

the concept of Bushido defines that "Bushido is the unwritten code of laws governing the lives and conduct of the nobles of Japan, equivalent in many ways to the European chivalry. The knights and nobles of feudal Japan were the samurai, retainers of the daimyo. Thus, Bushido was the code of conduct of the samurai, the aristocratic warrior class which arose during the wars of the 12th century between the Taira and Minamoto clans-and came to glorious fruition in the Tokugawa period" (*Bushido: The Soul of Japan* [Boston: Tuttle Publishing, 1969], pp. ix-x).

90. R. David Rightmire, *Salvationist Samurai*, p. 136. In his biography of William Booth, *The General Next to God*, Richard Collier states that "...to the people of Japan, Booth's was true Bushido religion-worship of God and service of the people," (Richard Collier, *The General Next to God: The Story of William Booth and The Salvation Army* (London: Collins, 1965), p. 210.

91. Ryusaku Tsunoda, Wm. Theodore de Bary and Donald Keen, eds. *Sources of Japanese Tradition* (New York: Columbia University Press, 1958), p. 308.

92. Gunpei Yamamuro, "Bushido and Salvation Army: Some Lessons from the Japanese Samurai," *Officer* (Apr. 1922), pp. 272.

93. Ryusaku Tsunoda, Wm. Theodore de Bary and Donald Keen, eds. *Sources of Japanese Tradition*, p. 791.

94. It seems to me that Yamamuro's biblical conviction about Nathaniel's possibility of possession of "the light" before actually encountering Jesus invites discussion about the efficacy of God's general revelation for fulfillment of personal salvation.

95. *Ibid.*, p. 272. See R. David Rightmire, *Salvationist Samurai*, p. 137.

96. R. David Rightmire, p. 137.

97. Gunpei Yamamuro, "Bushido and Salvation Army: Some Lessons from the Japanese Samurai," p. 272.

98. R. David Rightmire, *Salvationist Samurai*, p. 137.

99. Gunpei Yamamuro, *The Common People's Gospel*, 59.

100. William K. Bunce, *Religions in Japan* (Tokyo: Charles E. Tuttle Co., 1955), p. 90.

Cited from Harry N. Spink, "Kanzo Uchimura and the non-church movement," S.T.M. Thesis (Philadelphia Lutheran Seminary, 1964), pp. 36-37.

101. See Gunpei Yamamuro, "Bushido and Salvation Army: Some Lessons from the Japanese Samurai," pp. 272-276.

102. Gunpei Yamamuro, "Bushido and Salvation Army: Some Lessons from the Japanese Samurai," p. 272. See R. David Rightmire, *Salvationist Samurai*, pp. 137-138.

103. Gunpei Yamamuro, "Bushido and Salvation Army: Some Lessons from the Japanese Samurai," p. 272.
104. He was one of the most important and influential "non-liberal" Christian leaders in late 19th and 20th centuries of the early Presbyterian Reformed tradition in the Protestant church of Japan.
105. He was one of the earliest and most famous of the Japanese Quakers and the author of *Bushido: The soul of Japan* which was first published in 1905. He was also a close friend with Kanzo Uchimura who was the founder of the Non-Church Movement.
106. See R. David Rightmire, *Salvationist Samurai*, pp. 12-13, 137.
107. *Ibid.*, pp. 137-138.
108. Kanzo Uchimura, *Alone with God and Me* (Tokyo: Iwanami Shoten, Minami Jinbocho, Kanda, 1924), p. 41. Cited from Harry N. Spink, "Kanzo Uchimura and the non-church movement," (S.T.M. Thesis, Philadelphia Lutheran Seminary, 1964), p. 37. See Veli-Matti Karkkainen, *An Introduction to Ecclesiology: Ecumenical Historical & Global Perspectives* (Downers Grove: InterVarity Press, 2002), pp. 167-174. chap. 15, "The Non-Church Movement in Asia."
109. R. David Rightmire, *Salvationist Samurai*, p. 138.
110. *Ibid.*, pp. 138-139.
111. *Ibid.*, p. 163.
112. This is referred from the title of Yamamuro's biography, *An Apostle of the Common People*, written by Bunnosuke Sekine. See Gunpei Yamamuro, "Lessons Learned in Youthful Days," *Officer's Review* (Nov. 1937), pp. 523-527.
113. This is a reference from his obituary in "Salvationist Samurai," *Salvation Army Year Book*, 1941 (London: Salvation Army, 1941), pp. 13-14.
114. Lesslie Newbigin, "The Christian Faith and the World Religions," pp. 113-114.
115. Karen Shakespeare, "Jesus the Son in a Pluralistic World," *Word & Deed*, Vol. 4, No. 2 (May 2002), p. 62.
116. Alan Race, *Christians and Religious Pluralism*, p. 1.
117. Hans Kung, *On Being A Christian* (Garden City: Doubleday & Company, Inc., 1976), p. 114.

Start

# Women And Men In Ministry, Leadership and Governance

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*This paper is dedicated to the memory of Colonel Beatrice Nweke  
Promoted to Glory May 2006<sup>1</sup>*

## Introduction

The Salvation Army is committed to living out the salvation story of creation, fall, redemption and new creation.<sup>2</sup> As a redeemed people we are representatives of the new humanity, born again, not through a sexual act but through the creative regeneration of the triune God.<sup>3</sup> In this paper I have been asked to look at the relationship between gender and power. How should these two inescapable facts of life be lived out in the new humanity?

To talk of the relationship between men and women, is to talk of something so everyday that we are surprised it is worth mentioning. Yet to talk of the relationship between men and women is also to talk of something so personal that we do not always have the language with which to express ourselves in public. If we intend to talk about power and gender then we will need to be courageous and may even need to extend our public theological vocabulary. In finding new ways to speak we also take the risk that we will see our actions in new ways.

At this symposium, we come from many different cultures, yet for each of us our thinking about power and gender comes cloaked in the vocabulary and customs of our own culture. Some of us feel "at home" in our national culture, oth-

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ers of us may feel “an outsider,” that we do not fit in with the expectations placed upon us. For example, many cultures place some form of stigma on being single rather than married. However, we cannot step outside of culture. Each of us has made decisions about what clothes to put on today and those decisions will have been shaped by what it means to appear “as a man” or “as a woman” in our culture. Each of us as we left home to come here decided what to say to family members in farewell, but those farewells will have been shaped by the power we have in our household and how that is expressed in our culture.

It is not easy to examine gender and power, for they are enacted through culture, and yet they are written into our behavior as the body of Christ. To help us examine this issue at an international symposium, I have spoken to two groups of people whose stories seem to me to be relevant. The first group I am calling “global Salvationists,” that is, soldiers who have belonged to The Salvation Army in more than one culture and who have had to come to terms with family life and working life in very different places. The second group are the corps officers who minister to these global Salvationists. London is increasingly becoming home to “global Salvationists” and some corps officers are recognizing the multicultural nature of their congregations and reflecting on the implications for their ministry. Before sharing something of these stories, let me outline the structure of this paper.

In the next section, I am going to summarize some of the writing on power, gender and the relationship between gospel and culture. Then I will move on to say something more about the method I have used in putting together this paper and the assumptions I am making about the task of theology. Following this I will share some of the things that the global Salvationists and their corps officers said to me about working life, family life and corps life. I hope it will become evident why these three themes are relevant to these Salvationists. In discussing what has been said to me, I will look for the implications for our ecclesiology as an increasingly global Army. Finally, I will attempt to draw some conclusions for our practice as Salvationists by extending our language of gender beyond desire to consent and extending our metaphors of church to include “the diaspora of hope.” I hope in our discussion, it may be possible to explore the implications of these conclusions for leadership and governance beyond the corps.

Endnotes have been used to reference academic material or quotations that

expand upon the point being made. Author name and year of publication link to the list of references is before the Endnotes.

### **Ideas from earlier writers**

This section briefly introduces some of the writing on power, gender and the relationship between gospel and culture.

#### ***Power*<sup>4</sup>**

The remit for this paper invited me to address issues of ministry, leadership, governance and decision-making. What these issues have in common is their relationship to power. Much writing on them obscures this fact but their effectiveness depends upon an understanding of the power they wield. A helpful starting point in exploring power is to divide it into two concepts, authority and influence. Authority is power made legitimate by a means acceptable to those subject to it. Weber (1947) an early 20th century sociologist of both religion and organizational life, argued that authority made legitimate by rational-legal means would come to dominate western society. William and Bramwell Booth had already spotted this and applied it to the construction of The Salvation Army. Soldiers and officers were willing to accept the power of their superiors because they were following rules that governed the whole organization and were published as Orders and Regulations.<sup>5</sup> Their power was limited to the scope of the regulations.

Later writers in the 1960s<sup>6</sup> observed that people in rule-following organizations tried to use their personal influence to alter the impact of authority on their working lives. By means of private influence on those in authority, they sought to shape decisions to match their own preferences.

#### ***Gender*<sup>7</sup>**

William and Catherine Booth were active at a time when the culture of the UK saw clear distinctions between the man's sphere and the woman's sphere of action. A woman's sphere was private and confined to domestic matters of home and family. A man's sphere was public and extended to cover working life and politics. Religious duties were divided on similar lines. It was the role of women to cultivate piety in the home but the role of men to proclaim the gospel publicly. Catherine Booth was part of a first wave of feminists who sought to enlarge the sphere of activity available to women, particular in the area of religion. Through careful study of the Bible and use of the language of equality, she argued that

there were no religious duties, including positions of authority in the church, that were not equally open to women and men. However, she did not challenge the existence of the separate spheres even although she admitted to not feeling “at home” in the women’s sphere.<sup>8</sup>

Since then, there have been two further waves of feminist thought (Lorber 2001). The second wave occurred in the West in the 1960s and 1970s. Liberal feminists argued that there should be nothing in the man’s sphere that was not equally accessible to women and so gave rise to the concept of equality of opportunity. Radical feminists argued that women needed to develop women-only institutions if they were to develop their own unique capabilities. The third wave of feminism drew in women’s voices from around the world and by the 1990s challenged the very idea of separate spheres for men and women. For example, they argued that poor women had never had the option of confining their role purely to the home but had always worked to bring in income. They also argued that in some cultures women felt that ridding their society of violence was a higher priority than seeking personal opportunities (Oduyoye and Kanyoro 1992). At this point, some men began to write about their masculinity and notice how the language of separate spheres had limited their role as parents and forced them to separate emotion and thought (Collinson and Hearn 2001). Thus the third wave of feminism has led to an emphasis on the relationships between men and women and the way in which culture can place limitations on the lives of both men and women.

It is helpful at this stage, to note the links between the literature on power and that on gender. Because authority is in the public domain, it has been most often linked with men. Because influence is in the private domain, it has often been linked with women, especially those women who have access to men in positions of authority. As a result of Catherine Booth’s influence, positions of authority in the early Christian Mission were equally available to women and men. For women, the reality of the historic development of The Salvation Army is that positions of authority were limited to single women officers (but with their presence in higher ranks being seen as noteworthy),<sup>9</sup> whilst where married women had authority it was within a designated home and family sphere (Eason 2003; Hill 2006).<sup>10</sup>

*Gospel and culture – the new humanity*

There has been significant theological debate about the relationship between the gospel and culture (Niebuhr 1951; Newbiggin 1989).<sup>11</sup> The Salvation Army has, since its beginnings, been a lively participant in the debate. The Booths and their immediate supporters enthusiastically embraced the music hall culture of the urban working classes but equally enthusiastically rejected the influence of alcohol and gambling upon their lives. Respectability in the eyes of the wider culture was gladly thrown aside as they became "outsiders" to formal religion but there was a keen critique of those cultural practices that they understood to be harmful.<sup>12</sup>

Finding the best relationship between gospel and culture takes us into sensitive ground as we tread on each other's cultural toes.<sup>13</sup> It is difficult for any of us to free ourselves from our cultural inheritance when engaging with Christianity. Yet our salvation story insists that we are born again (John 3:1-10) or made new (2 Corinthians 5:16-17) so that the image of God can be fully restored (2 Corinthians 3:18). If we are to listen to the stories of the global Salvationists and their corps officers alongside our salvation story, then it is worth reminding ourselves at this point of the consequences of the fall, of that which needs to be redeemed so that the new creation can be born.

Work moves from being a creative experience to one of economic necessity – humans have to work in order to eat and survive (Genesis 3:17-19). An interesting symbol of this fallen state is the provision of clothes (Genesis 3:21). Family life moves from being a partnership between man and woman to being a struggle between desire and oppression (Genesis 3:16). And most seriously, humans are separated from the tree of life whose fruits give eternal life (Genesis 3:22-24).

This brief review of the literature has taken the concept of power and distinguished between authority and influence, it has looked at the development of thinking about gender and finally explored the difficulty of defining the relationship between the gospel and culture. The next section says more about the approach taken to the research done for this paper.

### **Methodology**

This section describes the methodological approach and the research process.

### ***Practical theology***

The approach of this paper is to set the exploration of contemporary ecclesi-

ology within the sub-discipline of practical and contextual theology. This is done from a conviction that our ecclesiology must develop as a result of the lived Christianity of real people in real situations. Elaine Graham (2000) has helpfully defined practical theology as “the articulation and excavation of sources and norms of Christian practice” p104. Or to put it more colloquially, “how do we know what we really believe until we see what we actually do?”<sup>14</sup>

The doctrines of The Salvation Army are silent upon the place of the Army in the Christian Church but the Soldier’s Covenant places a heavy emphasis on Christian practice in the context of Army life.<sup>15</sup> This paper investigates some of that practice and draws out the implications for developing our ecclesiology.

Practical theology is interested in the experience of actual Christians and seeks to understand their story and place it alongside the salvation story of the church community (Graham, Walton et al. 2005). It acknowledges that most doctrinal development in the history of the church has arisen from particular problems or circumstances.<sup>16</sup>

### ***Research process***

As a practical theologian, I have precommitments to doing theology with other people rather than on my own and to working ecumenically wherever possible. As a Salvationist soldier, I have a commitment to doing theology in partnership with officers and with those whose voice might otherwise be unheard.<sup>17</sup> I started the research process very uncertain what path it might take, but knowing it would need to involve dialogue with both men and women and also with people from a different culture to my own.<sup>18</sup>

I arranged to visit four multi-cultural corps on a Sunday, attend worship and interview some of the global Salvationists present and then interview the officer couple. There are clearly limitations with this kind of research. I was an unknown person to the global Salvationists despite sending ahead a letter of introduction. The questions I asked affected the private world of family life as well as the public domain of working life and so it was unrealistic to expect substantial self-disclosure on a first meeting. Interviewing corps officers on a Sunday afternoon is to choose a time when their minds are already full of the needs of the corps. But research has to deal with real rather than ideal conditions and this enabled me to access otherwise busy people, most of whom expressed surprise that they had



anything to say that might be of interest to an International Theology Symposium. The quotations in the next section are all paraphrased and anonymous to protect the privacy of those who shared so willingly.<sup>19</sup> Alongside the interviews was a parallel process of reflecting upon scripture.<sup>20</sup>

A first draft of this paper was prepared and shared with the officer couples interviewed, two other UK representatives at this conference, my own corps officer, and two Anglican colleagues. Their views were considered before the final draft was produced. From my perspective, the paper will not have reached its final form until it has been delivered, the response heard and discussed. In this form, it is still work in progress.

### **The interviews**

What did the "global Salvationists" and their officers say? I have divided their stories into three themes or threads: working life, family life and corps life which includes the corps officers' views on governance and decision-making. How have they put on Christ as they dealt with different cultures?

### **Work**

The global Salvationists reported that moving cultures had made them aware that each culture has its own assumptions about what work is appropriate for men and women. One woman working as a seamstress had found that in London it was acceptable for women to make men's garments, something which would not have been respectable in her country of origin. One woman felt that she was more extravert than the other women in her office but this was acceptable as long as she conformed to the stereotype of her nationality as being friendly and hard-working. One man said,

"at home men would rather travel to the city than do work which is seen as women's work. Now I have seen a different culture, I feel this is unnecessary and disturbs family life."

One woman who had been in London for many years, felt there had been a subtle shift in her attitudes from earning enough to get by, to wanting to take part in the consumer culture of the UK, particularly through the peer pressures on her children.

"I fight with my son so he doesn't wear gangsta jeans and trainers. It is just inviting attention from the police. It is hard for my daughters to

understand why I don't want them going around with flesh showing, loaded with bling." 22

A professional woman recognized that she had much greater opportunities for personal development in the UK but also a responsibility to earn money as well as be a parent. One professional man admitted that he had taken a bigger role as a parent since coming to London but he still could not bring himself to cook and clean, even although he observed that the male corps officers did that.

The global Salvationists all put a high value on education and saw UK qualifications giving them greater job security and the chance of more fulfilling work. One man was working as a supermarket trolley attendant and sending money home so his brother could go to university.

"I suppose I'm concentrating on the university of life! My standard of living is worse in London. At home I could afford a car, here I can't even afford my bus fare some weeks."

One woman said,

"I'm definitely an economic migrant. I'm here to support my sister and parents because I'm the one with a degree."

The officer couples I interviewed understood the work and economic pressures faced by their global Salvationist soldiers. They felt that, although their officers' allowance would be seen as very modest in UK terms, they did have the security of a home and car and were not constantly worrying about paying bills. However, those with children recognized the same pressures to consume and had emphasized the importance of education over material possessions to their children. One member of the couple took responsibility for keeping a close watch on the family finances.

### *Family*

All the global Salvationists struggled to put into words the huge differences they experienced between the extended family life of their country of origin and the nuclear family life in small households in the UK. One phrase helped me understand the difference:

"When you help someone in your extended family, it is as if that person's life is put into your hands."

A number of them had been educated in Army schools and contrasted the

strict discipline with the life of children in the UK:

“At home the teachers said, “do that again and you’ll dig your height in dirt.” You couldn’t say that to a child here, they have rights and they know it.”

Another commented:

“I can’t believe how little families in London seem to talk about things that matter. Family life seems so superficial.”

However, there was a recognition that cultures change.

“I know things must have changed in London, because the older white women at the corps get upset by children cheeking them. In our culture there is much more emphasis on respect. For example, children should ask in the morning how their elders are.”

Phrases such as “my sister’s family lives with ours” or “we take care of my brother’s children” are acceptable phrases to use with an unknown interviewer. My personal relationships with global Salvationists mean that I interpret some of these phrases as referring to bereavements caused by poverty and HIV/AIDS.<sup>24</sup> Talking about deaths resulting from sexually transmitted diseases is no easier in UK culture than it is in the countries of origin of these global Salvationists. It is evident that for many families, the concept of “extended family” is being put under huge strain as a smaller number of wage earners support a greater number of dependants. It is not surprising that economic migration, with the migrant sending home remittances (some of their income), is seen as part of the answer. However, this is not without pain:

“I feel trapped in London to some extent, as my family depend upon my remittances. I can’t earn enough to bring my family over and yet working here means I am having no input into my daughters’ upbringing.”

For the corps officers, offering pastoral care to families across cultures was demanding. They wanted to offer moral guidance and the good news of the gospel but in a way which was culturally appropriate. They sought advice from longstanding corps members of the appropriate culture and tried neither to compromise the gospel nor impose their own understanding of “how to do family.” Two of the officer couples had made a conscious decision to share the parenting of their children and share the work of the corps. They divided the week between

them and knew when each was “on duty” as parent. This freed the other officer to make the appointments they needed to undertake their work. The absence of their extended families meant that they experienced the same time pressures of nuclear family life that the global Salvationists had adjusted to. There was a sense that to achieve anything in a multi-cultural inner-urban corps you needed to stay longer than the standard five years, but the diversity and unpredictability of the setting had the potential for burnout.

### *Corps life*

When asked to compare corps life in their country of origin and London, the first thing most people mentioned was the contrast in worship styles. Most interviewees had been used to worship that was more expressive, joyful and louder. By contrast traditional white corps in the UK seemed self-conscious, unemotional, cold and insincere.

“I tried to worship at \_\_\_\_ [traditional white] corps but they just didn’t seem relaxed in worship.”

All knew of Salvationists who had gone to Pentecostal churches in London to experience a style of worship they recognized; some had done this themselves before rejoining the Army.

“At home it is important to rejoice in worship especially if you have troubles. Then people will say, God must be great if he can praise him despite his problems.”

It was on discovering a multi-cultural corps that they discovered a workable compromise between their desire to be Salvationists and their need for expressive worship.

“A multi-cultural corps takes you out of your comfort zone. You have to face the differences. I never thought I would come to London and make friends with a Muslim convert from West Africa attending the same corps.”

“I deliberately chose to worship at \_\_\_\_ corps. It is a cross-over culture, many cultures meeting together. I didn’t come to London to avoid UK culture but to learn about it, it is bound to be different. Our officers seem to be able to work with difference.”

“I prefer the worship in London, I can explore my own identity. At home I felt you had to celebrate.”

However, some global Salvationists had come from cultures that were less expressive than those they found in multi-cultural corps in London.

“I was used to worship that only used the Song Book and where there would have been no thought of changing things to suit young people.”

For all the global Salvationists, much higher levels of participation in corps life had been expected in their countries of origin. Particular mention was made of the importance of the officer wife leading the Home League and organizing the women of the corps in a range of practical tasks. However, none of the women global Salvationists said that they wanted similar activities in London. The pressures of earning money and parenting in a nuclear family meant that they found it difficult to attend any corps activities on a regular basis.

Another contrast was that in the London multi-cultural corps, there was much less emphasis on uniform wearing and bands and songsters.

“At home, uniform was worn correctly and with pride. It marked you out as someone different. Here I don’t wear uniform. People don’t know what it stands for. I feel as if I will look like the police.”

“Uniform wearing is changing at home too. With the growth of white garment churches,<sup>25</sup> people are worrying that Army uniform is making us seem like them. Also it is more important now to show that God is prospering you by wearing your Sunday best clothes and so uniform is not so popular.”

The corps officers all expressed conflicting emotions about their own uniform wearing. Formal UK uniform is a similar price and appearance to middle class business dress and so there was a feeling that it was inappropriate when working alongside people on low incomes. More casual clothing with Army logos was felt to be more helpful, particularly during weekday program.

The corps officers spoke of dividing their work in the corps according to their individual giftings and referring people to each other as appropriate for the areas each dealt with.

“People in the community and corps know which of us to contact about what, they see us as two individuals who happen to be married.”

This division of labor was accepted by DHQ unless it crossed gender expectations (for example, a woman officer dealing with all the corps finance) in which case it took a patient process of explanation and firmness to have the roles

accepted. All the corps officers felt it was important to have clearly defined roles, even although they shared information on a daily basis and would delegate work to each other if they were overloaded. Working in a multi-cultural context challenged their own assumptions about gender roles and there was a feeling that you had to be constantly willing to examine your own assumptions. One officer said,

“In cell group we hear the Bible through each other’s cultures. One man (a global Salvationist) told of looking after sheep as a small boy and being terrified. He was the family member that could be spared and yet he had to be brave. Jesus the good shepherd sounded different after that.”

“Occasional rather than regular activities took on a greater importance. An officer said:

Celebrations and food are so important. They say – we are different and yes we can be together. We have had a number of dedications this year and each one has moved us forward as a corps.”

Each corps had its own pattern of decision-making and governance with each of the officers playing a distinctive role. There was variation in the level of involvement of global Salvationists in the leadership and governance of the corps. There was some sense that responsibilities in the corps might add to the time and financial pressures they were experiencing even although it was known that some of them had been local officers in their country of origin.

In this section of the paper I have presented glimpses of the stories of the global Salvationists and the officers who minister to them. We have looked at work, family and corps life and seen how each of them is infused with culture, power and gender. In this next section I will attempt to relate what I have been told to our salvation story.

### **Discussion**

How can we understand these stories in relation to our salvation story? Certainly the stories bear signs of the fallenness of the human condition. What vision of “new creation” can we put alongside this as we discuss these stories? Jesus showed us a new way of living and, through His death and resurrection conquered every power that might stand in the way of that redeemed life. Yet we know that London, our global city, is a mixture of the already redeemed and the not yet redeemed.

What will it mean to live in a city that is fully in God's presence? If we turn to the final chapters of Revelation we are given a vision of a city come down from heaven to earth, where God's will is done on earth as it is in heaven, where God himself moves in and becomes one of the neighbors. The necessity to work in order to eat has gone. The tree of life bears a different fruit for each month of the year. The oppression between and within families is healed because the tree of life has leaves for healing (Revelation 22:1-5). There is no need to lock the gates and defend the walls because this is a city of peace where all nations mix freely. All the nations live with access to the tree of life (Revelation 21:23-26).

We need to put alongside this the challenges facing the global Salvationists:

- negotiating the differences between two cultures neither of which was static.
- dealing with the impact of living in London on their gender roles, mostly in the context of home and work.
- experiencing a mixture of nostalgia for corps life in their country of origin and relief that the expectations of corps life in London were not so arduous.
- dealing with the perceptions of family members in their country of origin that their life in London was affluent and easy.

We also need to take note of what we have learned about the corps officers ministering to them:

- they had to negotiate the differences between UK culture and the many cultures of their corps members.
- they had to be willing to explore their own gender assumptions even if the surrounding Army system had its own assumptions about gender and power.
- they had to keep the work of the corps going with the few people who were able to make regular commitments of time to corps activities.
- they had to balance the intensity of their ministries with their need for personal recreation.

Each of the three themes or threads will be discussed in turn, work, family life and corps life.

### **Work**

In the account of the Fall in Genesis 3, the work of men and women is put

into separate spheres with men focusing on economic production and women focusing on reproduction. In the new Jerusalem, food is provided by the tree of life which offers a year round supply with variety to meet all tastes. We have seen that, in the global city, expectations about who does what work break down. Earning money and parenting are shared by men and women. Much of the work done is dull and tiring but through education some are able to engage in professional work which gives a sense of creativity. The corps officers have to openly discuss the way in which they will share the work of running the corps and the work of parenting.<sup>26</sup> They have to explain that division of labor to the corps members, the local community and the Army system that surrounds them. Ironically, it is the Army system that seems to be slowest in understanding that they are dealing with a “new humanity” situation, in which cultural assumptions about gender cannot be taken for granted. In the life of the corps, gathering round the tree of life to eat and celebrate is an important affirmation of a community based upon difference.

Economic migration is a global issue that affects the Army world at many points and not just London. It disrupts assumptions about who earns the money for the household. It rearranges the free time of the household so that well-known patterns of corps life are no longer possible. It requires officers who can speak openly of the way in which they work. It raises real questions about how we know when we have enough money and the point at which possessions become materialism.

It reminds me of the story of Lydia (Acts 16:11-15). The absence of a synagogue usually meant that there were not the twelve Jewish adult men required to form one in that place. With that option for preaching closed to them, Paul and his companions go to the river and find women at prayer including Lydia. Lydia is an economic migrant working in Philippi but trading purple cloth from her home city of Thyatira. We don't know why she didn't have her husband in her household, maybe he was dead, maybe he was running the business in Thyatira. But she makes the decision to become a Christian and her home becomes the meeting point for the emergent church. If Paul had had fixed cultural views about the roles of women and men in the church, Christianity might not have taken root in Europe.

How can we weave this thread into a practical ecclesiology for a global



Army?

### **Family**

The Genesis 3 narrative of the Fall exposes the mechanisms of patriarchy.<sup>27</sup> A woman's sexual desire and desire for children lead her to submit to the rule of her husband which she seeks to shape through influence using her knowledge of good and evil. Separated from taking responsibility for his emotions and desires, man resorts to violence when he finds his brother is different from him. God invites Cain to master sin's desire for him but instead he succumbs to violence. In the new Jerusalem, the tree of life has leaves which are for the healing of the nations. The brother who is different is no longer to be feared but to be celebrated as a welcome neighbor.

We have seen that in the global city, expectations about family life break down. The absence of the extended family means that the pressures of nuclear family life are taken on and the work of parenting and the household is done by whoever is available rather than by gender. The corps becomes an important source of friends with whom to share one's troubles and gain mutual support. But this is too simple a picture. For the global Salvationist obligations to extended family continue and there is a willingness to send remittances which can be experienced at times as a pressure. Long separations from marriage partners and the tragedy of HIV/AIDS raise profound but unspoken questions about the nature of sexual desire between men and women.

It reminds me of the story of the woman accused of adultery (John 8:1-11). The men standing around Jesus are confident of the woman's sin and the wrongness of her sexual desire for another woman's husband. Jesus then asks a simple but devastating question - before you cast a stone think about what you have done with your own sexual desires.

How can we weave this thread into a practical ecclesiology for a global Army?

### **Corps life**

The divisions which cause the occasion for power no longer exist in the new city. Ministry, leadership and governance are things that have passed away in the new Jerusalem because God has moved in.

God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away. And the one who was seated on the

throne said, "See, I am making all things new." (Revelation 21:3-5)

Understanding that ministry, leadership and governance are for the in-between times when we are already redeemed but not yet fully new, makes it easier to hear the story of Jesus. The mother of the sons of Zebedee attempts to influence Jesus' decision through a private conversation. Jesus ignores her overtures and instead gives his disciples a lesson in authority.

You know that the rulers of the Gentiles lord it over them, and great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant. (Matthew 20:20-28)

The political and economic arrangements of power in our cultures offer no clue to the exercise of power in the church, instead the slave who has no control over his income or his household is put forward (Oduyoye 1994).<sup>28</sup> It is difficult to run a multi-cultural corps on the lines of a traditional corps where those who put in the most time and money have the biggest stake in what happens. In these corps, it may be the person with the least to offer who needs to become a leader. This is to turn the assumptions of corps life upside down (Taylor 2005).<sup>29</sup>

How can we weave this thread into a practical ecclesiology for a global Army?

### Conclusions

At the beginning of this paper I indicated that the attempt to deal with issues of gender and power, because they are embedded in culture, might lead us to extend our theological vocabulary. The challenge presented by the global Salvationists and their officers is: How can we put on Christ as well as our cultures? In these conclusions, I offer some suggestions for discussion.

#### *The new humanity*<sup>30</sup>

As a way of comparing the experiences of the global Salvationists and their corps officers with our salvation story, the language of the new humanity has been helpful.<sup>31</sup> We have faced the reality of fallen humanity and looked for its recreation in the new city, the new Jerusalem. This new creation is made possible by the redemption of Christ's death and resurrection and enables the church to be the gathering place of the new humanity.

These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb. (Revelation 7:14)

We have seen that London is no heaven but that in its acceptance of differ-

ence, the multi-cultural corps offers a foretaste of the new Jerusalem.

Paul tells the members of the new humanity, "you are all children of God through faith," biological descent through Abraham symbolized by circumcision is no longer the sign of the covenant. The new covenant is entered through the new birth of baptism,

as many of you as were baptized into Christ have clothed yourself with Christ. There is no longer Jew or Greek, slave or free, there is no longer male or female for all of you are one in Christ Jesus. (Galatians 3:26-28)

This sounds remarkably like the multi-cultural corps of London. Distinctions based upon nationality, material wealth and gender have all come under question. The attempt is to become one by putting on Christ. But that unity is not a simple achievement when so much is questioned by a willingness to live with and celebrate difference.

### *Beyond desire to consent*

At the root of the fallenness we have seen is misplaced desire. Whether it is the struggle to stay free, of the desires of materialism, the willingness to be responsible for our sexual desires or the ability to experience frustrated desire without walking away, we find the human condition in need of redemption.

If The Salvation Army is to be an agent of the kingdom of God in the face of economic migration, HIV/AIDS and cultural diversity, we need a language in which to discuss the relationship between men and women. I want to suggest we use the language of consent: This is not implied consent or a single historic moment of consent but explicit, repeated, face-to-face, fully informed honesty that prevents authority from becoming coercion and influence from becoming manipulation. But of course, the irony of this proposal is that the language of consent was recognized as fundamental to just relations between men and women in the early years of our movement.<sup>32</sup>

How would this work in practice? Every act of economic self-advancement would be preceded by an act of consent in which the desire for security is weighed against the desire for conspicuous consumption.<sup>33</sup> Every act of sexual intercourse would be preceded by an act of consent in which honesty about past sexual acts and their consequences would be explicit. This is a demanding language both in public and in private.

To use this language routinely would have a profound affect upon our practice of ministry, leadership and governance as Salvationists. Those in positions of power would need to do as our corps officer couples have done, and make the basis of their authority explicit so that those subject to it, can consent to it.<sup>34</sup> Silent assumptions about “the way things are” seem inadequate, if the alternative is an openness that invites consent.

*Becoming a diaspora of hope*

As a UK-born Salvationist, I need to listen to the diaspora of global Salvationists, if I am to hear the way in which my culture has received the gospel. If UK corps are to offer hospitality to the diaspora, they need to listen to the ways in which global Salvationists have encultured the gospel in their country of origin. Both cultures need to be celebrated but both cultures need to be made “new.” If we live in mono-cultural colonies, we cannot hear the bad news about what we have done to the gospel and then recognize it as the good news we need to hear to liberate us into full humanity.

In his book on Salvationist ecclesiology, *Community in Mission*, Phil Needham offers, in the final chapter, the metaphor of the “colony of hope.” The image of the colony was potent at a time when the church could not hope to imitate the power of the Roman Empire. It was an attempt to illustrate the power of God’s kingdom by comparing it with an earthly empire. It was the contrast, the “as if” that made the metaphor effective. We now live in a time when the Church is part of the colonial legacy in many cultures.<sup>36</sup> The Army is recognized as being at its most gospel-like when it is outside the colony, the compound, its sub-cultural bubble and alongside the marginalized. It is from this point of powerlessness that we reach our full potential (Baker 2006).<sup>37</sup>

What does this mean in practice? We can disperse throughout the globe because our unity comes from our redemption into the new humanity whilst accepting we are different. The need for a single template for power and gender is at an end, our unity comes from putting on Christ, not the trim or cut of our clothes. The challenge presented by the corps officers of the global Salvationists is the challenge of a voice from the edge. They too are part of the diaspora of hope, with a passionate desire to bring about the Kingdom in the global city of London because they have had a foretaste of the tree of life.

We cannot experience gender and power apart from culture. But we can be hon-

est and reflective about that culture. We can declare our working arrangements and invite consent. We can work for The Salvation Army to fully represent the new humanity spread throughout the world as a diaspora of hope. Whenever we put on our uniforms which signal both our gender and rank, let us first put on Christ. This paper proposes that we take up Jesus' challenge to wrestle with the assumptions about gender and power in our cultures and to hear again his command:

Let it not be so among you. (Matthew 20:26)

## Notes

1. This dedication pays tribute to the work of a recently retired officer from Nigeria and in doing so makes visible two important deficiencies in this paper. First, it does not deal with the topic of gender and power from a single officer's perspective. Second, in editing this paper, I have removed for reasons of space, a fourth theme about violence. I still wish to acknowledge how war and violence shape the lives of many Salvationists, often in ways that relate to their gender. Lest we forget.
2. The Salvation Army (1998). Salvation Story: Salvationist Handbook of Doctrine. London, The Salvation Army. Ch 10.
3. "But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God." John 1:12-13 NRSV.
4. There is much to say on the subject of congregations and power. An introduction can be found in Chapter 3 of Cameron, H.P. Richter, et al., Eds. (2005). Studying Local Churches: A Handbook. London, SCM Press.
5. Bramwell Booth: "My father was really less an organizer than a legislator; he was a whole legislature in himself. He laid down the law in every detail, thinking of everything, and left others to organize the machine. I think he gave more attention to Orders and Regulations for Field Officers than to anything else he wrote. His anxiety was to complete in that book a set of regulations which would perpetuate the Salvation Army, and preserve it from the mistakes and confusions which had befallen so many other societies in the religious sphere." (Horridge 1993:55)
6. Crozier, M. (1964). The Bureaucratic Phenomenon. Chicago, University of Chicago Press. looked at junior workers in French public and private sector bureaucracies and saw how they used their informal influence to shape the impact of authority on their working lives. He gives the example of machine repair workers who would not allow machine operators access to the manuals explaining how their machines worked. The question of the effectiveness of rule-based authority has continued with criticisms on grounds including gender (see Ferguson, K.E. (1984). The Feminist Case Against Bureaucracy. Philadelphia, Temple University Press) and desacralization (see Casey, C. (2002). Critical Analysis of Organizations: Theory, Practice, Revitalization. London, Sage).
7. Gender:- "what it is to be a man or a woman, but also how these definitions are used to distribute power and value in culture....For a man to be aggressive means he is self-confident and strong; for a woman to be aggressive means she is insecure and irrationally

angry.” p391 Chopp, R. S. (1997). *Feminist and Womanist Theologies. The Modern Theologians*. D. Ford. Oxford, Blackwell: 389-404.

8. Writing to her mother, Catherine Booth said, “...I addressed the band of hope on Monday evening and got on far better than I expected. I felt quite at home on the Platform – far more so than I do in the Kitchen!!”

9. Christine Clement, Editor-in-Chief, UKT in *Salvationist* 11 February 2006, “Personally – as a single officer – I welcome the appointment of Commissioner Robin Dunster as Chief of the Staff as this provides a significant role model for single officers. The General-elect is more specific when he says that this signals his ‘serious intention to advance women in leadership and wider ministry’” p3 Harold Hill (2004) p218 notes that Commissioner Dunster “told me that her appointments over 30 years had averaged 18 months.”

10. Both Eason and Hill have provided valuable analysis of the role of women through Army history. This research now needs to be extended to biographies of men who have transgressed the spheres and interviews with the fathers and husbands of women officers who have served outside the “home and family” sphere at senior levels.

11. Newbigin (1989) p190 “Modern critics of nineteenth-century missions have often criticized the early missionaries in the South Pacific for making the women put on more clothes, although there seems to be evidence that the women regarded this as a way of asserting their new-found dignity in the Christian society. Today Christians in the South Pacific are scandalized by the clothing - or absence of clothing - of the tourists from Europe.”

12. General Coutts offered another example of vigorous debate in the 1960s when the Joystings sung in a night club and caused controversy. “I was old enough and tough enough to endure the near abuse of those who declared that the Army uniform was being befouled when the Joystings played for three consecutive nights at ‘The Blue Angel’. In reality all they were doing was to sing their original gospel songs, interspersed with their own personal testimony...General Bramwell Booth once appeared as twelfth on the programme in a Plymouth music hall, the orchestra cueing him on stage with ‘For he’s a jolly good fellow’, and the audience giving him a standing ovation as he left. Between these two he preached the gospel – as did the Joystings.” p109 Coutts, F. (1976). No Continuing City: Reflections upon the life of a Salvation Army Officer. London, Hodder and Stoughton.

13. A further example of this would be the ground breaking work of the Catholic priest,

Vincent Donovan (1978), amongst the Masai in Kenya where he argued that the gospel should be encultured:

The way people might celebrate the central truths of Christianity; the way they would distribute the goods of the earth and live out their daily lives; their spiritual, ascetical expression of Christianity if they should accept it; their way of working out the Christian responsibility of the social implications of the gospel... would be a cultural response to a central, unchanging supracultural, uninterpreted gospel. p30-31

Hodgson (2005) in her ethnographic studies of the Masai and their relationship to Christianity has noted the disappointment of the Catholic priests that their message met with a greater response amongst women rather than men despite shifts in their evangelizing approaches. She notes that for women Christianity became an extension of their connection to the sacred and a strengthening of their role in the family whereas for men, conversion to Christianity gave them the status of cultural outsider amongst their male peers.

14. "A vision of God embedded in human encounter and renewal animates genuinely disclosive practical wisdom: words made flesh in a community which fosters a generosity to others. Such transformative practice facilitates and encourages the exercise of the qualities of solidarity, wholeness and reconciliation, practices by which divine disclosure can be effected." p112 Graham (2000)

15. "I will maintain Christian ideals in all my relationships with others: my family and neighbours, my colleagues and fellow salvationists, those to whom and for whom I am responsible, and the wider community." This Article in particular will be explored in this paper.

16. "The earliest developments of Christian writing and talking about God, the beginnings of coherent and public communications about the meaning of faith and the nature of Christian truth-claims arose in response to very specific practical circumstances." p10 Graham, E.L., H. Walton, et al. (2005). Theological Reflection: Methods (volume one). London, SCM-Canterbury Press. The epistles in the New Testament would be the most obvious examples of this.

17. This approach is detailed in Cameron, H. (2004). How can she say that? A Salvationist Local Officer pays attention to her use of Scripture in preaching. Unpublished paper, UKT Theology Symposium, London.

18. With help from an officer friend, I identified four UK married officer couples who might be willing to meet with me and reflect upon the impact of gender upon their min-



istry, leadership and governance. What I heard from them reflected the gendered nature of ministry in TSA. The two couples who had come into ministry during the 1990s saw the gender tensions that affect their ministry as equally significant for both of them, whereas the two older couples viewed it primarily as an issue of women's ministry. I felt this was an interesting reflection of the second and third waves of feminism. What I also realized was that as officers of multi-cultural corps they could put me in touch with Salvationists who had lived, worked and belonged to corps in two different cultures and that this might be a route to access the complicated relationship between gender, power and culture.

19. The nineteen global Salvationists I interviewed came from the following countries of origin: Australia, Congo (Brazzaville), Ghana, Jamaica, Nigeria, Philippines, Sierre Leone, South Africa, Zambia, Zimbabwe.

20. In my use of scripture, I have used the salvation story passages about the fall and new creation in a canonical way, but the passages used in the discussion arise from a constructive narrative approach. This paper also engages with critical correlation as a method of theological reflection. See Graham, E. L., H. Walton, et al. (2005). Theological Reflection: Methods (volume one). London, SCM-Canterbury Press. chapters 2, 3 and 5.

21. Gangsta is a style of black urban youth culture often associated with drug culture. However, it is also very fashionable for white young men who want to appear cool. The corps officers had tried and failed to explain to a white suburban young Salvationist on a training placement at the corps why gansta dress was not appropriate.

22. Bling is the fashion amongst young women and men for wearing ostentatious and shiny jewellery as a display (sometimes ironic) of affluence which can lead to concerns about mugging. This quotation shows the importance of clothing in Western society in signalling gender and economic and social status.

23. In the UK, this would be regarded as low status work, involving working outside whatever the weather conditions and responding to pressures from supervisors. It is often done by people on the margins of the labor market such as those with learning disabilities, the retired or recent immigrants.

24. The difficulty of talking about this is recognized and I rely here on more long-standing relationships with global Salvationists. Trinitapoli (2006) suggests that congregations can be open and active in discussing the causes and treatment of AIDS. Extract from Southern Africa Territory entry in the Year Book, 'Matsoho A Thuso aims to train 2,550 home-based careers, reach 34,650 congregants with an effective message of abstinence

and faithfulness, and provide 23,000 learners with life-skills teaching dealing primarily with issues of sexuality and morality. In addition, the project will provide home-based careers with kits and help orphaned and vulnerable children access government grants. p. 224 in Howes, T., Ed. (2005). The Salvation Army Year Book 2006. London, The Salvation Army.

25. White garment churches are a form of indigenous African Pentecostal Christianity which often involves strict and separate lifestyles and beliefs which would not be recognised as orthodox by Salvationists.

26. A single officer reading this paper commented that in her ministry there was no one with whom to divide the work of the corps and the work of the home and so there was no choice but to do "men's work" and "women's work."

27. This is a difficult word in talk about gender. It has been used to make negative attributions about all men. Here it is used to indicate the processes that sustain the spheres and lead to them being seen as "natural" rather than "cultural" and so beyond redemption.

28. "Women should not have a monopoly on the servant role. This is why feminists underline the necessity of highlighting the principle of reciprocity. This is why they affirm there is a need for men to understand the idea of sacrifice for the ordering of human society and to learn the arts of sacrifice and mothering.... We cannot assign the cross to half of humanity and the resurrection to the other half. Our theology of cross and resurrection must remain together." p.178 Oduyoye, M. A. (1994). *Feminist Theology in an African Perspective*, in Paths of African Theology. (ed) R. Gibellini. London, SCM Press.

29. Taylor, D. (2005). Marching Orders: A Theological Reflection upon the origin and development of Salvation Army Ecclesiology in an ecumenical context, and the implications for its future in the 21st century. MTh Dissertation, Oxford, University of Oxford, argues that in some parts of the world the military metaphor of "The Salvation Army" may "cloak the mission" p.70 by associating it with hierarchy and control.

30. See chapter 1 of Needham, P. (1987). Community in Mission: A Salvationist Ecclesiology. London, The Salvation Army, for a fuller exposition of this metaphor.

31. I am deliberately setting aside the secular liberal language of equality which implicitly retains the "spheres." For me, any retention of gendered spheres falls short of the full possibility of the new humanity.

32. Sandall, R. (1955). The History of The Salvation Army, volume 3. London, Thomas Nelson and Sons, p. 25-54 describes the Maiden Tribute case and the raising of the age of consent.

33. There is not space in this paper to make the connection between economic consumption and ecological sustainability although this is currently high on the cultural agenda in the UK.

34. One reader felt this proposal was too modest and that we should develop a form of authority that actively seeks to remove barriers to full humanity for men and women. Another reader asked for some examples of what this might mean in practice. Two suggestions: Married officers in shared appointments would explain openly how the work of the appointment was to be divided between them. Men officers would be encouraged to take up appointments in the Home and Family sphere.

35. My sincere prayer is that by the time of the next International Theology Symposium it will be possible for a global Salvationist to be seen as representative of the UK Territory.

36. I would include UK culture in this, where the spread of Roman Christianity, suppressed forms of Celtic Christianity which are only now returning to prominence as possible models in reaction to the decline of institutional Christianity. See Bradley, I. (2000).

• Colony of Heaven: Celtic Models for Today's Church. London, Darton Longman & Todd, and Wickings, M. M. (1997). *The Significance of Celtic Spirituality for The Salvation Army in Postmodern Society*. London, UK, The Salvation Army.

37. "According to the diasporization theory of globalization, sharply increased migratory patterns of human behavior are having an unsettling and polarizing effect on social space, as migration and telecommunications bring differences much closer together...traditional understandings of culture based on colonial ideas of the *center* controlling the *periphery* no longer work." p. 7 Baker, C. (2006). "Hybridity and Practical Theology: In Praise of Blurred Encounters." Contact (149): 5-11.

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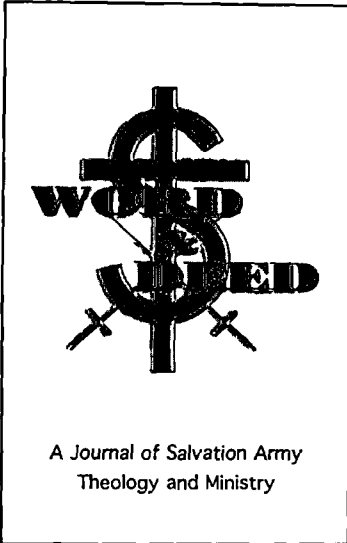
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