

the very painful position of having invested over twenty years in a religious vocation and in commitment to a God who has abandoned her at her time of greatest need." The second speaks in the language of the psychiatrist: "Having been forced over the years to cathect only one object, she now feels keenly ambivalent over it, i.e. "God," because her magical hope for betterment is not fulfilled."

Pruyser knows that much of modern psychology looks at life through its own polaroid lenses. Dimensions of meaning, the holy, idolatry, and hope are theological. They can be seen properly only in relation to God.

Thus, one can sense a desire for the pastoral care tradition to be more intentionally theological. It is with that framework that I offer the following reflections on this "lived moment."

Theological Reflections

One reason for viewing this moment theologically grows out of the question, "Why did this police officer's family contact me in the first place?" Various responses come to mind: The price is right; I happened to be available; I have a reputation for being willing to enter such situations. While there may be some truth in each of these, I would suggest that I was contacted because underlying the concern was a desire to set this tragedy in a theological context. The family may not have articulated it as such, but the undertone was there. Implied in its haunting notes was the desire to see The Salvation Army's traditions, its resources, its God, brought into the situation. In this case, while pain and suffering involve other important dimensions—such as the medical—there is another dimension. As Pruyser puts it, "a pastor is *ipso facto* a theologian, who has the right, nay, the duty, to put anything he wants in a theological perspective."¹³

Once the call was received, I took the initiative and went to the hospital. The setting for the developing relationship with Stan, and for this conversation, was a large urban faith-based hospital, whose structures and technology can intimidate. The hospital did not seek me out; at the request of the family I took the initiative to be present. The Wesleyan tradition speaks of God's initiatives as the first steps in the dance of our redemption. William Ogelsby has developed the concept of initiative for pastoral care. The pastor-initiated call "in the biblical sense ... is the searching for Adam, the leaving the ninety-and-nine to look for the lost sheep, the knocking at the door, the Incarnation."¹⁴ This privilege cannot be absolute; it must be balanced with the interplay of human freedom, as is God's grace. Employed correctly,

Pruyser encourages pastors to view such initiative as one of our "most unique and valuable functional assets."¹⁵

As noted earlier, when I entered the room Stan pulled the covers around his head. I would contend that the dynamic of *shame* was powerfully at work here. This gesture symbolized an exposure of more significance than one occasioned by the temperature of the room. Just prior to his cry of pain, Stan acknowledged his loss of hope. The medication would no longer help. For one whose profession was to be in control, his life was now out of control. He was helpless, lying for months in intensive care. He had lost over one-hundred pounds, and had become dependent upon others for basic necessities. His mobility and strength had left him. The tragic irony is that the shooting took place when Stan and his partner went to help a car they thought was in trouble. His partner was killed, and he was lying helpless. Something was out of place. Carl Schneider contends that:

shame arises when something doesn't fit. Thus we experience shame when we feel we are placed out of the context within which we wish to be interpreted. Shame occasions are those when someone or some aspect of a group is "out of place"—that is, exposed.¹⁶

There are psychological and relational dimensions to shame. There is also a theological dimension to it. The psalmists often speak of shame. One poet, for instance, derides God for making Israel "a byword among the nations,/a laughing-stock among the peoples./All day long my disgrace is before me,/and shame has covered my face/at the words of the taunters and revilers...."¹⁷

The narrative portions of the biblical story depict shame. The creation story of Genesis indicates that "the man and his wife were naked, and were not ashamed" (Gen. 2:25). That changed with their act of rebellion, and they sought to cover their nakedness. Commenting on this reality, Bonhoeffer states that "man perceives himself in his disunion with God and with men. He perceives that he is naked. Lacking the protection, the covering, which God and his fellowman offered him he finds himself laid bare. Hence there arises shame."¹⁸ At some deep level both individuals and the church can feel "out of place" in relation to God.

Walter Brueggemann contends that "in most arenas where people live, we are expected and required to speak the language of safe orientation and equilibrium, either to find it so or to pretend we find it so."¹⁹ This makes it difficult to cry out the pain of shame. In this conversation, however, Stan's repeated question, "Why?" permitted his pain to find a voice. This leads me to ask what my particular role was

in this visit. What does it mean to offer Christian pastoral care to a wounded police officer feeling “out of place?”

I have been helped in my own reflections on pastoral care to keep a statement of Henri Nouwen close to me: “A minister is not a doctor whose primary task is to take away pain. Rather he deepens the pain to a level where it can be shared.”²⁰ It could be argued that I might have deepened this officer’s pain even more in order to be shared. Perhaps there were issues I could have opened up for him. What I do trust is that I did not trivialize his pain, or short-circuit it with premature hopes. I also trust that I did not defend God against this accuser in pain, for the psalmists also asked why? Eugene Peterson, in his work on the biblical book of Lamentations, contends that:

Among other things pastoral work is a decision to deal, on the most personal and intimate terms, with suffering. It does not try to find ways to minimize suffering or ways to avoid it. It is not particularly interested in finding explanations for it. It is not a search after the cure for suffering. Pastoral work *engages* suffering.²¹

Matthew’s gospel is instructive here. After depicting Jesus engaging the suffering of a leper, a Centurion, and Peter’s mother-in-law, Matthew frames those actions with the words of Isaiah: “He took our infirmities and bore our diseases” (Matt. 8:17). Pastoral work accompanies people in their painful disorientations. This is not to minimize the work of finding a genetic cure for Down’s Syndrome, or seeking to change economic structures that reinforce injustice. But it seeks to be with and for someone when everything screams that the world and God is against that person. Pastoral care translates the apostle Paul’s question into concrete situations: “If God is *for* us, who is against us?” (Rom. 8:31, emphasis added). Pastoral care engages the suffering of others in such a way that it embodies God who is for us.

Further reflections on this incident raise questions for me about my own identity in this role. It is evident from the recorded conversation that Stan’s pain poured out unsolicited. Nothing was asked of his feelings towards God. Words seeking to acknowledge his pain, and a touch that ironically added to his pain, indicated that his pain was in some way being shared. But it seems to me that there is more here than this act of care. Others had also been in Stan’s room without a similar response, to my knowledge. And I am aware enough of my own apprehensions to know that sharing pain this way was not easy. What then was going on?

My own suggestion is that Stan’s theological pain was evoked because I *repre-*

mented something greater than myself. It could be argued that I represented the God being questioned. Certainly I represented The Salvation Army. This wounded police officer had a background with The Salvation Army. I believe that I was brought into his story not so much because of who I was personally, but because of what I represented. And what I represented permitted his cry of pain to be voiced.

It is my conviction that this raises the issue of ordination in relation to pastoral care, and ordination within The Salvation Army. Our own movement has had a certain ambivalence about the meaning of ordination. Reacting against some of its dangers, Chick Yuill argues that "there is no real distinction between officers and soldiers, that the difference is simply one of function."²² I would contend that apart from the matter of function, we need to give attention to an officer's representational role. Like the captain of a hockey team, or a member of Parliament, officers of The Salvation Army *represent* something greater than themselves. We do so, in my opinion, not to draw attention to ourselves, but to serve and equip that which we represent. While advocating for a strong priesthood of all believers, Lesslie Newbigin also contends for an ordained ministry:

Just as we observe one day of the week as "the Lord's Day," not in order that the other six days may be left to the devil but in order that they may all belong to the Lord; so we set apart a man or woman to a ministerial priesthood not in order to take away the priesthood of the whole body but to enable it.²³

If, however, the ordained officer represents the community, she also creates community. Among the many things Jesus did, he created community. And he sent his followers into the world with that same mandate. Salvation has its communal dimension.²⁴ In this respect I concur with Willimon's contention that "the pastor is the one who is charged with seeing—in all aspects of pastoral care—individual lives within the context of the whole ... This is the pastor's job. He is expected to care for the community by virtue of the office."²⁵

As I accompanied Stan on his journey, I found myself asking just what function the larger community played in this. Certainly his immediate family was central, and there was a pastoral role there. Within the boundaries of confidentiality some information was conveyed to our corps. Junior soldiers prayed and wrote a card. The corps family prayed. The Pastoral Care Department at this Catholic hospital was contacted. When Stan was eventually released and transferred back to his own province, The Salvation Army there was reached to ensure ongoing pastoral care.

Thus it became apparent that many vocations of care became part of this story. But it was my *job* to sustain those vocations by the office that was mine. In the words of Richard Neuhaus, "The ordained minister ... is to illuminate the vocation of the Church and the vocations of the many people who are in the Church. That means that ordination is not exclusionary but exemplary."²⁶

If my pastoral work was in some way exemplary, I believe it also helped to evoke trust for the pain and anger of the one lying in that hospital room. For I take Stan's interrogation of God, his shaking of the fist, as an expression of trust. Whatever memories or associations he had of The Salvation Army, he came to the point of vulnerability because of trust. My office, representing a corps in this Canadian city, representing an Army that struggles with its own identity as a church, and representing an international movement that has taken root unevenly in Canada, somehow also represented enough credibility to this hurting individual so that he could express and disclose his pain.

There is, however, an aspect of my identity that moves beyond office, and is more personal. Within the representational role is also a man who experiences pain, who understands the power of shame. Nouwen, though, invites pastors to imagine their wounds as a source of healing for others. This is not to be done by a superficial parading of those wounds, but by "a constant willingness to see one's own pain and suffering as rising from the depth of the human condition which all men share."²⁷ For instance, around the time of this incident, a family moment resulted in me "pulling the covers over my head." We were driving home after a Sunday morning service in which my wife preached. There was the usual banter in the car, when one of our kids blurted out of nowhere: "I have come to the conclusion that mom is a better preacher than dad. When she speaks people come to the altar; when he speaks nobody comes." My initial reaction was to laugh; in fact, the pain went very deep. I have struggled with my sense of identity as an officer in The Salvation Army. Part of that struggle has grown out of my perception that good preaching in this movement is measured by "results" at the altar. Had one of our children simply articulated what many others were thinking? I journalled at the time: "The altar continues to be my place of shame—my place of exposure." My own gestures of pulling covers over my head were different than Stan's, and my questions were not the same, but they were there. Pastoral carers bring their own wounds to the service of healing others.

One final aspect of this encounter, and perhaps the crucial aspect, has to do with God. Stan brought his pain into relation with God; I responded by naming a God

who shared his pain. This brief moment in our conversation catches up centuries of the way theologians have envisioned God in relation to suffering. But the twentieth century, with its monstrous cruelties, has evoked the need to revisit the biblical story. Increasingly, it has become clear that the God of this story is one who knows the reality of suffering. God's sharing in the pain of Israel, and in the crucifixion of Jesus of Nazareth, point to a God who shares in human suffering. In Jürgen Moltmann's words, "To recognize God in the cross of Christ ... means to recognize the cross, inextricable suffering, death and hopeless rejection in God."²⁸ In some way that I cannot fully comprehend, my conviction stands that the God of the biblical story shared the pain present in that room.

The Basin and Towel

This encounter between an officer in the Royal Canadian Mounted Police and a Salvation Army officer evokes, but does not exhaust, the meaning of pastoral care. Put simply, pastoral care is the attempt to love another person as one is loved by God. It seeks to make such love particular and concrete, for "pastoral care is embodied care, incarnate care."²⁹ The particular form of care depends upon the situation. It may include, but does not primarily mean, counselling. I would suggest though that it always brings a basin and towel to the feet of the person for whom we express that care. The image of basin and towel, of course, is derived from the Gospel of John in chapter 13.³⁰ In place of the synoptics' Last Supper, John develops this sacramental act of care. I would contend that our pastoral care becomes sacramental—it actually conveys the grace of God—when it embodies the same posture and gesture.

One memorable moment stands out for me in this long journey. When I dropped into his room once, Stan's wife was sitting on the bed with a bowl of ice chips in her hands. His swollen face had made it impossible for him to open his mouth for food. She was placing each ice chip in tweezers and offering them to him, one at a time. She administered the sacrament of ice chips. It was holy ground, so I left the room.

Postscript

It was a Saturday night. The first hints of winter showed on the thermometer. It was time to be alone and finalize my personal preparation for Sunday morning. The events of the week had become part of that preparation, for both preaching and worship have pastoral dimensions. Leaving my office I walked into the main audi-

torium and turned on a few lights. I stood at the pulpit and imagined our people coming from their week. In the solitude of those moments, one final act of pastoral care remained. Stepping down from the platform, I moved to the altar, and prayed ...

Notes

1. Eugene Peterson, *Five Smooth Stones for Pastoral Work* (Atlanta: John Knox Press, 1980), p. 65.
2. The phrase "lived moment" has been used in other contexts to speak of "a moment in the practice of... ministry in which an issue or problem most powerfully emerged ..." See Bonnie J. Miller-McLemore and William R. Myers, "The Doctorate of Ministry as an Exercise in Practical Theology: Qualitative Research With Living Human Documents," *Journal of Supervision and Training in Ministry* 11 (1989): 5-24. The "lived moment" described in this article is used with the permission of the individual involved. I have used a pseudonym instead of his real name.
3. The concept of "reflective practitioner" has been advocated by Donald Schoen in *Educating the Reflective Practitioner* (San Francisco: Jossey-Bass Publishers, 1987), and developed with respect to Christian ministry in such works as Jackson W. Carroll, "The Professional Model of Ministry—Is It Worth Saving?" *Theological Education* 21 (Spring 1985): 7-47.
4. See *Orders and Regulations For Corps Officers of The Salvation Army* (St. Albans: The Campfield Press, 1988), p. 41. Note that this chapter is named, "Pastoral Counselling."
5. See *Orders and Regulations for Officers of The Salvation Army* (London: International Headquarters, 1997), p. 37.
6. *Orders and Regulations for Officers*, p. 81.
7. Thomas C. Oden, *Care of Souls in the Classic Tradition* (Philadelphia: Fortress Press, 1984), p. 33.
8. Gaylord B. Noyce, "Has Ministry's Nerve Been Cut by the Pastoral Counselling Movement?" *Christian Century* 95 (Feb. 1-8, 1978): 103-14.
9. Quoted in *Ibid.*, p. 104.
10. *Ibid.*, p. 103.
11. Paul W. Pruyser, *The Minister As Diagnostician* (Philadelphia: Westminster Press, 1976), p. 23.
12. See *Ibid.*, pp. 91-92.
13. *Ibid.*, 49.
14. William B. Ogelsby Jr., *Biblical Themes for Pastoral Care* (Nashville: Abingdon Press, 1980), p. 55.
15. Pruyser, *The Minister As Diagnostician*, p. 25.
16. Carl Schneider, *Shame, Exposure and Privacy* (Baton: Beacon Press, 1977), p. 35.
17. Ps. 44:14-16. Note that all biblical references are from the *New Revised Standard Version*.
18. Dietrich Bonhoeffer, *Ethics* (London: SCM, 1955), p. 6. Note that I have not sought to alter the masculine language in this or other quotes.
19. Walter Brueggemann, *Praying the Psalms* (Winona, Minnesota: Saint Mary's Press, 1982), p. 19.
20. Henri Nouwen, *The Wounded Healer* (New York: Image Books, 1979), p. 92.
21. Eugene H. Peterson, *Five Smooth Stones for Pastoral Work*, p. 93.
22. Chick Yuill, "Matters Arising," *The Officer* 36 (Oct. 1985): 440.
23. Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans, 1989), p. 235.
24. See, for instance, Eph. 2:14-15.
25. William H. Willimon, *Worship As Pastoral Care* (Nashville: Abingdon, 1979), p. 203.
26. Richard John Neuhaus, *Freedom For Ministry* (San Francisco: Harper and Row, 1979), p. 206.
27. Nouwen, *The Wounded Healer*, p. 88.
28. Quoted in Alister E. McGrath, *Christian Theology: An Introduction* (Oxford: Blackwell Publishers, 1994), p. 256.
29. Alastair V. Campbell, *Rediscovering Pastoral Care* (Philadelphia: Westminster Press, 1981), p. 27.
30. For an extended treatment of this text see A. J. Hultgren, "The Johannine Footwashing (13:1-11) As Symbol of Eschatological Hospitality," *New Testament Studies* 28 (1982): 539-546.

An Examination Of Ecclesiastical Authority In The Salvation Army

Vern Jewett

Introduction

The purpose of this paper is to evaluate the practice of ecclesiastical authority in The Salvation Army (hereafter referred to as the Army) and to identify several issues and explore them in a way that will invite further evaluation and encourage the search for self-understanding.

Three limiting factors are acknowledged: 1) Provinciality—The viewpoint is based primarily on an evaluation of the Army in the United States of America. 2) Officer Orientation—The research and primary focus was centered on officers rather than soldiers or others. 3) Contemporary Focus—The historical review is limited as the paper is directed primarily at today's and tomorrow's Army.

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Methodology

The paper proceeds from a brief commentary on the nature and practice of authority in the Army in the past to a current evaluation of the same. To varying degrees the insights from non-Army churchmen and theologians, modern business theorists and certain sociological studies are included.

It should be noted that one study conducted by the writer is referred to several times and should be briefly introduced. In the context of work on a graduate thesis, a questionnaire related to the topic was distributed to over 300 officers of the USA Southern territory in the spring of 1986.¹ One-hundred-five officers (roughly 11% of the officers in the territory at that time) voluntarily completed and returned the questionnaire. References to the findings of that study will provide insights into the perceptions of those officers regarding the issues addressed in this paper. Although the study is now 13 years old, recent discussions in Army literature and many conversations enjoyed by the author suggest that the findings may still have some validity.

Authority in the Army's Past

An examination of history concludes that the birth and development of the Army with its unique ecclesiastical government is singular in the Church. While other denominations and parachurch organizations have certain parallels, the pervasive embrace of the quasi-military structure/spirit/terminology by the Army and its subsequent century plus of development has yielded a branch of the Church most unique! The *Orders and Regulations for Officers* has observed that:

Without any intention, in the first instance, on the part of its leaders to adopt military organization, The Salvation Army government came to resemble the military form. The government of the Army was not fashioned after any prepared plan, or copied from any other organization.²

Authority and Autocracy from the Beginning

The beginnings of our autocratic government are well-documented. Bernard Watson comments

In 1870 Booth gave his Christian Mission a democratic constitution, one which made the Annual Conference his master. It also came near to being his Shirt of Nessus. Interminable discussion, differences of opinion, delays and timidity well-nigh founded his movement.

To save the mission the founder staged a personal takeover. In 1878 the

Annual Conference became a Council of War, no longer a legislative assembly. There were a few mutineers but no need for shooting. They faded into oblivion when deprived of the inspiration that emanated from William Booth.

The move to autocracy was followed by dramatic advances...³

A long period of phenomenal growth followed that momentous embrace of autocratic government. However, the term autocratic is interpreted variously. To be sure, authority early on in Booth's days was stated in absolute terms. Commenting on the Army's credentials to fulfill his dream, Booth asserts in his book *In Darkest England and the Way Out* that the Army

alone of England's religious bodies is founded upon the principle of implicit obedience ... the principle of voluntary subjection to an absolute authority. No one is bound to remain in the Army a day longer than he pleases. While he remains there he is bound by the conditions of the service. The first condition of that Service is implicit unquestioning obedience. The Salvationist is taught to obey as is the soldier on the field of battle.⁴

Booth goes on to suggest that it was perhaps due to the rigor of military authority that the Army had grown more rapidly than any Christian movement in its time, and in fact it was that which stamped the Army as being different.⁵

However, the Army slowly moved throughout this century toward less absolute authority and less autocratic government.⁶ The question of definition today is complex and Salvationists, officers and soldiers alike, can readily engage in vigorous discussion about the nature of authority and autocracy in today's Army. General Frederick Coutts made observations in 1976 about the supposed autocracy of the General of the Army, taking some issue with the use of the term in a way that speaks to the broader Army practice of autocracy as well:

According to Webster, an autocrat is an undisputed sovereign who rules without any restriction—in other words, a despot. Of course, with the man who will admit no distinction between authority and autocracy, further discussion is in vain. But even a cricket team has a captain. The cup final has a referee whose word is law. A band has to have a bandmaster; an orchestra a conductor. Someone has to see that the agreed rules are kept.⁷

Surely Salvationists would agree that as an Army we recognize an authority at work in our own government/practice that is distinguishable from "rule without any restriction." A definition of autocracy much more reflective of present practice and recent history is found in *The Salvation Army* by Clifford Kew, published as part of

the Christian denomination series,

In keeping with its military character, the Army has an autocratic form of government, i.e. **orders are given from above and obeyed from below.** (bold type added). In present practice this apparently stark system is modified by consultation and cooperation, yet the amount of working together in obedience to the leaders is still surprising to outsiders.⁸

Salvationists today understand the requirement of obedience in our practice of authority, albeit in a way much different from Booth's "principle of implicit obedience."

An Undeniable Strength

From the earliest days the defenders of the developing practice of Army government saw the advantages in pragmatic terms. The Founder would often acknowledge the critics⁹ but point to the fact that "it worked" as the proof in the pudding! And it did work! The critics could be effectively answered on that basis for the first few decades of the Army's existence.

But what made it work? In 1925 Bramwell Booth recalled the series of negotiations between the Founder and distinguished leaders of the Church of England and at one point addresses the issue with clarity:

But just as Dr. Davidson felt that the question of authority was the real difficulty, so we saw on our side that the absence of authority was a grave weakness of the Church of England, and that its sacrifice on our part would involve the ruin of the Army. There was nothing little or petty in this. It was not a point of personal prestige or dignity; it was simply that the so-called "autocracy," although it might lay us open to misunderstanding, was necessary for the effectiveness of our war. Railton here was a wise counselor. He had already seen the Army beginning in other lands; he foresaw it encircling the globe, and he felt—as we all came to feel—that to barter the very thing which made the Army capable of such prompt mobility and such singleness of front could only prove disastrous.¹⁰

Here are practical advantages of our system of authority in autocracy—"prompt mobility and singleness of front." Other advantages are noted and listed with regularity. One list in an Army teacher's publication includes freedom, high degree of discipline, mobility, a sense of urgency and a spirit of aggression.¹¹ *Orders and Regulations for Officers* includes in its list adaptability, freedom combined with strength, unity and harmony, opportunity, simplicity.¹²

Let us claim our advantages and build upon our strengths! It can be said that the practice of authority in the Army ideally allows decisions to be made with a minimum of delay, flexibility in the face of obstacles, discipline in the furor of battle, innovation in the paralysis of outdated traditions and techniques, and maximized opportunity to carry out our mission.

Authority In a Church that Is an Army

One final step must be taken in our review of the past to prepare us for taking a fresh look at the issues today. The title of this paper designates the authority practiced in the Army as ecclesiastical. It is authority in the context of the Church. There remain occasional flurries of debate in the Army over the acceptability of designating the Army as a church—the alternatives usually including designations such as movement, permanent mission, or some qualifying participatory function such as a branch of the Church.

The issue has been settled in the USA. Any poll of Salvationists would result in a resounding affirmative response to the question "Is The Salvation Army a church?" Thankfully the waffling in signals sent to Salvationists in recent years continues to subside. No other conclusion can be reached. We have local congregations entrenched for over 100 years; we honor sixth and seventh generations of Salvationist families; we function in worship and program as other denominations. The inescapable reality is that The Salvation Army in the USA is a church.

Furthermore, the legal realities have been acknowledged and there are no administrative options available. William Moss, the national legal counsel for the Army representing the firm which has served us for over seventy years, states the facts for the record:

The Salvation Army has its own congregations, its Soldiers and Adherents. It professes its own body of doctrine. It has its own form of worship, its distinct ecclesiastical government, its established places of worship, all of the hallmarks of a religious denomination, "a church." The Salvation Army has been ruled to be a "church" for the purposes of the Internal Revenue Code by the IRS and by the Court of Appeals for the Fifth Circuit for the purpose of the Civil Rights Act of 1964. Indeed, we are not aware of any legal purpose for which The Salvation Army is not a 'church' in the United States.¹³

Underlying the practical and legal realities, though, are the theological truths regarding the Army's ministry in the name of Jesus Christ and our participation in the

“body of Christ.” General Clarence Wiseman argues compellingly in an article that first appeared in *The Officer* magazine in 1976¹⁴ that the Army is **a church that is an army**, (bold type added). That seems to be a fair description of us which both acknowledges our ecclesiastical participation yet particularizes our governmental structure.

The Crisis of Authority in Today’s Army

A Changing Army In a Changing World

Today’s Army in the USA is more unlike the Army of 100 years ago than it is similar. Such a startling statement deserves explanation. From a hostile public that perceived us as sorts of people who were radically different from the mainstream of the American public (which we were), the Army today has become a religious/social services organization which enjoys a respect and confidence that is unparalleled. We are an Army seen by masses of Americans as a model of virtue, as a group of people who represent those best qualities in all people. We are perceived no longer as a radical fringe but as a proven and widely-respected group of good citizens found in communities of all sizes across America. This is a different Army!

From an Army which eschewed the committee system because of its cumbersome nature, the “modified autocracy” of today keeps its divisional and territorial leaders physically bound to boardrooms and committee meetings with unyielding regularity. The spiraling growth patterns of our financial resources and social programs are staggering. The reality of four large corporations representing the four USA territories bears no resemblance to the Army at the beginning of this century. This is a different Army!

The economic lifestyle, retirement benefits, career-long housing and transportation benefits, employment security and economic security of today’s Army officer would compare favorably to the ministers of most Protestant denominations. Today’s Army officer is a recognized community leader with a network of influential friends of the Army awaiting him/her in almost any community due to the development of powerfully effective advisory organizations—the army behind the Army. This is a different Army!

In a rapidly changing world much about the Army has changed significantly! The sole purpose of reviewing those changes is to suggest that the nature and practice of authority in the Army has also adapted and changed. In order to understand

ourselves we must see ourselves clearly. There is a crisis of authority in the Army which is reflective of a larger crisis of identity. The ecclesiastical government of the Army is relatively unexamined. This is true for several reasons. First, the Army is so complex and unique that it defies examination from the outside. Any level of thoroughness in examination would require extensive cooperation from Army leadership. Secondly, the pervasive pragmatism of the Army's ministry has tended to limit in-depth reflection by its own leaders. For most Salvationists, there is simply not time to undertake such an examination.

Three Distinctives of Ecclesiastical Authority

1) Internal VS. External Authority

Authority in the church is not a purely external authority. It is legitimized by the reign of Christ in the hearts of Christians and by the presence of the Holy Spirit both individually in believers and corporately in the Church. Otto Betz, writing in the *New International Dictionary of New Testament Theology* on the authority (Greek 'exousia') of believers says, "The authority of a Christian believer is founded on the rule of Christ and on the disarming of all powers. It implies both freedom and service."¹⁵ This distinction is most directly informed by Biblical teaching. Now it is a most interesting phenomenon that references in modern Army literature to our practice of authority seldom appeal to the Bible (This is generally true of the history of Army literature). It is as though, to a large degree, the Army has simply deferred any Biblical defense, and sees its structure as simply a consequence of the choice of an autocratic government. This is fascinating in light of our overt doctrinal commitment to the Scriptures as "constituting the divine rule of Christian faith and practice" (Doctrine One).

For example, in *Army Beliefs and Characteristics* it is stated while commenting on the adoption of military features:

Of course the mission was perfectly free to take this novel step. The NT has little or no direct guidance as to how a church should organize itself ... The NT itself gives neither positive nor negative advice to support the idea of a Christian Army.¹⁶

In *Orders and Regulations for Officers* there is an assertion made that the Army government is in accord with Biblical principles. There follows a rather confusing statement which reads, "Though the government of the Army resembles the military

form, in its personal relationships it follows the pattern and order of a family; as such it is in accordance with the Biblical principles of love and unity.”¹⁷ What are the “personal relationships” of the Army in the context of government? This was the only attempt found in a review of the books available to this writer to demonstrate a Biblical foundation for the Army’s government. Often the defense was an argument from silence. For example, in *God’s Army* by Cyril Barnes the question is asked directly:

But is this military form of government Scriptural?

Yes, for while it contradicts no principle of government laid down or practiced in the New Testament, and is in perfect harmony with the only system of government described and enjoined in the Old Testament, it seems likely to answer the end contemplated by both Old & New dispensations, and cannot, therefore, be said to be unscriptural.

It seems that the practice of authority in the Army is simply not defended on the basis of Scriptural teaching. Yet the Bible is not silent on the matter of authority. It is a Scriptural term and our Lord Himself said:

You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of man came not to be served, but to serve, and to give his life as a ransom for many (Mark 10:42-45, NIV).

Surely the concept of the servant-leader here speaks to ecclesiastical authority in any governmental form. In their contribution to the Biblical Encounters series entitled *Authority* two prominent Biblical scholars wrote:

The world as world cannot change itself fundamentally. For this reason, among Christians, it is known that worldly authority functions, will function, and should function in accordance with its own laws.

Nevertheless, “among you” it is not so. Among the disciples of Jesus, in the community of Jesus Christ, the case is different—if they actually live as members of the community and already participate in the new creation. The indicative precedes the imperative. “Service” is not merely desirable, but it is an identifying mark of the church and its order.¹⁹

Recall J. B Phillips’ famous translation of Romans 12:2 which reads “Don’t let the world around you squeeze you into its mold.” In the verse, the two words trans-

lated “conformed” and “transformed” in the KJV are contrasted with one another. Careful study reveals that the internal–external distinction is at the heart of the contrast. Is it possible that the worldly authority around us is able at times to squeeze the Army into its mold?

With that question in mind, the results of the study mentioned in the introduction suggest that at least some officers perceive that the answer is yes. When asked specifically about the influence of four factors—Biblical teaching, Army tradition, military discipline and modern business practices—on the decision–making process in the Army, the respondents indicated a roughly even influence by all four. However, they expressed clearly their belief that the decision–making process should be reformed to a much greater degree by Biblical teaching. Strikingly, 80% indicated that those four factors often or regularly come into conflict and produce tension in the Army today.²⁰

The point is that if we in the Army have failed to explore and engage the Scriptures in relation to our practice of authority, whatever our reasons, we have erred. In *Voices of Authority*, Nicholas Lash says:

As Christians, we are invited to commit ourselves to, to put our trust in, to find our security in, the God who speaks to us in his word of forgiveness, and life, and promise, in the life, and words, and deeds and death of a man. We are not invited to seek our security in those institutional forms (be they beliefs, texts, rites, structures or offices) which are necessary for the public embodiment and proclamation of the gospel: the pharisees, the sanhedrin, the “judaizers” are not a Jewish phenomenon. It was a universal human phenomenon; the desire to find security in exteriorized structure and achievement ...²¹

2) Ecclesiastical VS. Organizational Authority

This distinction is informed by our existence and mandate as part of the Church of Jesus Christ. At times, authority in the Army functions apart from the framework of the Church. Our study made an attempt to describe these two types of authority and the distinction between them:

Organizational Authority—This model emphasizes authority as delegation of power within an hierarchical structure. The officer is seen as an agent of the authority of the Army. This model emphasizes the need for management and efficiency and draws heavily from business methods and military life.

Ecclesiastical Authority—This model emphasizes authority as functional and

symbolic in the context of ministry. The officer is seen as one whose spiritual authority undergirds his life and work. This authority is derived from his calling by God. The hierarchy is seen as the instrument by which the work of God is completed.²²

In fact, the respondents saw organizational authority as predominating in the everyday workings of the Army (65% of the time) but expressed the belief that ecclesiastical authority should predominate most of the time (60%),

No doubt many will respond that these are only perceptions and that in reality if the Army is still led and blessed by God then His blessing must be on our practice of authority. Surely that is too simplistic. Officers have often witnessed to the experience of being “squeezed into the mold of the world.” Many times it is expressed in terms of allegiance to the organization, but not necessarily to the Lord. One such witness is found in *Spiritual Breakthrough* by John Larsson:

One day, a year and a half ago, I was at a really low ebb and had been so for a number of years, although outwardly appearing to be confident and able in carrying out Salvation Army duties. Inwardly, I felt more and more poverty-stricken and more and more frustrated about the whole thing.

The stress of trying to preach the gospel, carry out the impossible task of being a Salvation Army officer and the internal conflict in my own spirit was weighing heavily upon me physically. I was under the doctor’s care. It was with great physical difficulty that I conducted meetings each Sunday. These trials were bringing me to a state of brokenness and surrender where I would seek the Lord. Desperately I cried to Him in my desperation for The Salvation Army, for my own life, for my own spirit. I saw clearly that I could go along as an “organizational man” and would have, undoubtedly, a successful career in the Army. It was ‘in the cards,’ but it would be a hollow thing if I did not have what God was giving me a hunger for—His anointing and the certainty of His presence.²³

There is an “organizational dynamic” that works in any organization and can work in the Army quite apart from our existence as part of the Church.

3) Spiritual VS. Positional Authority

This distinction is particularly informed by our development in the Army as a corporate business structure and by our quasi-military government. The story is told of the military policeman, only a corporal in the US Army, who stopped a three-star general for speeding on government property. The general, rather perturbed, said to the young man, “Don’t you know who I am?” The corporal replied

carefully as his training had prepared him to by saying, "Absolutely, sir, but with all due respect we must not confuse your position with my authority."

It is quite possible to confuse position with authority. In fact, it is a positional authority that normatively guides the operation of a modern business. Job descriptions are written in terms of a position. One definition of positional authority is "a well-defined locus of action within an elaborate organization." One's job is performed in the context of position!

The case could be made that the Army has institutionalized positional authority in its autocracy to great degree. We recall the preferred definition of autocracy: "The Army has an autocratic form of government, i.e., orders are given from above and obeyed from below."²⁴ Positional authority is distinguished from spiritual authority by Watchman Nee who writes in *Spiritual Authority*:

Today authority is not a matter of position. Where spiritual ministry is lacking, there can be no positional authority. Whoever has spiritual service before God has authority before men. This means that one's spiritual ministry gives him authority among God's children. We should not attempt to outdo the authority of our ministry.

Our attitude must always be that we dare not occupy ourselves with things too great and too marvelous for us (See Ps. 131:1). Let us learn instead to be faithful before God according to our portion. Many brothers mistakenly imagine that they can take up authority at random, not knowing that the authority that comes from ministry never lords it over God's children. One's authority before men is equal to one's ministry before God. The measure of ministry determines the proportion of authority. **If authority exceeds ministry it becomes positional and is therefore no longer spiritual (bold type added).**²⁵

The Future: Recognizing Our Natural Enemies & Responding To Them

The three distinctions discussed above overlap each other to some degree but collectively point us in certain directions for the future. Granted, some external, organizational and positional authority must exist in today's Army. But the elements of our practice of authority which distinguish us as an ecclesiastical body (i.e. from other armies and from other corporate business structures) and legitimize our participation in the Church are the clear emphases upon internal, ecclesiastical and spiritual authority.

Our Army is constantly developing and defining itself. We have become what and who we are quite naturally and no blueprint will ever apply to our governmental structure, truly singular in the Church today. However, we can and must be more intentional in the area of the practice of authority. The three distinctions suggest some “natural enemies” of our ecclesiastical government which we must confront head-on. The conclusions of this paper include the conviction that as we have evolved governmentally during the century we have lost the unique advantages of our autocracy which propelled us in our early history.

We must seek to reclaim these advantages in our “modified autocracy” today. Some very initial steps are proposed in the context of the three distinctions discussed above:

A. Internal VS. External Authority

Recognizing Our Natural Enemy—The surrogate commitment to the preservation of the institution is the danger of external authority in our Army which is not balanced by internal authority. While it is true that we as Salvationists (officers and soldiers alike) have made a tremendous commitment to preserving, defending and protecting the Army, that commitment is always understood in the context of the rule of Christ among all believers. Worldly authority must never presume upon the profound commitment of Salvationists to the Scriptures as “the divine rule of Christian faith and practice.”

It is possible for our promises to the Army to assume an improper place in the Army’s practice collectively or in the individual Salvationist’s living. In a lively discussion a few years ago in *The Officer* magazine, Lt. Colonel William McHargue makes that very point with clarity:

The deep commitment of officers to the principles of the Army and to the cause of the Kingdom of God can, at times, degenerate into a deification of the organization itself. Conformity to organizational traditions, thought patterns and dress can become an end in itself. To some, the Army becomes a substitute parent, promising acceptance, approval and sense of belonging in exchange for loyalty and obedience.²⁶

Necessary Response from the Army

The most important step for us to take in avoiding purely external authority is to creatively explore the scriptural implications of our structure, to engage Biblical

truth (including Jesus' teaching on authority and servanthood) and to elaborate on the appropriate applications to today's Army.

B. Ecclesiastical VS. Organizational Authority

Recognizing Our Natural Enemy—The danger of organizational authority in our Army which is not balanced by ecclesiastical authority is the surrogate commitment to the efficiency of the bureaucracy. At least two dangers of bureaucracy in the Army are significant today:

1) An expanding bureaucracy increases distance—Autocracy encourages centralization which in turn expands bureaucracy in an emerging information global society. As this happens the advantages of autocracy discussed earlier are marginalized if not obliterated! This is true because decisions by higher levels of government in the Army are usually more removed from concrete realities and almost always involve a higher degree of abstraction. Decisions at higher bureaucratic levels can become flawed by their remoteness.

Is this happening in the Army? Our study provides some insight into the opinions of some officers in this regard:

When asked directly if the autocratic ecclesiastical government of the Army facilitated the ability of Headquarters to keep in touch with the 'grass-roots' of the Army (i.e. the corps and soldiery), the response was that 67% answered negatively.²⁷

2) Bureaucracy has far-reaching implications in personnel decisions—First, the upward mobility of administrators (officers gifted primarily in administration and thus valuable to the bureaucratic functions) can result in the strongest spiritual leaders being passed over for promotions to appointments requiring the spiritual leadership they possess. Secondly, the devaluation of the pastoral function (which has been the function of the staff officer in the past) is a consequence of our mushrooming bureaucracy. One former territorial commander, who will remain anonymous, observed that "we are losing our sense of mission at the DHQ level and DHQ staff are doing everything but staff work. They often do not know what is happening at the corps/C.O. level."

Our study was insightful at this point as well:

When asked, "Have you ever hesitated seeking spiritual guidance or encouragement from an officer who has direct authority over you because of their authority in areas other than spiritual leadership?" 81% of the respondents

answered affirmatively. Also, 62% said that “the authority (as they understood it) of their immediate superior would either probably or absolutely inhibit them from sharing their deepest feelings of need with that person in a crisis.”²⁸

It should be noted that bureaucracy encourages officer evaluation in terms of quite secular measuring devices such as programs, numbers and dollars and this in turn puts pressure on officers to succeed and achieve by standards applicable to the spiritual marketplace. Certain goal-oriented approaches to officer performance can discourage pastoral work by officers as well as devalue spiritual leadership in appointment making—i.e. a heavy emphasis on statistical performance, etc.

Necessary Response From the Army

The Army should adopt the principle of subsidiarity. This can be stated roughly that decisions ought to be made by the community/officials closest to the relevant concrete realities and by the next higher level of organization only when the lower cannot effectively do so. Only some decentralization and increased delegation of authority to the grass-roots level will allow the Army to recover the advantages of freedom, mobility, flexibility, innovation, creativity and maximized opportunity to complete our mission. Those strengths must be maximized at the corps level where the work of the Army is done daily!

C. Spiritual VS. Positional Authority

Recognizing Our Natural Enemy—The danger of positional authority in the Army which is not balanced by spiritual authority is the abdication of responsibility to a surrogate positional authority. The officer is tempted to remove himself from the moral and spiritual arenas of ministry and function only with an awareness of “following orders” given to him by others who are seen to bear the complete responsibility.

A recognition of the changes in our world since World War II surely must prod the Army to make clear that the officer (particularly those in middle management positions) is never disengaged from moral and spiritual responsibility. One Army publication has addressed our sensitivity to the fact that the world must never again see any understanding of military authority and obedience in the same light as before World War II by stating: “The Nuremburg war trials established an important international military principle: no soldier can use the authoritative structure of his

army to claim innocence of wrong done in the line of duty."²⁹

Without implying that any such extreme dangers are likely to be realized, surely we must join the world in disclaiming the kind of positional authority in today's Army which could ever be misunderstood in those terms. Critically important sociological research has indicated that there is "an extreme willingness of adults to go to almost any length on the command of an authority ... this constitutes the chief finding of this study and the fact most urgently demanding explanation."³⁰

The Army is no less vulnerable to the less extreme dangers of undue positional authority than any other group. Another contribution to the lively discussion in *The Officer* magazine several years ago came from Captain Christine Bailey who said:

We cannot ignore the fact that the organization, as opposed to the God-inspired idea, imposes its own values, expectations and demands on the individual and that often these are detrimental to the individual ... Many of our second-generation Salvationists, both officers and lay people, would bear testimony to the crippling effect that these organizationally-imposed norms have had on their lives...³¹

The dangers of positional authority not balanced by spiritual authority are very real for today's Army.

Necessary Response from the Army

There is a need for the Army to repudiate the principle of implicit obedience. An examination of our literature and practice would affirm the reality that it is not operative today as it was stated by Booth in 1890. However, because of our quasi-military autocratic government, Salvationists need the official positive statement that an individual in the Army in a certain position of authority never has absolute authority. Furthermore, we need to affirm the distinct spiritual authority that informs our government in the Army in the face of its present similarity to corporate business structure.

Conclusion

Colonel Philip Needham has spoken to the spirit of this paper in an address given some years ago:

The Church which opts for self-preservation may "survive" a long time. As Dorothy Sayers has said, "the best preserved thing in all history is an Egyptian mummy, and the surest way to make a mummy of yourself is to give all your attention to preserving life." A church which operates on this principle

will be void of life. But the Church which opts for mission will have the flexibility, adaptability, and mobility necessary for ministry in a changing world. As long as its objectives are beyond itself, its structures are changeable, and even discardable.

William Booth did not mind adapting, changing, discarding, moving, inventing and improvising for the sake of the Salvation War.³²

The spirit of the Founder mandates, in fact, that we be faithful in constantly reassessing, reclaiming and recovering the initial advantages of our unique government. In the practice of authority we must not fail to do the same. In the words of William Booth: "Development has been the order of the Army from the beginning and will, I hope, remain so to the end."³³

Notes

1. Vern Jewett, "An Examination of Ecclesiastical Authority in The Salvation Army in The United States of America," a thesis prepared for submission to fulfill the requirements of The Master of Theological Studies degree at Candler School of Theology, Emory University In Atlanta, Georgia, 1987.
2. *Orders & Regulations for Officers in The Salvation Army*, (London: International Headquarters, 1974), p. 7.
3. Bernard Watson, *A Hundred Years War*, (London: International Headquarters, 1964), p. 24.
4. William Booth, *In Darkest England and the Way Out* (Atlanta Georgia, 1980), p. 250 .
5. *Ibid.*, p. 251.
6. Watson *A Hundred Years War*, p. 24.
7. Frederick Coutts, *No Continuing City* (London: The Salvation Army, 1976), p. 101.
8. Clifford Kew, *The Salvation Army*, (London: The Salvation Army, 1977), p. 26.
9. Booth, *In Darkest England and the Way Out*, p. 250.
10. Bramwell Booth, from *Echoes and Memories*, (reprinted in John D. Waldron, compiler, *The Salvation Army and the Churches*, [New York: The Salvation Army, 1986], p. 32-33).
11. *Army Beliefs and Characteristics*, (London: The Salvation Army, 1978), p. 31.
12. *Orders and Regulations for Officers*, pp. 8,9.
13. William J. Moss, text of an address to a joint committee of The Salvation Army National Advisory Board and the Chicago Advisory Board on September 28, 1984.
14. Waldron, *The Salvation Army and the Churches*, chapter one.
15. Colin Brown, *Dictionary of New Testament Theology*, (Grand Rapids, Michigan: Zondervan, 1967), p. 611.
16. *Army Beliefs and Characteristics*, p. 31.
17. *Orders and Regulations for Officers*, p. 8.
18. Cyril Barnes, *God's Army*, (London: The Salvation Army, 1978), p. 36.
19. Antonius H.J. Gunewcg, and Weltex Schmitals, trans. John E. Steely, *Authority*, (Nashville: Abingdon, 1982), pp. 212-213.
20. Jewett
21. Nicholas Lash, *Voices of Authority*, (Shepherdstown: Patmos Press, 1976), pp. 19,20.
22. Jewett
23. John Larsson, *Spiritual Breakthrough*, (London: The Salvation Army, 1983), p. 33-34.
24. Kew, *The Salvation Army*.
25. Watchman Nee, *Spiritual Authority*, (New York: Christian Fellowship Publishers, 1973), p. 153.
26. Lt. Colonel William McHargue, *The Officer*, (September 1976), "Grow! But What First?" p. 412.
27. Jewett
28. Jewett
29. Ted Palmer, *Marching On*, (London: The Salvation Army, 1981), p. 26.
30. Stanley Milgram, *Obedience to Authority*, (New York: Harper & Row, 1975), p. 5. This is a landmark Sociological study which is widely hailed as a most significant contribution.
31. Captain Christine Bailey, *The Officer*, (April 1987), p. 169.
32. Philip Neecham, from an address delivered on November 9, 1977.
33. George Scott Railton, *General Booth*, (London: The Salvation Army, 1912), p. 233.

Book Reviews

Clifton, Shaw. *Who Are These Salvationists? An Analysis for the 21st Century*. Alexandria, VA: Crest Books, 1999. 240 pp.

Reviewed by Donald E. Burke, William and Catherine Booth College.

In his most recent book, Shaw Clifton has provided an analysis of the distinctive affirmations that characterize The Salvation Army and Salvationists. He divides this book into four sections, each of which deals with one proposition that Clifton takes to be characteristic of Salvationists.

In the first section of the book Clifton presents a case for his identification of "Salvationists as Protestant Evangelicals." Fundamental to this argument is the author's claim that the Army is a church on theological, social and legal grounds. Clifton goes on to assert that Salvationists are Protestants and Evangelicals, adhering closely to the main tenets of the Protestant Reformation of the sixteenth century and the Evangelicalism that arose in the eighteenth and nineteenth centuries. He identifies four great emphases of evangelical Christianity that should sustain the Army in the twenty-first century: an insistence upon the Bible as the ultimate written authority for Christians; an emphasis upon an inner and personal conversion experience; an explicit recognition of the need for active involvement in religious duties, in compassionate social service and in wise social action for the eradication of injustices; and an unfailing focus upon the redeeming work of Jesus on the cross of Calvary (p. 45).

The second section of the book argues that Salvationists are sacramentalists, not through the observance of the traditional sacraments observed in other Christian

churches, but through their sacramental living of the Christian life. Clifton rightly cherishes this Salvationist contribution to the sacramental thinking of the Church. The emphasis in this chapter is upon the Salvationist's freedom not to observe formal sacraments. In the discussion Clifton considers the question of whether the Army should change its position on sacramental observance. He sets up a number of arguments both for and against such a change, making exceptionally clear his own conclusion that such a change would not be in the best interests of the Army.

In the third part of the book Clifton describes Salvationists as pragmatists. This pragmatism is first described in the teaching of the Army on the Christian life and holiness. Salvationists also have been pragmatists in taking the Gospel to the people, especially in our early decades. Finally, in their quest to meet pressing human needs, Salvationists have been pragmatists in their willingness to work with secular organizations and governments.

Finally, according to Clifton, Salvationists are internationalists. As an international movement, The Salvation Army nurtures its internationalism in a number of ways including the program of the International College for Officers. There is within the international Army an inherent tension between local autonomy and international cooperation and control. As an illustration of this, Clifton describes the Army's attempts to remain neutral in times of international conflict such as the two world wars in order to be of service to all in need. This is an especially interesting portion of the book and benefits from Clifton's own extensive research on this issue.

The four characteristics of Salvationists identified by Clifton for consideration are, of course, subjective. Others would choose to frame a different set of characteristics in different ways. But having said this, one of the surprises in the book is the minimal attention given to social service ministries in the life of The Salvation Army. Although they receive some attention in the fourth section of the book, this does not reflect the centrality of social service ministries to the day-to-day life of the Army, the public image it promotes, or more importantly to a Salvationist interpretation of the Gospel. This reviewer would like to see a clear articulation of what may be a fundamental component of the "grand depositum" given to The Salvation Army. That is, the indivisibility of the proclamation of the Gospel, the life of holiness, and its manifestation in service to humanity. Our collective failure to articulate this Salvationist perspective has perpetuated a destructive division between what is called "evangelism" or "proclamation" and "social service."

In his description of Salvationists as Protestant Evangelicals, the author does

not take into account the profound Wesleyan influence upon the Army. With his roots in the English Reformation and his knowledge of the theological traditions of the early church, John Wesley charted a course that balanced the emphases of the Protestant Reformation, Roman Catholicism and the Eastern Orthodoxy. Too often the influence of the Army's Wesleyan heritage has been understood only in terms of our teaching on holiness. But there is this broad, ecumenical stream in our theological heritage that links the Army theologically with the great traditions of the Church through the centuries. A too narrow description of our theological heritage can cut us off from some important influences that are able to provide us with depth and profundity in our understanding of the Christian faith.

The most contentious part of the book is the section which deals with the issue of The Salvation Army's nonobservance of the sacraments. Acknowledging that there are a number of voices calling for the Army to revise its position, Clifton attempts a rearguard action in which he restates, more vociferously than I have read elsewhere, a traditional apology for the Army's position. Arguments in favor of sacramental observance presented to the International Spiritual Life Commission are presented briefly in an unnuanced manner and dismissed too easily. There is more substance to these arguments than the author has admitted. Further, the choice between observance and nonobservance of the sacraments and the consequences of a change are set out more starkly by the author than is necessary. There is more room for common ground on this issue than one would think from reading this book.

On a specific point, one of the common deficiencies in Salvationist discussions of sacramental observance, found in this book as well, is the failure to recognize the fundamental importance of public ritual to the ongoing life of a community. Sometimes we argue, either implicitly or explicitly, that the observance of religious ritual is a sign of a lack of spiritual vitality. But the life of communities is shaped decisively by the rituals that stand at the center of their life together. We recognize this with reference to distinctively Salvation Army ceremonies, but often suffer from a blindspot when discussion turns to the sacraments. It is time that we resisted the denigration of public ritual and acknowledged its legitimate place in communal life.

Finally, the assertion that Salvationists through their lack of a need to observe physical sacraments are following a "higher way" may represent a fundamental failure to appreciate the importance of a doctrine of creation in which our full humanity as both physical and spiritual creatures is affirmed.

In spite of these points of difference, this book benefits from the experience and expertise of the author. His own background as a lawyer, his education as a theologian, and his varied experience as an officer have prepared Clifton well for the writing of this book. As an expression of one prominent and thoughtful Salvationist's vision of the Army, this book takes its place as an important contribution to the ongoing discussion of our collective identity. Many readers will find the book informative and engaging.

Maddox, Randy L. *Responsible Grace: John Wesley's Practical Theology*. Nashville: Kingswood Books, Abingdon Press, 1994. 416 pp.

Reviewed by Jonathan S. Raymond, William and Catherine Booth College.

From time to time a work is published which sets a new standard for a topic achieving a new level of understanding and clarity. In so doing, the author presents a gift which liberates new thinking, promotes new insights, and provokes new integrations, while preserving old truths from the past. Randy Maddox's *Responsible Grace* is such a work. It represents a comprehensive discussion of John Wesley and a thorough, constructive presentation of Wesleyan theology organized around the orienting concern of "responsible grace." Its value is not only in its use as a text for courses in doctrine and Wesleyan studies, but more broadly for its relevance to the clarification of the historical and theological identity of Salvationists and others who claim roots in and through Wesley. Maddox creates the opportunity to engage in responsible, contemporary theological dialogue on matters of practical value making Wesley a more accessible theological mentor for the contemporary church.

The author's central purpose is to provide a reflective overview of John Wesley's model of practical-theological activity as an attempt to recover for contemporary academic theology the understanding and practice of serious theological activity more closely connected to Christian life and worship. It is an attempt to further the search for ways in which doctrinal convictions take shape in practical-theological activity (sermons, letters, hymns, Bible study guides, catechisms, devotional guides, etc.).

A second focal theme of the book is the question of Wesley's consistency of theological convictions throughout the course of his ministry, given the breadth and diversity of situations that he addressed over his lifetime. Maddox discusses Wesley's consistency in situation-related theological reflection in light of the discernible phenomenon he calls "responsible grace." He discerns in Wesley's works an abiding concern to preserve the tension between two truths at the definitive heart of Christianity: We cannot be saved without God's grace; yet without our (grace-empowered, uncoerced) participation, God's grace will not save. This orienting concern of "responsible grace" places an emphasis on God's enabling human response to God's indispensable gift of gracious forgiveness and empowerment without overriding human responsibility.

The third focal theme of the book is Randy Maddox's systematic treatment of

the idea that Wesley provides us with an instructive integration of theological orientations that have traditionally divided Western and Eastern Christianity. Maddox helps us see how early Latin and Greek theologians tended toward different understandings of the relation of creation, sin, and salvation and how these differences developed further in the progressively separated Western and Eastern Christian traditions. At the heart of this divide is a Western *juridical* emphasis in salvation on guilt and absolution and an Eastern *therapeutic* emphasis on healing our sin-diseased nature. Wesley's soteriology of a full salvation is described as also therapeutic influenced initially by his exposure to early Greek theologians' writings and perspectives while teaching Greek at Oxford University. From this primary perspective, Wesley is shown to integrate juridical convictions of Western Christianity into a therapeutic orientation of Eastern Christianity. The result is a more developmental and therapeutic model for doing theology with significant implications for ministry and Christian life.

The strengths of Randy Maddox's work are evident in the clarity with which he achieves his goals of illuminating the three focal themes of the book noted above. He also succeeds in presenting very clear, overall discussions of Wesley's theological worldview, his anthropology (highlighting the human problem of sin and God the father's gracious response through Jesus Christ the son's redemptive initiative and the Holy Spirit's healing and empowering grace), his orienting concern of "responsible grace," the process of developing Christian character nurtured by the means of grace, and finally the theme of recovered holiness. Maddox ends his work with a discussion of the triumph of responsible grace in a discussion of Wesley's eschatology and questions of the present and future dimensions of Christian hope, millennialism, the Kingdom of grace and glory, ethics, and the essence of heaven and a new creation.

The strengths of *Responsible Grace* are its comprehensiveness, integration, and solid scholarly documentation. Maddox's discernment of Wesley's orienting principle, after which the book is named, is as brilliant as it is helpful. His treatment of the consistencies and development of Wesley's thought over his life time helps us work through the morass of debate and conflict abundant in the interpretations of Wesley's works. Yet the reader may be left wanting more discussion of many of the topics at the end of the book in the "triumph" chapter which are only briefly touched upon.

Maddox writes clearly, yet with eye to detail and definition. This does not make

Responsible Grace an easy, quick read. As a text, the work is suited to use in undergraduate courses at the upperclassman level or in the early stages of graduate study.

It is well suited to helping lay-theologians secure a stronger grip on understanding Wesley and Wesleyan theology. Likewise, it may be helpful to the task of integrating theology with foci from other disciplines, especially in the social sciences, philosophy, and areas of practical ministry and service characteristic of Christian higher education.

For Salvationists concerned with ministry built on a Wesleyan foundation of practical theological insight, *Responsible Grace* may be viewed as a major component of an ever-evolving Salvationist canon. As such, it will likely find its way as a resource onto the bookshelves of faculty in officer training colleges and other venues of Salvationist higher education and will also serve as a resource for the reflective expositor of the Word.

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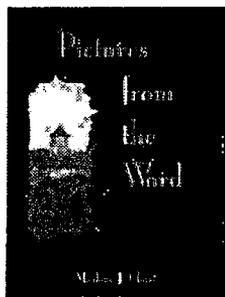
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