

“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”

Course	TOPICS IN SALVATION ARMY: ASPECTS OF LEADERSHIP IN SALVATION ARMY HISTORY SALV/HIST 0670
Date, Time, and Delivery Format	JANUARY 16 – APRIL 14, 2023 ASYNCHRONOUS ONLINE
Instructor	MATTHEW SEAMAN, PhD. Email: Matthew.Seaman@BoothUC.ca ; matthew.seaman@salvationarmy.org.au
Class Information	The course is web-based asynchronous with no fixed class time. The schedule for this class will follow Booth University College’s timelines. Tyndale students enrolled in this course will be given access to Booth UC’s learning management system.
Course Material	Course Material: Access course material through Booth UC’s learning management system, Populi: https://boothuc.populiweb.com/ . Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

This course traces the nature and development of leadership in The Salvation Army, exploring how it relates to leadership in general and to the Church in particular, and asking questions about the challenges the Army’s leadership model faces in the contemporary world.

Areas reviewed in this course on aspects of leadership in The Salvation Army

- (a) The evolution of the function and status of Salvation Army officers in the context of the Army and of church as a whole.
- (b) The leadership of women, as a parallel debate. To what degree were/are women equally officers?
- (c) The extent to which The Salvation Army is able to integrate authoritarian, consultative and participative modes of leadership. What are the strengths and weaknesses of each? How far is leadership ability the decisive factor and how determining is the structural form within which it is exercised?

It should be clear that this does not purport to be a course inculcating the principles and best practice of leadership in general, although the student may well draw conclusions about these matters from a study of the Salvation Army's history, with which this course is concerned.

II. LEARNING OUTCOMES

At the end of the course, students will be able to:

- Outline the processes whereby Salvation Army leadership roles have evolved, exploring the relationship between “function” and “status” in the course of this development, along with the adoption of “ordination” along with “commissioning.”
- Discuss the interaction between The Salvation Army's commitment to the “priesthood of all believers” and its hierarchical structure.
- Demonstrate an understanding of how the role of women in The Salvation Army has related in practice to its polity and its belief in the equality of the sexes.
- Describe and explain the place of non-officer leaders in an officer-led Army.
- Identify challenges the nature of the Army's leadership creates for its functioning in the contemporary world and discuss ways of meeting such challenges.

III. COURSE REQUIREMENTS

A. REQUIRED READING

1. Hill, Harold. *Leadership in The Salvation Army: A Case Study in Clericalisation*. Eugene OR: Wipf and Stock, 2007 / Milton Keynes: Paternoster, 2007. ISBN: 9781842274293. Kindle version also available.

2. Munn, Janet. *Theory and Practice of Gender Equality in The Salvation Army*. Ashland, OH: Gracednotes, 2015. ISBN: 9781511590402. Kindle version available.

3. Additional readings, with full bibliographic information, are listed in the Course Schedule below. These will be available on the course in Populi.

Students in this course are expected to use the Fairbank Memorial Library (Booth University College) and Tyndale University's Horsey Library. The Horsey Library has a larger collection of online databases and eBooks, while the Fairbank has a large collection of physical books about The Salvation Army. You can search [Booth's Library Catalogue](#). Booth will also ship or scan items you need.

For research help, please contact your librarians at [Booth](#) or at [Tyndale](#).

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Barr, Ian. "Speaking Truth to Power." *The Officer*, March-April 2017, 34—36.

Coutts, John. *The Salvationists*. London: Mowbrays, 1977.

Evans, Donna. "Power and Pastoral Responsibility," in Jan Cairns (ed.) *Power—Use and Abuse*. Melbourne: Salvation Army Tri-Territorial Theological Forum, 2008, 47—56, 70—71.

Hendy, Raewyn. "Lasses, live up to your privileges, and stand up for your rights! Gender equality in The Salvation Army in New Zealand, 1883-1960." 2017 MA thesis, Massey University, New Zealand.

Hill, Harold. *Saved to Save and Saved to Serve: Perspectives on Salvation Army History*. Eugene, OR: Wipf and Stock, 2017.

Jewett, Vern. "An Examination of Ecclesiastical Authority in The Salvation Army." *Word and Deed*, Fall 1999, 49—65.

Karlström, Mina. "Time for Democracy?" *The Officer*, October 1999, 15—17.

Lydholm, Gudrun. *Lutheran Salvationists: The Development Towards Registration as an Independent Faith Community in Norway, with a Focus on the Period 1975-2005*. Eugene OR: Wipf and Stock, 2017.

Larsson, John. *1929: A Crisis that Shaped the Salvation Army's Future*. London: Salvation Army, 2009.

Needham, Philip. *Community in Mission: A Salvationist Ecclesiology*. London: Salvation Army, 1987.

Pedlar, James E. *Division, Diversity, and Unity: A Theology of Ecclesial Charisms*. New York: Peter Lang, 2015.

Poxon, Heather. "Putting Power in its Place." *The Officer*, July-August 2017, 38—39.

Roberts, Graham. "Power in the Church" in Jan Cairns (ed.) *Power—Use and Abuse: Exploring the Issue of "Power" in the Church and in The Salvation Army*. Melbourne: Salvation Army, 2008, 37—46, 69.

- Street, Robert. *Servant Leadership: How to make it happen*. Sydney NSW: Salvation Army 2003; London: Salvation Books, 2012.
- Taylor, David W. *Like a Mighty Army: The Salvation Army, the Church, and the Churches*. Eugene OR: Wipf and Stock, 2014.
- The Salvation Army. *Journey of Renewal: The Accountability Movement of The Salvation Army*. London: Salvation, 2016.
- _____. *One Faith, One Church: An insight into The Salvation Army's response to World Council of Churches Faith and Order Paper 111, Baptism, Eucharist and Ministry*. London: Salvation Army, 1990.
- _____. *The Salvation Army in the Body of Christ: An Ecclesiological Statement*. London: Salvation, 2008.
- _____. [International Positional Statement on Power](#), 2011.
- _____. [MASIC New Zealand Talksheet on Power](#), 2010.
- Watson, Robert. *Leadership Secrets of the Salvation Army*. New York: Crown, 2001; 2nd ed., with Ben Brown, Mission Books, 2013.
- Yuill, Chick. *Leadership on the Axis of Change*. Alexandria, VA: Crest, 2003.

Tyndale recommends www.stepbible.org – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

C. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at classes.tyndale.ca.

D. ASSIGNMENTS AND GRADING

Assessment is based on the following:

- Three papers, each for 25% of the final grade, and
- Forum participation, for a combined total of 25% of the final grade. Six questions are provided for on-line discussion.

1. Three Research & Reflection Papers: 75% of final grade [3 X 25% = 75% of final grade]

Paper 1. Due on Monday 20 February: “In the commissioning of an officer, he—and she!—is in every sense of the word ‘ordained’ to the ministry of Christ in the world.” (General Arnold Brown). Discuss, showing an awareness of the background and issues underlying General Brown’s statement.

Paper 2. Due on Monday 20 March: “Are we there yet?” Outline the issues involved in gender equality for Salvation Army officers, with a view to answering that question.

Paper 3. Due on Friday 14 April: Is “benevolent autocracy” an oxymoron? How might the Army today capitalise on the benefits of both autocratic direction and participative policy-formation?

Each paper should be a substantial piece of practical theological analysis in response to the relevant question. The essays should not simply report, summarize, or review class materials, but should demonstrate thoughtful reflection and analysis. Various perspectives on the questions should be explored in fairness and at length.

Each paper should be in the range of 2000 words in length ($\pm 10\%$), double-spaced. Students should indicate their word count on the cover sheet of each assignment. Each assignment will be double-spaced, in a standard 12 pt font, with 1” margins. It will include complete and accurate footnotes and a bibliography formatted in the Chicago citation style.

The assignments are to be uploaded to the assignment submission section of the course page in Microsoft Word format by 11:59 PM on their respective due dates. Late assignments will receive a 1/3 grade deduction (e.g., B+ to B) for each day (or part thereof) following the due date. This late policy will apply to all assignments for which no extension has been granted. Extensions will be granted only for serious personal, family, or health situations. If there are specific reasons for late submissions (as stated in “Late Papers and Extension Policy,” Seminary Academic Calendar), the student is to email the instructor directly.

RESEARCH AND REFLECTION PAPER GRADING RUBRIC

	A	B	C	D
Complete-ness of paper	Addresses all parts of question; meets and did not exceed limits; comprehensive response	Addresses all parts of question; respectable length & did not exceed limits; somewhat comprehensive	Addresses some parts of question; length is outside the word limit margin; incomplete paper	Rarely addresses question; far too short or far too long; incomplete paper

Clarity of paper	Clear and concise; grammatically correct with rare misspellings	Clear, but can be more concise; a few grammatical or spelling errors	Somewhat clear, but with significant number of errors in spelling and grammar	Unclear, poor spelling and grammar
Critical engagement with class material (lectures, readings)	Thoughtful; opinions and ideas are substantiated with class material and additional resources; active reflection & questioning; obvious integration with one's ministry context	Thoughtful; opinions and ideas are occasionally substantiated with class material; some reflection & questioning; some integration with one's ministry context	Less thoughtful; opinions and ideas are sometimes substantiated with class material; insufficient reflection & questioning; less integration with one's ministry context	Opinions and ideas are not substantiated with class material; no reflection & questioning; no integration with one's ministry context
Promptness	Paper submitted on time	Paper submitted on time	Paper submitted on time	Late submission

2. Forum Participation: 25% of final grade [6 X ~4.166% = 25% of final grade]

Questions are provided at the end of each of the 12 lessons, designed to explore responses to the material in the Readings. A few of these are for personal reflection, but *for six of the questions, online forum discussion will be expected*. As well as a means of assessment, the purpose of these is to build a learning community amongst students. Students should post their answers, responses or comments on those six questions by the dates indicated. These need not exceed 300 words on each occasion. Students should also respond to other students' comments. As students will have read and responded to those six question(s), their comments will be monitored and assessed.

First question. Due by 23 January (11:59 p.m.): The readings explore the way clericalisation as a sociological process has shaped church leadership over its history. At this preliminary point in the course, to what extent does this resonate with your observation and experience of churches in general?

Second question. Due by 30 January (11:59 p.m.): What characteristics of the early Salvation Army, as described in the Readings for this lesson, can you identify as factors still present in the life of the Army, and what would you consider less likely to be encountered today?

Third question. Due by 6 February (11:59 p.m.): Quite strong views were expressed some years ago by some of the writers in the Readings for the fourth lesson. To what extent would

you expect to find a similar polarization of views in the Salvation Army today? If so, why? If not, why not?

Fourth question. Due by 6 March (11:59 p.m.): After nearly 40 years, “ordination” is taken for granted as part of commissioning and few officers active today have known anything else. Does that matter? If so, why? If not, why not?

Fifth question. Due by 13 March (11:59 p.m.): Summarise the ambiguities you can identify in the Salvation Army’s treatment of married women officers.

Sixth Question. Due by 14 April (11:59 p.m.): Bearing in mind the arguments advanced and experiences described in the readings for this lesson, to what extent would you consider the Salvation Army today to be “officer-centred” and what factors would argue for a contrary view?

Educational research reveals that maximum benefits in online instructional formats result when students take personal responsibilities to complete readings, engage actively (e.g. forums), and consciously contribute to a virtual learning community through a spirit of collaboration, openness and encouragement. “Attendance” in this course is demonstrated by regular log-ins and up-to-date participation in forums or wait for further instructions.

Each post should be concise, addressing the issues in the questions with reference to class readings/lectures, and demonstrate critical thinking (e.g. further questions or issues raised, application to your context). Your comments to fellow students would be briefer, with an affirmation (perhaps from your experience or readings) and one thoughtful question for further reflection. You are not required to respond to a “late post” of any member.

Late posts will be noted by the instructor. Late posts will expect a reduction of 1/3 of a grade for each day (or part thereof) following the due date (e.g. from A to A minus or B to B minus). If there are specific reasons for late posts (as stated in “Late Papers and Extension Policy,” Seminary Academic Calendar), the student is to email the instructor directly.

FORUM PARTICIPATION GRADING RUBRIC

	A	B	C	D
Completeness of post	Addresses all parts of question; meets and did not exceed limit; comprehensive response	Addresses all parts of question; respectable length & did not exceed limit; somewhat comprehensive	Addresses some parts of question; shorter length; incomplete post	Rarely addresses question; far too short or far too long; incomplete post

Clarity of post	Clear and concise posts; grammatically correct with rare misspellings	Clear, but can be more concise; a few grammatical or spelling errors	Somewhat clear, but with significant number of errors in spelling and grammar	Unclear, poor spelling and grammar in most posts
Critical engagement with class material (lectures, readings)	Thoughtful; opinions and ideas are substantiated with class material and additional resources; active reflection & questioning; obvious integration with one's ministry context	Thoughtful; opinions and ideas are occasionally substantiated with class material; some reflection & questioning; some integration with one's ministry context	Less thoughtful; opinions and ideas are sometimes substantiated with class material; insufficient reflection & questioning; less integration with one's ministry context	Opinions and ideas are not substantiated with class material; no reflection & questioning; no integration with one's ministry context
Promptness & quality of responses	Posting on time; responds to all group members' postings in timely manner; thoughtful responses	Posting on time; responds to most postings in timely manner; somewhat thoughtful responses	Posting mostly on time; responds to postings 2-3 days after initial discussion; less thoughtful responses	Late posting; rarely responds to group members' postings; responses not thoughtful

E. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Forum Participation	25 %
Research and Reflection Paper 1	25 %
Research and Reflection Paper 2	25 %
Research and Reflection Paper 3	25 %
Total Grade	100 %

Also note the Academic Grading System on pages 165 – 166 of the [Academic Calendar](#).

H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [tip sheet, “Documenting Chicago Style”](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the [tip sheet, “How to Cite Sources in Theology”](#).

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic polices on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean’s Office (aa@tyndale.ca) before proceeding.

G. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student’s learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Week beginning 16 January: 1. Leadership and clericalisation in church history

The Salvation Army appears unique but it did not spring into being like Melchizedek, without ancestors. It arose in a particular historical and ecclesiological context, and its development followed sociological patterns similar to those which may be observed in other and earlier embodiments of Christian community. One of the processes we can observe is the gradual clericalisation of leadership.

1st online discussion posts due by 23 January

Readings

Harold Hill, *Leadership in The Salvation Army: A case study in Clericalisation* (Milton Keynes: Paternoster, 2007) 3—32.

Colin Bulley, *The Priesthood of Some Believers: Developments from the General to the Special Priesthood in Christian Literature of the First Three Centuries* (Carlisle: Paternoster, 2000) 1, 3—19, 316—326.

Hans Küng, *The Church* (London: Search Press, 1968) 370—387, 388—393, 398—411.

A. Skevington Wood, “The Priesthood of All Believers: The Practical Expression of the Principle in Wesley’s Methodism.” *The Officer*, September 1965, 621—626.

Loren Mead, *Five Challenges for the Once and Future Church* (Washington DC: Alban Institute, 1996) 1—15.

23 January: 2. Early Salvation Army leadership

In summary, perhaps we could say that the Army’s founders’ pragmatic manner of doing whatever seemed best to advance the Army’s mission at the time soon gave rise to structures looking similar to those of other religious bodies with episcopal government. However, elements of its ecclesiology pulled in different directions. Its emphasis on the active role of soldiers supported an all-lay ethos (sometimes linked to the concept of the “priesthood of all believers”), while its authoritarian, hierarchical structure elevated the leadership role.

2nd online discussion posts due by 30 January

Readings

Harold Hill, *Leadership in The Salvation Army*, 47—105

Harold Hill, "'To love and serve Him supremely all my days.' Vocational Ministry in The Salvation Army," in Denis Metrusterly (ed.), *Saved Sanctified and Serving: Perspectives on Salvation Army Theology and Practice* (Milton Keynes: Paternoster, 2016) 100—102.

William Booth, *Sergeant-Major Do-Your-Best of Darklington No. 1: Sketches of the Inner Life of a Salvation Army Corps* (London: Salvation Army, 1906) 75—77.

The General of The Salvation Army, *Salvation Soldierly: A Series of Addresses on the Requirements of Jesus Christ's Service* (London: Salvation Army, [1882]) 51—64.

William Booth, "My Officers." *The Field Officer*, October 1907, 361—362.

Bramwell Booth, *Talks with Officers* (London: Salvation Army, 1921) 14—16. "The Holy Spirit for All," "The Doctrine in Practice," "All Prophets."

Bramwell Booth, "The Evolution of The Army Officer." *The Officer*, June 1919, 521—529.

30 January: 3. Is leadership about function or status?

This is not a fair question, since this is not an either/or dilemma. Leadership obviously involves both function and status, but it is a matter of where the emphasis lies. This lesson follows the debate on that matter.

3rd online discussion posts due by 6 February

Readings

Hill, *Leadership*, 127—138.

Shaw Clifton, "The Priesthood of All Believers," in *Who Are These Salvationists? An Analysis for the 21st Century* (Alexandria VA: Crest, 1999) 27—29.

A selection of articles and letters from *The Officer* (1)

Captain's Diary, "Priesthood." *The Officer*, January-February 1960, 47—49.

Comment, "Clericalism." *The Officer*, March-April 1961, 142—144.

Letters, Oliver Clarke, Eric Coward, "Status and Function." *The Officer*, May-June 1962, 187—190.

Eric Coward, Editorial. *The Officer*, June 1963, 355—359.

Hubert Scotney, "Principles." *The Officer*, April 1969, 252—256, 259.

Michael Pressland, "Ordination and Commissioning." *The Officer*, June 1969, 373—377.

Harry Williams, "Priest and People." *The Officer*, August 1970, 550—553, 558.

Philip Williams, "Authority." *The Officer*, February 1971, 128—130.

A selection of articles and letters from *The Officer* (2)

Hubert Boardman, "Officership—A Functional Ministry (1)." *The Officer*, August 1972, 345—350;

Hubert Boardman, "Officership—A Functional Ministry (2)." *The Officer*, Nov 1972, 516—519, 522.

William Clarke, "Theology of Officership." *The Officer*, January 1974, 47.

John Hunt, Ernest Yendell, Michael Pressland, Stanley Richardson. "A Theology of officership," Letters to editor, *The Officer*, March 1974, 112—114.

Michael Pressland, "Vocation." *The Officer*, August 1974, 360—363.

Shaw Clifton, "Martin Luther and the Priesthood of All Believers." *The Officer*, Sept 1974, 408—410.

Stanley Richardson, "Doctrine of the Ministry," letter to editor, *The Officer*, November 1974, 498.

Nigel Mason, "One in Hope and Doctrine," *The Officer*, November 1974, 500—501

Shaw Clifton, "Doctrine of the Ministry," Letter to editor, *The Officer*, January 1975, 33—34.

Editorial, *The Officer*, July 1976, 289—290.

Howard Davies, Letter to editor, *The Officer*, September 1976, 421.

Ray Kirby, "Implied Contradiction," Letter to editor, *The Officer*, September 1976, 422.

Wesley Harris, "Officership is Availability," *The Officer*, June 1979, 243—245.

6 February: 4. What is the significance of ordination in The Salvation Army?

With the overall drift of opinion towards the assumption of "status" for officership, it was no surprise that eventually there would be pressure to use the term "ordination" officially, in order to better express officers' claim to clerical distinction and their equivalence to the ministers of the churches. But so much depends on what is meant by the term "ordination." That too was the subject of debate.

Readings

Hill, *Leadership*, 139—176

Edward Joy on Ordination, in "More Memories, Please!" *The Officers' Review*, April-June 1944, 103—104.

Arnold Brown, "Keeping the Covenant." *The Officer*, October 1978, 433—439, 471.

A selection of articles and letters from *The Officer*:

Chick Yuill, "Mere Words." *The Officer*, October 1985, 43—44.

Sandra Dalziel, Hubert Boardman, David Guy, "Ordination." *The Officer*, January 1986, 15—18.

Victor Keanie, *The Officer*, February 1986, 76—77.

Norman Gothard, *The Officer*, April 1986, 167.

Anthony Stone, *The Officer*, August 1986, 365—366.

13 February: 5. And a bit more on ordination

That was not the end of it of course; considerable warmth and even some light was generated in the years that followed. Eventually an International Conference of Leaders proposed that the matter be clarified, in such a way as preserved and expressed the Army's original genius for involving all of its people in ministry, while explaining just what was special about the officer role. That task proved more difficult to discharge than to set.

1st assignment due Monday 20 February concerned with lessons 1 to 5

Question for personal reflection:

Suggest arguments for and against General Gowans' rubric for the ordination of officers.

Readings

Hill, *Leadership*, 176—190

Philip Needham, "A Theology of Officership: Theological perspectives on full-time ecclesial leadership in The Salvation Army." A paper presented as part of the response of the International Doctrine Council to the 1995 International Conference of Leaders' Recommendation 18, "That the roles of officers and soldiers be defined and a theology of 'the priesthood of all believers' be developed to encourage greater involvement in ministry . . ." 13—32.

Philip Needham, [Comment in interview by John Cleary](#) on ABC radio programme, June 2016.

Ian Barr, "We Don't Need an Ordained Clergy." *The Salvationist (UK)*, 21 September 1996, 5.

Shaw Clifton, *Selected Writings* (London: Salvation Army, 2010) 2:145—148, from the General's keynote address to the International Council of Leaders, 8 July 2009.

International Doctrine Council, *Servants Together: The Ministry of the Whole People of God, Salvationist Perspectives*. (London: Salvation Army, 2002) 69—83. Note that some passages in the 2002 edition were omitted from the 2008 revision of this book. In this chapter, these were the last paragraph on page 74 down to the paragraph ending "biblical and historical perspectives." These were replaced by three new options for wording to be used in the revised ordination service, on page 82 of the new edition. The first question from page 83 of the 2002 edition was also omitted from the questions "For group discussion" on page 92 of the 2008 edition. "Ordination" was no longer a matter open to discussion.

International Doctrine Council, *Servants Together: Salvationist Perspectives on Ministry*.

(London, Salvation Army, revised edition 2008) The replacement passage from page 82—83 of the revised edition is provided here, along with pages 93—105.

Letter from the Chief of the Staff about the revised edition of *Servants Together*, 31 July 2008.

20 February: Reading Week

27 February: 6. Women's ministry—theory and practice

You will remember that in George Orwell's *Animal Farm*, it was held by the revolutionary cadres that "All animals are equal." However, as the pigs established themselves as the dominant species in place of man, this slogan was replaced by, "All animals are equal but some are more equal than others." The Salvation Army claimed from its earliest years that it treated the sexes equally, but as we know its practice did not in every way live up to its theory. If we are examining the nature and practice of Salvation Army leadership, we must therefore trace the rise and fall and rise again of women's roles.

4th online discussion posts due by 6 March

Question for personal reflection:

At this point in the Army's history, at least in the Western world, the originally ground-breaking advances made by the Salvation Army in gender equality might be taken for granted or perceived as normal. What, if anything, in the Readings for this lesson has surprised you, or led you to revise or reassess your views on the role of women in the Army? Or if not, why not?

Readings

Hill, *Leadership*, 230—245

Catherine Booth, "Female Ministry." From *Practical Religion* (London: Salvation Army, 4th edn 1891) 95—123.

Andrew Mark Eason, *Women in God's Army: Gender and Equality in the Early Salvation Army* (Waterloo ONT: Wilfred Laurier University Press, 2003) 11—31, Notes 164—171.

Margaret Hay, "Holy Leadership? A historical case study of Brigadier Florence Birks." Paper read to the 2013 Thought Matters Conference in Melbourne. Published with Conference record, *Thought Matters 3, Perfect Love Imperfect people: Holiness in Leadership and the Church* (Melbourne: Salvation Army, 2014) 19—25, Notes 122. As the scanned copy is difficult to read in parts, I have also included the original Word document of Colonel Hay's text in the Resource. The presentation can also be viewed on [YouTube](#).

Johan Ludin, "The Salvation Army and the Making of Gender—Conversion Narratives 1887-1918." *Journal of Religious History*, 37. 2, June 2013, 245—260.

6 March: 7. What if women are married?

How counter-cultural could the Army succeed in becoming in what were and often still are essentially patriarchal societies? Extra readings here start with another extract from Eason, drawing attention to the ambiguity of William Booth's own position regarding his married women officers.

5th online discussion posts due by 13 March

Readings

Hill, *Leadership*, 246—261

Andrew Mark Eason, *Women in God's Army: Gender and Equality in the Early Salvation Army* (Waterloo ONT: Wilfred Laurier University Press, 2003) 50—53, Notes 177.

Richard Munn, "Salvation Army Married Officer Leadership: For Such a Time as This." D Min thesis, Gordon-Conwell Theological Seminary NC, 2004. 1—20, 85—95.

Danielle Strickland, "Married Women's Ghetto Rant." *Journal of Aggressive Christianity Online* 41 (February-March 2006) 5—10.

Helen Cameron and Gillian Jackson, "One Ministry, Separate Spheres: The Experiences of Ordained Women in Senior Leadership in the Salvation Army in the United Kingdom," in Jan Jones, Kirsty Thorpe and Janet Wootton (eds) *Women and Ordination in the Christian Churches: International Perspectives* (London: T&T Clark, 2008) 204—214.

Ian Gainsford, "Women at War: A contrast between the theology and practice of women's officership in the contemporary Salvation Army," 10—23. Unpublished Post-Grad Dip Research Paper, Otago University, 2012.

Christin Davis, "The Equality Paradox." *Caring*, Fall 2012, 24—30.

13 March: 8. Women—reality catching up with theory?

Gender equality can often be token, without altering the essential structures. For example, New Zealand has had women in all three roles of Governor General, Prime Minister and Chief Justice, but the progress of gender pay equity in its society has some way to go. Patriarchy often accommodates to feminist pressures by offering token positions.

2nd assignment due Monday 20 March concerned with lessons 6 to 8

Question for personal reflection:

"Are we there yet?" is the question often asked by children on an automobile journey. If you were to be asked that of women's place in the Salvation Army today, how would you respond?

Readings

Hill, *Leadership*, 262—268.

Janet Munn, *Theory and Practice of Gender Equality in The Salvation Army* (Ashland OH: Gracednotes, 2015) 60—93.

Paul A. Rader, and Kay F. Rader, "[Lest We Lose Our Legacy: Officer Women in The Salvation Army.](#)" *Priscilla Papers*. Vol. 22, No. 3 Summer 2008, 19—22.

Paul Rader, "Total Mobilisation." Extract from the General's address to the Pre-High Council gathering in 1999, in Paul Rader, with Kay F. Rader, edited by Stephen Court, *To Seize This Day of Salvation* (London: Salvation Books, 2015) 233—234.

Shaw Clifton, "A passionate look towards the future." (An interview for *New Frontier*, 2006) in *Selected Writings* (London: Salvation Army, 2010) 2, 49—62. This article is also included with readings for Lesson 8, about the Commission on Officership, but pages 52—54 refer to the role of women officers.

Scott Simpson, Tracey Tidd, "Gender Equity." *Others*, 1 July 2017, 3, 16—21.

Christina Tyson, "Mobilising Women in Leadership." *The Officer*, Part One, "Gender Equity," July—August 2017, 16—19; Part Two, "Closing the Gap," September—October 2017, 20—24.

20 March: 9. The commission on officership

The culmination of nearly half a century of discussion about Salvation Army officership came with the request by an International Leaders' Conference for greater clarity about the issues. This prompted the appointment of a commission by General Paul Rader. Chaired by Commissioner Norman Howe, this reported at the end of Rader's term of office and it fell to his successor, John Gowans, to decide what to do with it.

Question for personal reflection:

In retrospect, after nearly 20 years, and bearing in mind the purposes for which the Commission was appointed, what changes do you think have followed on from the Commission on Officership's work? To what extent do you feel its objects have been achieved and in what respects might you be disappointed?

Readings

Hill, *Leadership*, 271—282.

International Commission on Officership, Final report and General's Consultation.

Results of the General's Consultation.

Recommendations of the International Commission on Officership. The General's Response and Action Plan.

John Gowans, "Pastoral Letter." *The Officer*, July/August 2002, 2—3.

John Gowans, in Denis Hunter, *While the Light Lingers* (Privately published, 2005) 55—63.

Shaw Clifton, "A passionate look towards the future," (An interview for *New Frontier*, 2006) in *Selected Writings* (London: Salvation Army, 2010) 2, 49—62. (See page 61 on rank system.)

27 March: 10. Where do auxiliary officers fit in?

If women in the Salvation Army have sometimes seemed to hold their ranks as a courtesy title rather than discharging concomitant duties and exercising equal rights with the men in practice, the situation of non-commissioned or auxiliary officers is ambiguous in other ways. If officers

were clergy, what were these? Envoys and Auxiliary Captains were not officers, yet often performed the same work under the same conditions as officers. They had the responsibilities but not the same rights, or as Austronesian languages including *te reo Māori*, put it, not the *mana*—the power, prestige, dignity and respect—nor at times the financial advantages.

Question for personal reflection:

Outline arguments for and against the appointment of auxiliary officers, bearing in mind both their value for the Salvation Army and the implications for people undertaking the appointment.

Readings

Hill, *Leadership*, 193—206

Envoys

“The Army’s First Envoy.” *The War Cry* (UK), 29 February 1896, 6.

“Envoys: Duties and Qualifications.” *The Local Officer*, November 1897, 106. “Envoys: What they are.” *The Local Officer*, January 1898, 169.

William Booth, “The Envoy.” *The Local Officer*, January 1899, 161—164.

“Envoys in Charge.” *The War Cry* (UK), 7 January 1933, 15.

“Terms of Reference for Envoys.” Australia Eastern Territory, 1990.

Minutes re. Envoys, New Zealand, 1985, 1987, 1989.

Bulletin on an officer becoming an envoy upon becoming engaged to a non-officer, 2017.

Auxiliary Captaincy

1959 Minute on Auxiliary Captains

1988 International Leaders’ Conference, Lake Arrowhead, California, 1988; extract from Record of Session One, 1—2.

Memorandum of Auxiliary Captain’s Engagement and Agreement.

“Auxiliary Captains.” *The Salvationist* (UK), 1 February 1992, 8—10.

Edward H. McKinley, *Marching to Glory: The History of The Salvation Army in the United States 1880—1992* (Grand Rapids, MICH: Eerdmans, 2nd edit. 1995) 329—330.

Aux-Capts Minute New Zealand 2003.

Gregory Van Brunt, “Are Auxiliary Captains Officers?” *The Officer*, January 1993, 29—30.

Short-term service lieutenancy

John Gowans, “Short Service Commissions—and other matters.” *The Officer*, March 1971, 189—190, 193.

John Norton, Letter to editor, “Reserve Officership,” *The Officer*, September 1997, 46—47.

“The New Lieutenant.” *The Salvationist* (UK), 19 May 2001, 8—9, and John Gowans, “Love Thy Lieutenant.” *The Salvationist* (UK), 26 May 2001, 4—5.

Gary M. Sapper, “More Flexibility in officership.” IHQ online discussion forum, 30 August 2000.

Minute by the Chief of the Staff: Orders and Regulations for the Lieutenants System; Undertakings. 13 June 2002.

Minute by the Chief of the Staff, 2008.

“Changes to Rank System.” Low-key announcement in New Zealand *War Cry* 26 January 2008, 12.

3 April: 11. And soldiers – “The soldiers are voting with their feet.” (Lenin, in 1917)

This lesson is partly concerned with what we might call the theology of soldiership as an extension of the theology of officership. This is the opposite way round from that now generally understood in “theology of the laity” because the special ministry of the priesthood is usually now seen as an extension of the priesthood of all believers. What impact has the evolution of the Army’s view of officers had on soldiers, and on soldiers’ understanding of their own role, if any?

6th online discussion posts due by 14 April

Readings

Hill, *Leadership*, 224—229.

John Hollins, “A Note of Warning.” *The Contemporary Review* 74, September 1898, 436—445.

Max Cresswell, “Laos—The Whole People of God.” *Salvation Army Students’ Fellowship Magazine*, June 1962, 3—7.

Philip Needham, “Some Thoughts on Jeremiah’s Editorial.” *New Soldiers*, Spring 1965, 40—45. (“Jeremiah’s Editorial” given first on 38—39 for reference.)

Geoffrey Driver, “Booth’s Boots.” *New Christian*, 24 August 1967, 9—10.

Glen Shepherd, “It’s an Officers’ Army.” *The Officer*, October 1991, 22.

Graham Millar, “An Officer-Centred Army.” *The Officer*, October 1991, 23.

John Waters, “All Christians are called to be full-timers.” *The Salvationist* (UK), 25 November 2000, 21.

John Cleary, “[Chosen to be a Soldier](#).” *Journal of Aggressive Christianity (JAC on-line)*, Issue 22, December 2002—January 2003, 3-14.

Kenneth Pedlar, “Many Parts, One Army.” *Horizons*, May/June 2005, 10—11.

Phil Wall, “Workplace Warriors.” *Four-part series from The Salvationist (UK)*, 3 November 2001, 6—7; 10 November 2001, 12—13; 17 November 2001, 8—9; 24 November, 2001, 12—13.

Coralie Bridle, “A View from the Pew,” in *Thought Matters 3. Perfect Love, Imperfect people: Holiness in Leadership and the Church*. (Melbourne: Salvation Army, 2014) 27—34, 122—123.

10 April: 12. Consultative, participative, and accountable leadership

A First World War cartoon by Bruce Bairnsfather depicted a soldier sheltering in a shell-hole and saying to a disgruntled comrade, “Well, if you knows of a better 'ole, go to it!” My experience and observation of various church polities would suggest that in fact there is mud at the bottom of all foxholes, and that none of them provides total protection against all bombardments or stray bullets, or even what in military circles is euphemistically called “friendly fire.” There is no ideal or faultless system of church government; it is a matter of maximising virtues and minimising vices in order to obtain the best outcome possible. This lesson looks at some attempts to do that with the Salvation Army’s system.

3rd assignment due Friday 14 April concerned with lessons 9 to 12

Readings

- Hill, *Leadership*, 214—224. (Optional: Pages 283—317 are a general conclusion to the book).
- Ted Palmer, *Marching On: A Fresh Look at Salvation Army History* (Toronto, ONT: Salvation Army, 1981) 25—26.
- Clarence D. Wiseman, “Coming of Age—A study of Salvation Army Soldiership in the latter twentieth century.” *The Officer*, September 1969, 586—590.
- Edward Carey, “The Salvationists’ Layman’s Council.” Paper for the 1969 Commissioners’ Conference.
- Clarence D. Wiseman, *A Burning in My Bones: An Anecdotal Autobiography* (Toronto: McGraw-Hill-Ryson, 1979) 166—167.
- Extract from* Background Study Papers for the 1991 International Conference of Leaders, 53—55.
- Kenneth L. Hodder, “The Development and Use of Lay Leaders within the Decision-Making Processes of The Salvation Army.” Paper presented to the International Conference of Leaders, Hong Kong, 1995.
- International Doctrine Council, *Servants Together: The Ministry of the Whole People of God, Salvationist Perspectives* (London: Salvation Army, 2002) 85—92, 113—126.
- International Doctrine Council, *Servants Together: Salvationist Perspectives on Ministry* (London: Salvation Army, revised 2008) 107—115, 143—158.
- Paul Rader, extract from “Cross-Cultural Ministry – the Army Perspective,” a paper presented to the Tri-Territorial Theological Forum in Geelong, Australia, August 2010, in Paul Rader, with Kay F. Rader, edited by Stephen Court, *To Seize This Day of Salvation* (London: Salvation Books, 2015) 135.
- Dana Libby, Social Services Secretary, USA Western Territory, on a web discussion page on Governance, 12 October 2017. Used with permission.
- Shaw Clifton, “A passionate look towards the future.” (An interview for *New Frontier*, 2006) in *Selected Writings* (London: Salvation Army, 2010) 2, 49—62. This article is also included with readings for Lesson 8, about the Commission on Officership, but pages 59—60 should be noted here for Clifton’s comments on consultation and “benevolent autocracy.”

The Salvation Army International Headquarters, "Foundations of Governance for The Salvation Army." Approved by the International Management Council, 13 July 2017. The whole document is provided for interest's sake, but pages 9 to 15 refer particularly to this topic.

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