that is shared by both male and female.”³⁵

The language of Gen. 1:27 not only gives insight into the dig-

nity as bearers of God's image and the necessity of both females and males in that image bearing, but also shows the significance of humankind's image bearing in community. In the Hebrew text, the human is first spoken of as *singular* ("he created him") and then as *plural* ("he created them"). Human beings are individuals but are also a community before God, a community including both males and females. Human beings in community mirror God's image to the world.³⁶ These image-bearing humans, female and male, are immediately given authority for the rest of creation, being assigned by God to "Be fruitful and multiply. Fill the earth and govern it. Reign over. . ." all creatures (Gen. 1:28).

As Jesus models *a new disclosure of God*, so he embodies *a call for a new human community*. The idea of the "image of God" in Gen. 1:26–29 and in Jesus of Nazareth...is an explicit call to form a new kind of human community in which the members, after the manner of the gracious God, are attentive in calling each other to full being in fellowship.³⁷

Bilezikian presents a hermeneutic of the creation texts that celebrates the full humanity of woman. In interpreting Gen. 2:23, Bilezikian notes that Adam acknowledges the woman's participation in the fullness of his own humanity.

She was God's ultimate achievement, taken out of man and made in God's image, the fusing of human beauty distilled to its graceful essence with mirrored divine perfection, the sudden present that caused the man to marvel in a whisper, "At last!"³⁸

Bilezikian defends the male-female images of God of Gen. 1:27 by insisting that a proper hermeneutic of the creation texts demonstrates that ideas of a hierarchy between man and woman were completely absent in God's creation design.³⁹ In that "[male domination] resulted from the fall, the rule of Adam over Eve is viewed

as satanic in origin, no less than is death itself.”⁴⁰

Kingdom Community

Gal. 3:28 brings into focus the kingdom of God as a new world order. The Apostle Paul asserts the theme of the kingdom of God breaking in with his pronouncement in the form of a threefold affirmation:

“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.’ This is understood to have been an early Christian baptismal confession, the locus of which is ‘in Christ.’”⁴¹

Having been raised a devout Jew, prior to his conversion Paul himself was likely to have given daily thanks to God, along with other Jewish males, that he was not a Gentile, not a slave, and not a woman. It is interesting to note that this prayer was not an indication of contempt for Gentiles, slaves, or women per se. Rather, the prayer of gratitude was expressed because Gentiles, slaves, and women “were disqualified from...religious privileges which were open to free Jewish males.”⁴²

But the Christian baptismal confession of Gal. 3:28 declared that a new world order had begun, that the kingdom of God had come. In that kingdom, Christians gained a new identity that “transcended all typical social distinctions and the moral distinctions that resulted from such social differentiating.”⁴³ In Christ, one’s primary identity is no longer defined in terms of ethnic, social, or gender distinctions.

There is a striking detail in the language of Gal. 3:28. In the Greek text, the first two phrases of the affirmation are symmetrical: “Jew nor Gentile” and “slave nor free.” However, the third phrase stands out because it reads literally “male and female.”

The phrase exactly echoes the Septuagint of Genesis 1:27: God created man “male and female.” Perhaps

early Christians chose this phrase deliberately so as to signify that in baptism a new creation occurs (cf 2 Cor. 5:17), one that redefines even the most basic features of the original creation.⁴⁴

In both the creation account of Gen. 1:27 and the new creation declared in Gal. 3:28, the language of “male and female” does not emphasize their distinctiveness from each other, but their union in reflecting God’s image. Of course, certain gender differences remain; these are not abolished in the new creation. But “in Christ” something new has happened, the kingdom has come, and the old divisions of the fallen world order have come to an end.^{45,46}

What we need are images that encompass the positive aspects of both [male and female]....The issue of sexist language in our God-talk goes far deeper, then, than matters of simple justice and fairness to women. What is at stake is a veritable revolution in our God-images. Nothing could be more crucial, because *our images of God create us*.⁴⁷

The egalitarian order referenced here was inaugurated through Jesus Christ as the unique expression of the divine image and the holy example of a Kingdom community.

Disrupting Stereotyping and the Status Quo: Then and Now

Consider the witness of The Salvation Army in the 19th century in disrupting the status quo. The Salvation Army held a major, very public role on behalf of vulnerable young girls, in the successful campaign to raise the age of consent in Great Britain in 1885 from 13 to 16 years old.⁴⁸ By such action, The Salvation Army established itself early on not only as a movement where women could preach and lead in spiritual ministry, but also as a powerful advocate for the rights of women and girls in the wider political arena, willing to confront the hypocrisy of the surrounding Victorian culture.

The values of The Salvation Army stood in marked contrast to those of that culture. In Victorian England, women were generally not empowered to lead; rather, they were marginalized and restricted to the separate sphere of domestic life.

In Walker's view, The Salvation Army "disrupted and refashioned gender relations in many facets of its work...as Salvationist women challenged and resisted the conventions of femininity and enhanced women's spiritual authority."⁴⁹ In claiming the right to preach, women "disrupted a powerful source of masculine privilege and authority."⁵⁰ Walker concludes, "Virtually no other secular or religious organization in this period offered working-class women such extensive authority."⁵¹ Consequently, The Salvation Army has an unusual and significant history of advancing women's rights in relation to the surrounding culture, be it popular or religious, in many parts of the world. Yet, as was demonstrated earlier, there is irrefutable current statistical evidence of systemic sexist practices within The Salvation Army.

Small, Local, Immediate Steps

So, what can be done now, today, to disrupt sexism manifesting as gender bias, discrimination, stereotyping, and sexualization? 'Even though implicit bias has seeped into so much of the basic machinery of society, it's possible to be creative in circumventing that bias' through simple changes, including to our hiring/appointment practices.⁵² Some specific examples:

- Redesign HR procedures (employees and officers) based on research evidence. For example:
 - Informing leaders/managers of their track record of promotion by gender can change how they hire in the future.
 - Organizations can "blind" themselves to the demographic characteristics of job/appointment applicants (name, gender, race, etc.).
 - "Blind auditions helped increase the fraction of women in our major symphony orchestras from about five percent in the 1970s to almost 40 percent today."⁵³

- Overcoming “groupthink” in panel interviews by requiring evaluators to make independent assessments.
- Assign opportunities on merit, not informally, based on whom people know or associate with.
- Remind people about desired behaviors and also measure who is interrupting whom, and who gives credit to whom.
- Tell the stories of the influence of women and girls in non-stereotyping roles.⁵⁴
- Teach sound, biblical, egalitarianism – and make choices to live it out.⁵⁵

Half the Sky – Maybe God Was Right

There is considerable evidence that empowering women yields substantial benefits, not only for women but for societies. Verveer reports that, according to World Bank statistics, women have been found to be less likely to abuse power. For example, increases in female participation in government leadership correlate with decreases in corruption. Research in Indian villages demonstrates that female-led councils deliver public services more effectively, matching the needs of the community with available resources.⁵⁶

Kristoff and WuDunn reference a series of studies indicating that “when women hold assets or gain incomes, family money is more likely to be spent on nutrition, medicine and housing, and consequently children are healthier.”⁵⁷ The U.S. State Department as well as the President of the World Bank have asserted that giving females access to power economically, politically, and educationally “yield(s) large social and economic returns” and is key to fighting global poverty.^{58, 59}

Social scientists define effective leadership as a demonstration of the ability to build and maintain high-performing teams, and to inspire followers to set aside their selfish agendas in order to work for the common interest of the group.⁶⁰ These are the very qualities demonstrated by women in the studies referenced and many others.^{61, 62}

A Challenge to Men – Further disruption

Across all aspects of American life, it is most often men who

set policy, allocate resources, lead companies, shape markets, and determine whose stories get told.⁶³

Although progress has been made globally towards gender equality in terms of education and primary health care, Gates recognizes the broad, systemic, culturally embedded nature of sexism, and rightly concludes:

All the human capital (primary health care and education) in the world, though, won't lead to equality and prosperity if healthy, well-educated girls are subject to social norms that disempower them.⁶⁴

Jackson Katz, a thought leader in the growing global movement of men working to promote gender equality and prevent gender violence, has written a book entitled, *The Macho Paradox: Why Some Men Hurt Women and How All Men Can Help*.⁶⁵ His intended audience is not violent men who need help changing their ways, but all men, who, he says, 'have a role to play in preventing male violence against women. His basic assertion is that rape, battering, sexual abuse and harassment are so widespread that they must be viewed as a social problem rooted in our culture, not as the problem of troubled individuals. He urges men to directly confront the misogynistic attitudes and behavior of their peers.'⁶⁶

Katz asserts that there are "powerful roles that men can play in this work" and he calls on his fellow men to put aside the notion of a gender war and stand side-by-side with women: "We live in the world together....[we need] to get people to speak up and to create a peer culture where the abusive behavior will be unacceptable not because it's illegal, but because it's wrong and unacceptable in the peer culture." He says, "there's been an awful lot of silence in male culture about this ongoing tragedy...we need to break that silence, and we need more men to do that."

Katz concludes, I hope that, going forward, men and women working together can begin the change and the transformation that will happen so that future generations won't have the level of tragedy that we deal with on a daily basis...I know we can do it.

We can do better.⁶⁷

Jesus as the image of God (Col. 1:15; Hebrews 1:3) informs our understanding of the assignment given to humankind in Gen. 1 as divine image bearers with delegated divine authority. Jesus' image-bearing example teaches that divinely empowered image bearers are not to grasp at such privilege (Phil. 2:1–8) but, instead, exercise power as God does by creative self-giving, for the sake of others (Mark 10:43–44). “There is nothing here of coercive or tyrannical power, either for God or for the humankind” but rather a costly demonstration of the Divine caring for the world.⁶⁸ For the sake of his Bride, Jesus laid down his life, emptied himself of privilege, washed feet, and empowered her for greater works than he.

Men, what does this mean for you today, to follow Christ's example—in issues personal and practical, as well as societal and systemic? Dr. Martin Luther King, Jr. stated the following, in the context of the struggle civil rights,

“In the end, we will remember not the words of our enemies but the silence of our friends.”

Men – can you be counted on to be friends of females by speaking up, confronting toxicity in male culture, using your power to establish systems to improve gender equality, and at times, by stepping back?

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Appendix 1

The Salvation Army International Positional Statement

Sexism: Statement of position

Sexism is discrimination based on sex or gender, most often against women and girls and is increasingly understood as a fundamental human rights issue.¹

Sexism often includes a combination of prejudice plus power. It is expressed through **systemic, structured prejudice** and cultural discrimination and can be present in a family, communities of faith, and societal and national cultures.²

The Salvation Army believes that both male and female are made in the image of God and are equal in value³ and therefore is opposed to sexism. We reject any view that subordinates women to men, or men to women.

The Salvation Army believes that our world is enhanced by equitably valuing, equipping and mobilising all human beings. While valuing gender equity, The Salvation Army acknowledges with regret that Salvationists have sometimes conformed to societal and organisational norms that perpetuate sexism.

We are committed to model the equitable valuing, equipping and mobilising of men and women, and will speak into societies around the world where sexism exists.

Background and context

Women often experience systemic social injustice because of their gender. Sexism can result in extreme human cruelty and even death.⁴

In some cultures infant girls do not receive the same medical care and attention that boys receive.⁵

Women have been doused in kerosene and set ablaze or burned with acid for ‘disobedience.’ So-called ‘honour killings’ take the lives of thousands of young women every year.⁶

Globally, women aged 15 through 44 are more likely to be maimed or die from male violence than from cancer, malaria, traf-

fic accidents and war combined.⁷

The majority of people trapped in modern slavery every year are female, many being exploited for sexual purposes.⁸

Sexist attitudes may result in a pay gap or sexual harassment. Globally women earn less compared to similar male workers, according to median hourly earnings. The feminization of poverty is a direct consequence of women's unequal access to education and economic opportunities.⁹

The United Nations estimates that women perform 66 percent of the world's work and produce 50 percent of the food, yet earn only 10 percent of the income and own 1 percent of the property.¹⁰

Sexist behaviour can include a man talking condescendingly to a woman with the automatic assumption that he knows more about the subject than she does; or a deliberate pattern of **manipulation** that makes a woman doubt her own perceptions or sanity¹¹. This behaviour is frequently associated with male emotional abuse of a female.

Sexism can begin at a young age. Studies of classrooms ranging from kindergarten through graduate school reveal that teachers are more likely to call on male students, even when female students raise their hands; wait longer for male than for female students to respond to questions; and give male students more eye contact¹²

The desire of women to develop themselves and use their gifts is fundamentally human. Denying or stifling education or job opportunities is oppressive.

Grounds for the position of The Salvation Army

The first chapters of the Bible teach that man and woman are created to enjoy community together. The fundamental equality of the sexes is affirmed. God makes man and woman equal in dignity and status, giving authority and dominion over creation to both.¹³

In the creation of woman, God provides a 'suitable helper' for man.¹⁴ Throughout the Old Testament a 'helper' is one who 'rescues' others in situations of need. 'Helper' is a word frequently applied to God, who is competent and strong, not subordinate.¹⁵

Domination of woman by man is due to the Fall. This is the pen-

alty for sin, and not the original intention for mutual harmony.¹⁶

References to ‘God the Father’ can be misinterpreted¹⁷. The scriptural description does not mean that God is male, but rather that God acts towards us as a loving father would. The Bible also describes God as loving us with the care associated with mothers.¹⁸

Alongside Old Testament patriarchs, Miriam, Huldah, and Deborah demonstrate the same kind of religious authority as men.¹⁹

In the New Testament, we see numerous examples where Jesus recognises the inherent dignity of women that Eve experienced before the Fall.

- Jesus affirmed Mary for assuming the posture of a disciple – Luke 10
- Jesus discoursed courteously with the Samaritan woman at the well – John 4
- Jesus honoured the woman anointing his feet with perfume – Luke 7
- Jesus commissioned Mary first with the news of the resurrection – Matthew 28

On the day of Pentecost, the outpouring of the Spirit includes both men and women, as prophesied by Joel.²⁰ Christian community is intended as a community of oneness, where male and female are ‘all one in Christ.’²¹

God intends redemption to restore equality between men and women, beginning with the community of faith, the church.²²

Practical responses

The Salvation Army is committed to the equality of men and women. In 1895, William Booth directed his senior leaders in Orders and Regulations for Salvation Army Staff Officers: ‘Women must be treated as equal with men in all the intellectual and social relationships in life’.²³

While acknowledging this directive has not always been achieved, The Salvation Army retains this commitment in the current Orders and Regulations for Officers:

Principle of equality. An important principle in the government of the Army is the right of men and women to share equally in the proclamation of the gospel of Jesus Christ to the world. Both men and women Salvationists, married or single, can hold any rank, responsibility or position of authority in the Army from that of local officer to that of General.²⁴

Additionally, The Salvation Army embodies a worldwide tradition of service to others without discrimination and will advocate on behalf of women and girls.

Responding at an organisational level:

The Salvation Army seeks to challenge and overcome sexism wherever it exists, promoting egalitarian values in all expressions of Salvation Army life.

Responding at an individual level:

Salvationists are expected to take personal action against sexism, motivated by their obedience to the example of Jesus and their respect for the image of God in male and female.

Responding at a societal level:

The Salvation Army seeks to influence governments, businesses, civil society and other faith communities to promote the equitable treatment of men and women including efforts to achieve equitable working conditions, pay, educational opportunities and public safety for women and girls. The Salvation Army seeks to encourage all people—especially leaders in society—to recognise the negative effects of sexism and commit to rectify this injustice.

Appendix 2

Carl's Jr.

by Micah Bourne

If you are a fan of vagina, breast, and butt Eat this hamburger	Everything I saw The car The meat The woman Could all be mine
If you like seeing women in bikinis and booty shorts Watch this sport Drink this beer Drive this truck Use this cologne Chew this gum Dine at this restaurant Buy this... Anything	I just had to open my wallet And buy combo number 3 And buy her dinner And buy her a drink And buy her a ring And buy her
You see the problem does not begin in the bravo The problem goes beyond pimps and Johns The problem starts With little boys like me	But be a gentleman about it Tip her well at the gentleman's club Take her to a five star restaurant so she really does owe you This Is not a holier than thou rant I also have been in bondage to my desires
This Is how I learned to be a man I remember being three chin hairs past puberty watching basketball When a commercial came on A nameless model In a tiny bathing suit Was throwing soap suds all over herself And a black SUV All because Carl's Jr. wanted to sell me A sandwich	Now I'm Harriet Tubman plead- ing with slaves who believe their master is kind Enjoying your vice is not the same as freedom Understand We have been brain washed My entire life I was taught that buying sexual satisfaction Is an American right Love? Is a sentimental fantasy

Sex is harmless pleasure

And yes my beautiful parents
taught me better
But they could not save me
From the sexy cheeseburgers
The commercials
The billboards
The little boy talk in middle
school locker rooms

The problem does not begin in
the brothel
The problem starts
With little boys like me
Hearing myths
About virginity
Like

Having it
Makes a girl "pure"
But makes a boy
Less of a man
While taking it makes him more
of one
But giving it makes a girl a
whore
And having it stolen makes her
unstable
Unhealable
Untouchable
The truth is
The purity of your spirit has
nothing to do with your sexual
history
There are saints with a dark past
and virgins with lustful hearts
Discipline and self-control
makes you more of a man not
less of one

And any woman that endures
abuse and survives should be
honored for her strength
Not despised for her scars
We have all been betrayed
By each other
Pointing fingers is pointless
Macho men and seductive
women are boys and girls living
out the lives we were taught
We did not choose this time and
culture
We are both victim and culprit
We have all suffered
But we are more than our suf-
fering

We are able to heal

Together

To truth away the lies
To rewire our manipulated
minds
To remember the beauty of our
bodies will never be an enter-
prise
We are nature that cannot be
owned
We are mountain ocean moon
We are creatures reflecting the
divinity who created us
We are loved
We are love that can never be
sold
We are beauty that can never be
bought

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Book Review

LaCelle-Peterson, Kristina. *Liberating Tradition: Women's Identity and Vocation in Christian Perspective*. Grand Rapids, MI: Baker Academic, 2008.

Reviewed by Amy Reardon

When I was a cadet on summer assignment, I was explaining my status as an officer-in-training to an elderly Christian man I met on the street. “Now honey,” he said to me, “I hope you won’t try to teach any males over the age of five.” I’m rarely speechless, but on that occasion I was. I’d never heard anyone with such a refined chauvinism scheme, where a woman’s influence was even limited to an exact age. That was 1993.

In 2018, a group of pastors from North Seattle met together to plan a combined Sunday service. My husband and I agreed that I would represent our corps. In the planning meeting, my voice was ignored to the extent that I felt humiliated. And when it was decided that the pastors would all go to the platform to offer benediction over the congregation, each one was personally invited to do so *except me*. I was intentionally skipped over.

Now more than ever, many churches are prompting women to make full use of the gifts God has given them, including preaching and teaching. But overall, the voice of women is still muffled; equality within the Church yet eludes us. We witnessed this in recent months with the personal attack on Beth Moore, which resulted in the #notgoinghome backlash—a social media groundswell of support for female preachers and teachers. In The Salvation Army,

we are making great strides, but there is still not complete gender equality. And so, though *Liberating Tradition: Women's Identity and Vocation in Christian Perspective*, which was published in 2008, I wish to strongly assert that it is a pertinent—perhaps even critical—read for Salvationists. It presents a biblical exploration of God's expectation that women will use their gifts for the furtherment of the Kingdom and argues for the equality of women in general.

In this #metoo age, the Church has no right to ignore the harm that has been done to women. In fact, as God's vessel of justice and love, the Church should lead the way in establishing equality. If the Church acknowledges the *imago Dei* in all human beings, it must be serious about bringing women to full status in every way. And perhaps The Salvation Army, with its approval of women in the pulpit since our movement's inauguration, should be at the front of the fight.

There are good resources available on this subject. *Liberating Tradition* by Kristina LaCelle-Peterson, Professor of Religion at Houghton College, is the best I have read. Hers is a cohesive and thorough treatment of the identity and position of women in the Church. It is also a frank discussion of the inferior role women have been expected to embrace in secular society and in Christian marriages.

LaCelle-Peterson states early on that "Scripture, rightly understood, is affirming of women's full humanity and full participation in the people of God" (p. 21). As the book unfolds, women readers may become acutely aware of inequities we have accepted as normal or right—offenses that have scratched painfully at our souls but have been ignored or even endorsed by males, other females, and our own selves. It is not an overreach to suggest that one might find actual healing in this book.

The book is divided into four main parts:

- Women's Identity, Human Identity
- We're in This Thing Together
- Women in the Church and the World or Why Watching TV is Not Enough
- I said What I Meant, and I Meant What I Said

In the first part of the book, LaCelle-Peterson handily establishes a biblical foundation for understanding women as equal to men in intelligence, capability, and usability. Her exploration of the creation story is important and revelatory. She writes: "The gender wars...are nothing more than a profound expression of the brokenness of humanity since the fall. Similarly, the male chauvinism that has characterized the church is not a standing against culture, but an expression of the sinfulness of cultural practices" (p. 32).

Quite a few female biblical characters are discussed, and the clear message is that God used women without special qualification and without excuses. God needed neither defense for such choices nor some sort of special exemption clause. This assertion is in contrast to the popular view that that the use of women in biblical narrative was done by exception, under extraneous circumstances. LaCelle-Peterson also speaks to the victimization of women in the Bible, which she does not see as God's prejudice against females, but rather as "depictions of human beings who are damaged by the fall and therefore are damaging to each other" (p. 46). She also addresses the ungodliness and fallibility of some female biblical characters. Her purpose is not to elevate women above men.

The first section of the book is rounded out by looking at societal views of women and their bodies; in particular, the "virtue" of being small, vulnerable, and—frankly—easily dominated. Even the constant ideal of thinness subtly implies to women "that they should take up as little space in this world as possible" (p. 76). The Christian response to the attitude toward the female body has been either to shame women for their sexuality or encourage them to make themselves as attractive (in a modest way) as possible, promoting "femininity" not as God defines it, but as culture does. LaCelle-Pe-

terson notes that women have perpetuated the problem. Women dressing up to impress each other doesn't mean they've risen above the "male gaze;" it means it has been "internalized" (p. 74).

The second section of the book is about equality within Christian marriage. Here the author revisits the foundation laid at the beginning of the book— it has always been God's holy intention that men and women live as equals. Male domination over women is a distortion which occurred as a result of the fall. She writes: "In God's design, then, there is mutuality; not only do they share in essence, since both are made in God's image, but they share in function, since both are called to care for God's world together" (p. 99).

The author argues that male headship flies in the face of Christ-like love and sacrifice demonstrated in passages such as Philip-
pians 2 and I John 3. She contends that if God expects such love to be practiced between Christians, there is no exemption for the husband/wife relationship. She unpacks some problematic passages that tend to lead to a theology of male headship and the submission—and even silencing— of women. Other scholars have shed light on those passages as well. What is fresh in this book in the application of the standard principles of sacrificial love applied to marriage. Whatever theological arguments a person may give, it is hard to disagree with LaCelle-Peterson's point that husbands should love their wives with the same selflessness that Christ demonstrated toward humankind. There is a drawback to this section of the book. Because it was written in 2008, some of its criticisms of marriage in modern society are dated. Sexism lives on today, but some of its older expressions have diminished, such as the expectation for the husband to be the chief breadwinner.

The third section of the book reviews the roles women have played in the life of the Church since the first century. There is significant testimony to the activity of women throughout the history of the Church, but LaCelle-Peterson notes that much of this evidence has been dismissed by scholars. Many scholars have assumed the titles borne by women actually belonged to their husbands, or the titles were honorary, or the positions were scaled back where women were involved, etc. As the testimonials about

women began to be regarded as fantasy, the roles of women in the Church became more limited.

When the author evaluates the 19th century, she gives attention to churches in the Holiness tradition that had no problem allowing women to preach and lead. The Salvation Army is mentioned and Catherine Booth is highlighted. But as LaCelle-Peterson continues into the 20th century, she laments the pervasiveness of the neoevangelical culture in seminaries, Christian television and radio, magazines, and national Christian alliances—all of which resulted in Holiness churches shying away from their forward-thinking position on women. Although The Salvation Army isn't called out by name, it is well known to the Salvationist reader that women have not progressed in leadership in the Army with as much ease as men have. It is also true that many corps officer couples have relegated the pulpit to the husband exclusively or almost exclusively. Women themselves have succumbed to the prevalent views of the conservative Christian element, especially here in America where evangelical culture has been so strong. Even as we now find ourselves in a post-Christian era, it is astonishing how many young and older women feel as if they shouldn't hone their preaching skills and offer their voices.

The final portion of the book may be the most troublesome for Salvationists who already consider themselves egalitarian. Many Christians who promote the equality of women are spooked by non-gender-specific pronouns/titles for humans and especially for God in biblical translations and in church language. LaCelle-Peterson laments that those who argue for neutrality in language are assumed to be in the same camp with the liberal theologians who deny major tenets of the faith. Such an assumption is truly unfounded.

The author contends that the power of language is underestimated. Gender language used in the Church can alienate women. When given space to think on it, women may realize that male-only language has distanced them more than they had previously realized. LaCelle-Peterson reflects on the first time she heard the phrase “women of God” and “realized that God wasn't translating me into

a male when God ‘looked’ at me; perhaps God as fine with my being a female; maybe God intended that in my creation” (p. 198).

LaCelle-Peterson discusses how language changes over time, with many female words morphing into something negative—often with immoral overtones. (Examples: The word “mistress” was originally just the counterpart to “master” but now it signals a woman in an adulteress relationship; the word “king” remains without implication whereas “queen” can be used as a slur based on sexuality.) “In many ways, then, our language communicates the superiority of everything male and a disdain for the female” (p. 201). Because we use language to order our world, it has the power to cement such a misconception.

Not only does the author urge that gender-neutral language be used for people, but also for God. She believes that viewing God as *actually* male places grave limitation on our understanding of the nature of God. It also implies that men are better positioned to bear the image of God and serve as representatives of the Divine to the world when we constantly refer to God as “Father,” “he/him”, etc. She highlights biblical descriptions of God that are decidedly female, such as the metaphor in Job 38: 8-9, 29 where God is said to have a womb. She stresses that God does not literally have a sexual identity, nor is God a yin-yang mishmash of both genders. The biblical images are metaphors and should be understood that way.

Knowing that there are those that will balk at the idea of neutral language, the author makes this important point: “It is irrelevant if a pastor or worship leader thinks that people should not take exclusive language as an insult; that fact is that some people do” (p. 203). She suggests that the preaching of the Gospel is impeded by this offense. If she is right, it is time for change, not argument.

All four parts of *Liberating Tradition* exhibit sound scholarship and powerful, accessible examples. The writing can be passionate at times, but that seems appropriate. The book may be an uncomfortable read for some, a balm for others. But alas, it is only a book. Its potentially chain-breaking, life-giving message is only effective if it changes the way people think and proceed. The onus is on the reader.

Book Review

By Dennis F. Kinlaw

Kinlaw, Dennis F. *Let's Start with Jesus: A New Way of Doing Theology*. Grand Rapids, MI: Zondervan, 2005.

Reviewed by Diane Ury

While ministering in different capacities in contexts of evangelical traditions in the United States over the last decade, I've found one of the most apparent areas of weakness is our Christology. The ramifications within the Church are staggering. As a result, we don't understand what it means to be human persons because we don't understand the nature of Divine Personhood. This is the foundational reason for our confusion today regarding human sexuality.

Dennis Kinlaw was an Old Testament scholar, philosopher, theologian, college president, and winsome proponent of Wesleyan holiness thought. His approach to truth comes from his conviction that Truth is a Person and knowledge is personal. All things true must ultimately be personal, therefore study comes forth from curiosity and delight in God Himself. Kinlaw likes to relate how education in any discipline at its highest level of development must lead a person from its ultimate educational degree, philosophy (Ph.D.), to its ultimate reality, theology. For "if you push theology far enough, you will come to the center of all knowledge" (*This Day with the Master*).

No other thinker has had a more significant impact on my life and theology. This book contains much of what has been most formative for us. We, and others, have used it as a major text book when teaching

systematic theology. Within its pages you will be led into a profound understanding of Trinitarian reality. The Second Person of the Triune Godhead reveals the nature of God. Kinlaw masterfully, clearly explains that the nature of God is familial, not legal. This is a solidly Wesleyan distinctive which has been the source of The Salvation Army's existence because God is Self-giving Love. He is more concerned about others than He is about Himself. As we read, we learn that the metaphors in Scripture that depict who God is in relationship to us are clarified from legal, to family and ultimately to the most significant—the nuptial metaphor. This speaks of not only status or origin, but of union with God—intimacy by personal choice.

The Holy One wants His people to be His own; He wants to dwell in their midst, and within them. Holiness must be understood in this way: God's revealed acts in history are the same as Who He is. The ultimate revelation in history is Jesus Christ of Nazareth, the Son of God. The Holy Spirit is also the God Who is the Holy One. He gave us the Son of Man, Jesus Christ, by conceiving Him within a human body in Mary's womb. And He enables humans to share in the very life of the Holy One through His immediate presence in our bodies, "the temple of the Holy Spirit." The most significant concept of Kinlaw's entire thought is this: The essence of the Christian God is oneness of interpersonal love among three persons. Self-giving love is the key to comprehending God. Out of this basic understanding flows all the rest of Kinlaw's work.

There is no other place to begin to approach understanding human sexuality. Only out of an accurate Trinitarian, Christ-centered, and Wesleyan approach to theology will we as an Army be equipped to minister within all the nations of the earth about what it means to be a sexual human person as God fully intended. I recommend reading everything Dennis Kinlaw has written. Here I offer to you the best resource I know of for developing an understanding of the Good News, that Jesus can make us holy in all areas of our lives. We have beautiful, fulfilling answers for human sexuality and I believe this book will equip the reader to begin to know them.

Book Notes

Roger J. Green

Thorsen, Don. *The Wesleyan Quadrilateral: An Introduction*. Lexington, KY: Emeth Press, 2018.

We have introduced other works by this author, a noted scholar and teacher, and are delighted to add this book to those we have mentioned. Readers of this journal will be well aware of the term Wesleyan Quadrilateral as an approach to religious authority and biblical interpretation. The book is an excellent introduction to the background, meaning and importance of this way of understanding Scripture, demonstrating how tradition, reason and experience “must be integrated into Christian beliefs, values, and practices.” The book is brief (only 109 pages) and each of the eleven chapters ends with pertinent discussion questions. For all pastors and laypersons who preach and teach the Scriptures, whether consciously Wesleyan or not, here is an invaluable resource.

Brown, Jeannine K. *Scripture as Communication: Introducing Biblical Hermeneutics*. Grand Rapids, MI: Baker Academic, 2007.

Hermeneutics, or principles of interpretation, can be a difficult subject. Everybody interprets the Bible, and even the person who completely ignores the Bible is operating on an interpretation that the Bible is not worth the effort. Throughout the history of the Church there have been many interpretations of the Bible, but viable interpretations are rare because people do not do the hard work of understanding hermeneutics. This book is recommended not only because it is so well written, but because the interpretive process is clearly laid out and the central message of the Bible for all times and ages is kept in view. Also, as one of those recommending this book has stated—“*Scripture*

as Communication will be attractive both to students beginning the journey of biblical interpretation and to those already on the way” (Joel B. Green).

Haynes, Stephen R. *The Battle for Bonhoeffer*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2018.

For many reasons Dietrich Bonhoeffer continues to attract the attention of readers in the twenty-first century, perhaps by his challenging writings but also by the courage of his life in bearing witness to the Gospel, a life which ended in martyrdom in 1945. The central problem that this book addresses, written by a Bonhoeffer scholar, is how Bonhoeffer is used and misused by so many groups today for their own political advantage—from the liberals to the conservatives to the fundamentalists and lots of groups in between. “Secular, radical, liberal, and evangelical interpreters variously shape and mold the martyr’s legacy to suit their own pet agendas” (Stanley Hauerwas). This book is a challenge to false and consciously misleading uses of Bonhoeffer to support a political agenda, and reminds all readers that thoughtful reading as well as contextual understanding of theological writings is essential in the search for truth.

DeJonge, Michael P. *Bonhoeffer on Resistance: The Word against the Wheel*. Oxford, UK: Oxford University Press, 2018.

And speaking of Bonhoeffer, here is a new and readable text on Dietrich Bonhoeffer’s role in the resistance movement in the mid-twentieth century against Hitler and his Nazi regime. Dietrich Bonhoeffer was neither a professional politician nor a political theorist. However, he was a pastor and a theologian, and as the author states, “Most of what he said about political resistance was said as a theologian, frequently as a theologian speaking on behalf of the church” (p. 7). This book helps the reader to understand Bonhoeffer’s political thinking and writing in the light of his theology. Some of the same issues raised by Haynes in the book mentioned above are also raised in this book.



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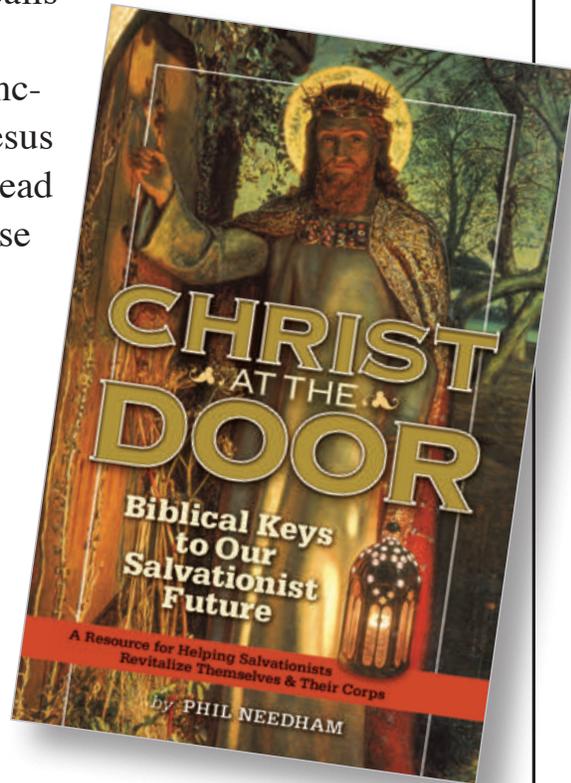
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Phil Needham, a prolific author and periodic contributor to the War Cry, along with wife Keitha, share a vision of The Salvation Army as a missional people of God called by Christ to follow Him into the world, be His disciples and share His compassion with the excluded. His books include *When God Becomes Small* (Abingdon Press) and the recently released advent devotional *Christmas Breakthrough* (Crest Books).



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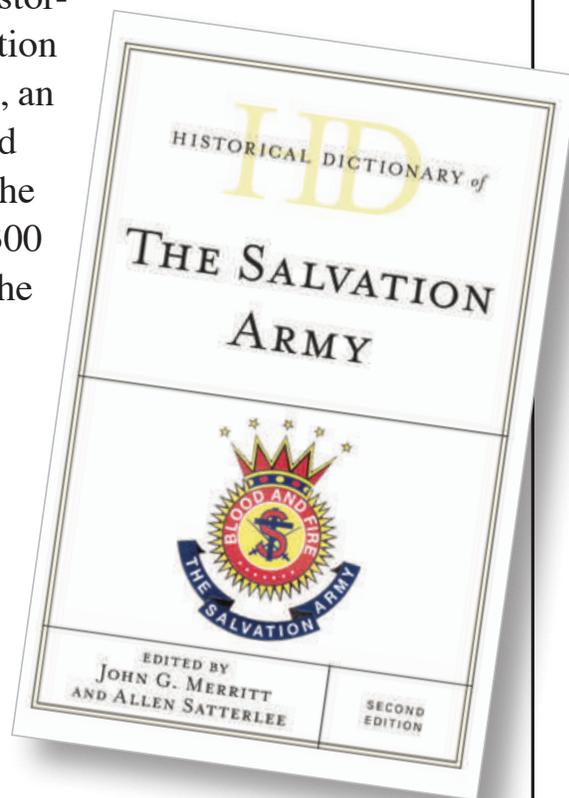
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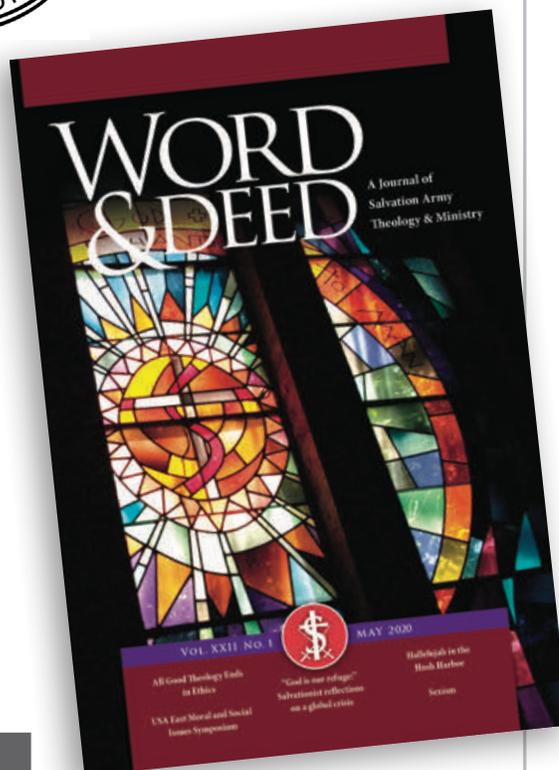
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