



BOOTH  
UNIVERSITY  
COLLEGE



TYNDALE  
UNIVERSITY

**Tyndale Seminary  
Course Syllabus**

**SPRING/SUMMER 2020  
ASPECTS OF LEADERSHIP IN THE SALVATION ARMY HISTORY  
SALV 0670 / HIST 0670**

**MAY 4 – JULY 24, 2020  
ONLINE**

**INSTRUCTOR: MATTHEW SEAMAN, PHD**

Tel: +61-438-613-548 (Australia)

Email: [mseaman@tyndale.ca](mailto:mseaman@tyndale.ca); [m.seaman@uq.edu.au](mailto:m.seaman@uq.edu.au)

[Access your course materials](http://myboothonline.boothuc.ca) at the start of the course, or copy this URL into your browser  
<http://myboothonline.boothuc.ca>.

## **I. COURSE DESCRIPTION**

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

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

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

- (a) The evolution of the function and status of Salvation Army officers in the context of the Army and of church as a whole.
- (b) The leadership of women, as a parallel debate. To what degree were/are women equally officers?

- (c) The extent to which The Salvation Army is able to integrate authoritarian, consultative and participative modes of leadership. What are the strengths and weaknesses of each? How far is leadership ability the decisive factor and how determining is the structural form within which it is exercised?

## II. LEARNING OUTCOMES

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

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

## III. COURSE REQUIRMENTS

### A. REQUIRED READING:

1. Hill, Harold. *Leadership in The Salvation Army: A Case Study in Clericalisation*. Eugene OR: Wipf and Stock, 2007 / Milton Keynes: Paternoster, 2007. Amazon has Kindle version around USD 45.00; paperbacks for around USD 40.00.
2. Munn, Janet. *Theory and Practice of Gender Equality in The Salvation Army*. Ashland, OH: Gracednotes, 2015. Kindle version available on Amazon for USD 4.64; paperback USD 8.00.
3. Additional readings, with full bibliographic information, are listed in the Course Schedule below. These will be available on the course website.

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

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

### B. ASSIGNMENTS AND GRADING

## Assessment tasks:

### 1. Questions for reflection on the Readings

Questions are provided at the end of each of the 12 modules, designed to explore responses to the material in the Readings. *A few of these are for personal reflection, but **for six of the questions, discussion, as on a web discussion page, will be expected.*** As well as a means of assessment, the purpose of these is to build a learning community amongst students. Students should post their answers, responses or comments on those six questions by the dates indicated. These need not exceed 300 words on each occasion. Students should also respond to other students' comments. As students will have read and responded to those six question(s), their comments will be monitored and assessed. These contributions to class discussion will go towards 25% of the final grade.

Attendance in this course is demonstrated by regular log-ins and up-to-date participation in forums.

### 2. Three assignments spread over the duration of the course

Each assignment will be worth 25% of the final grade. Word limit for each assignment: 2000 words. Students should indicate their word count on the cover sheet of each assignment. These assignments are as follows:

1. "In the commissioning of an officer, he—and she!—is in every sense of the word 'ordained' to the ministry of Christ in the world." (General Arnold Brown)  
Discuss, showing an awareness of the background and issues underlying General Brown's statement.  
***Due on Monday 8 June.***
2. "Are we there yet?" Outline the issues involved in gender equality for Salvation Army officers, with a view to answering that question.  
***Due on Monday 29 June.***
3. *Is "benevolent autocracy" an oxymoron? How might the Army today capitalise on the benefits of both autocratic direction and participative policy-formation?*  
***Due on Monday 27 July.***

## C. EQUITY OF ACCESS

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

*Current students* must renew their plans as early as possible to have active accommodations in place.

#### **D. SUMMARY OF ASSIGNMENTS AND GRADING**

Evaluation is based upon the completion of the following assignments:

Forum participation	25 %
Assignment 1	25 %
Assignment 2	25 %
Assignment 3	25 %
Total Grade	100 %

#### **C. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK**

Your work should demonstrate the following characteristics:

The assignments are to be uploaded to the assignment submission section of the course page in Microsoft Word format by 11:55 PM (Eastern Time) on their respective due dates. Late assignments will receive a 1/3 grade deduction (e.g., B+ to B) for each day (or part thereof) following the due date. This late policy will apply to all assignments for which no extension has been granted. Extensions will be granted only for serious personal, family, or health situations.

Each assignment will be double-spaced, in a standard 12 pt font, with 1" margins. It will include complete and accurate footnotes and a bibliography formatted in the Chicago citation style. For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.44 to 10.48](#) and [14.238 to 14.241](#).

##### **Academic Integrity**

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

Students are encouraged to consult [Writing Services](#).

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

## **E. COURSE EVALUATION**

Booth University College and Tyndale Seminary value quality in the courses they offer their students. End-of-course evaluations provide valuable student feedback and are one of the ways that Booth and Tyndale work towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

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

## **IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS**

### **Summary of topic outline and dates (weeks beginning)**

4 May: 1. Leadership and clericalisation in church history.

*1<sup>st</sup> on-line discussion posts due by 11 May*

11 May: 2. Early Salvation Army leadership.

*2<sup>nd</sup> on-line discussion posts due by 18 May*

18 May: 3. Is leadership about function or status?

*3<sup>rd</sup> on-line discussion posts due by 25 May*

25 May: 4. What is the significance of ordination in The Salvation Army?

1 June: 5. And a bit more on ordination.

*1<sup>st</sup> assignment due Monday 8 June concerned with modules 1 to 5*

8 June: 6. Women's ministry—theory and practice.

*4<sup>th</sup> on-line discussion posts due by 15 June*

15 June: 7. What if women are married?

*5<sup>th</sup> on-line discussion posts due by 22 June*

22 June: 8. Women—reality catching up with theory?

29 June: 9. The commission on officership.

*2<sup>nd</sup> assignment due Monday 29 June concerned with modules 6 to 8*

6 July: 10. Where do auxiliary officers fit in?

*6<sup>th</sup> on-line discussion posts due by 13 July*

13 July: 11. And soldiers—“The soldiers are voting with their feet.” (Lenin, in 1917)

20 July: 12. Consultative, participative, and accountable leadership.

*3<sup>rd</sup> assignment due Monday 27 July concerned with modules 9 to 12*

The primary readings for each module are from the required text by Harold Hill, and for Module 8 a section from the text by Janet Munn. All other readings listed will be available via the course resource page link. Note that some of the pdf copies may need to be enlarged for ease of reading.

The **required readings**, including passages from the required text, come to a total of about 1,000 pages, though for some topics there may be some optional extra readings indicated should the student have time or inclination to look at these. An addendum to the Bibliography also contains a list of further reading referring to the theme of the course.

An **addendum to the syllabus**, available separately on-line, supplies a more extended introduction to each module, giving a rationale for each of the topics and introducing the readings.

**Week beginning 4 May, Topic 1: Leadership and Clericalisation in Church History**

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

**Required Readings**

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

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

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

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

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

### **First question for on-line posting and discussion by 11 May:**

*The readings explore the way clericalisation as a sociological process has shaped church leadership over its history. At this preliminary point in the course, to what extent does this resonate with your observation and experience of churches in general?*

### **Week beginning 11 May, Topic 2: Early Salvation Army Leadership**

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

### **Required Readings**

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

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

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

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

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

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

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

### **Second question for on-line posting and discussion, by 18 May:**

What characteristics of the early Salvation Army, as described in the Readings for this module, can you identify as factors still present in the life of the Army, and what would you consider less likely to be encountered today?

### **Week beginning 18 May, Topic 3: Is Leadership a Matter of Function or of Status?**

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

#### **Readings**

Hill, *Leadership*, 127—138.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

**Third question for on-line posting and discussion, by 25 May:**

*Quite strong views were expressed some years ago by some of the writers in the Readings for the fourth module. To what extent would you expect to find a similar polarization of views in the Salvation Army today? If so, why? If not, why not?*

**Week beginning 25 May, Topic 4: What is the Significance of Ordination in The Salvation Army?**

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

**Readings**

Hill, *Leadership*, 139—176

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

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

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

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

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

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

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

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

**Fourth question for on-line posting and discussion, by 15 June:**

*After nearly 40 years, "ordination" is taken for granted as part of commissioning and few officers active today have known anything else. Does that matter? If so, why? If not, why not?*

**Week beginning 1 June, Topic 5: And a Bit More on Ordination**

That was not the end of it of course; considerable warmth and even some light was generated in the years that followed. Eventually an International Conference of Leaders proposed that the matter be clarified, in such a way as preserved and expressed the Army's original genius

for involving all of its people in ministry, while explaining just what was special about the officer role. That task proved more difficult to discharge than to set.

## Readings

Hill, *Leadership*, 176—190

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

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

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

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

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

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

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

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

## Question for personal reflection:

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

## First assignment, due on Monday 8 June:

*“In the commissioning of an officer, he—and she!—is in every sense of the word ‘ordained’ to the ministry of Christ in the world.” (General Arnold Brown)*

*Discuss, showing an awareness of the background and issues underlying General Brown’s statement.*

## Week beginning 8 June, Topic 6: Women’s Ministry—Theory and Practice

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

## Readings

Hill, *Leadership*, 230—245

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

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

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

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

## Question for personal reflection:

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

## **Week beginning 15 June, Topic 7: What if Women are Married?**

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

## Readings

Hill, *Leadership*, 246—261

- Andrew Mark Eason, *Women in God's Army: Gender and Equality in the Early Salvation Army* (Waterloo ONT: Wilfred Laurier University Press, 2003) 50—53, Notes 177.
- Richard Munn, "Salvation Army Married Officer Leadership: For Such a Time as This." D Min thesis, Gordon-Conwell Theological Seminary NC, 2004. 1—20, 85—95.
- Danielle Strickland, "Married Women's Ghetto Rant." *Journal of Aggressive Christianity Online* 41 (February-March 2006) 5—10.
- Helen Cameron and Gillian Jackson, "One Ministry, Separate Spheres: The Experiences of Ordained Women in Senior Leadership in the Salvation Army in the United Kingdom," in Jan Jones, Kirsty Thorpe and Janet Wootton (eds) *Women and Ordination in the Christian Churches: International Perspectives* (London: T&T Clark, 2008) 204—214.
- Ian Gainsford, "Women at War: A contrast between the theology and practice of women's officership in the contemporary Salvation Army," 10—23. Unpublished Post-Grad Dip Research Paper, Otago University, 2012.
- Christin Davis, "The Equality Paradox." *Caring*, Fall 2012, 24—30.

**Fifth question for on-line posting and discussion, by 22 June:**

*Summarise the ambiguities you can identify in the Salvation Army's treatment of married women officers.*

**Week beginning 22 June, Topic 8. Women—Reality Catching up with Theory?**

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

**Readings**

Hill, *Leadership*, 262—268.

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

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

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

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

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

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

**Question for personal reflection:**

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

**Second assignment, due Monday 29<sup>th</sup> June.**

*"Are we there yet?" Outline the issues involved in gender equality for Salvation Army officers, with a view to answering that question.*

**Week beginning 29 June, Topic 9: The Commission on Officership**

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

**Readings**

Hill, *Leadership*, 271—282.

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

Results of the General's Consultation.

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

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

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

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

**Question for personal reflection:**

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

## **Week beginning 6 July, Topic 10. Where do Auxiliary Officers fit in?**

If women in the Salvation Army have sometimes seemed to hold their ranks as a courtesy title rather than discharging concomitant duties and exercising equal rights with the men in practice, the situation of non-commissioned or auxiliary officers is ambiguous in other ways. If officers were clergy, what were these? Envoys and Auxiliary Captains were not officers, yet often performed the same work under the same conditions as officers. They had the responsibilities but not the same rights, or as Austronesian languages including *te reo Māori*, put it, not the *mana*—the power, prestige, dignity and respect—nor at times the financial advantages.

### **Readings**

Hill, *Leadership*, 193—206

### **Envoys**

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

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

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

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

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

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

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

### **Auxiliary Captaincy**

1959 Minute on Auxiliary Captains

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

Memorandum of Auxiliary Captain’s Engagement and Agreement.

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

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

Aux-Capts Minute New Zealand 2003.

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

### **Short-term service lieutenancy**

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

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

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

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

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

Minute by the Chief of the Staff, 2008.

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

### **Question for personal reflection:**

*Outline arguments for and against the appointment of auxiliary officers, bearing in mind both their value for the Salvation Army and the implications of such service for individuals undertaking it.*

### **Week beginning 13 July, Topic 11: And Soldiers—“The soldiers are voting with their feet”**

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

### **Readings**

Hill, *Leadership*, 224—229.

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

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

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

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

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

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

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

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

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

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

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

### **Sixth Question for on-line posting and discussion, by 20 July:**

*Bearing in mind the arguments advanced and experiences described in the readings for this module, to what extent would you consider the Salvation Army today to be "officer-centred" and what factors would argue for a contrary view?*

### **Week beginning 20 July, Topic 12: Consultative, Participative, and Accountable Leadership**

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

### **Readings**

Hill, *Leadership*, 214—224. (Pages 283—317 are a general conclusion to the book—optional reading.)

Ted Palmer, *Marching On: A Fresh Look at Salvation Army History* (Toronto, ONT: Salvation Army, 1981) 25—26.

Clarence D. Wiseman, "Coming of Age—A study of Salvation Army Soldiership in the latter twentieth century." *The Officer*, September 1969, 586—590.

Edward Carey, "The Salvationists' Layman's Council." Paper for the 1969 Commissioners' Conference.

Clarence D. Wiseman, *A Burning in My Bones: An Anecdotal Autobiography* (Toronto: McGraw-Hill-Ryson, 1979) 166—167.

Extract from Background Study Papers for the 1991 International Conference of Leaders, 53—55.

Kenneth L. Hodder, "The Development and Use of Lay Leaders within the Decision-Making Processes of The Salvation Army." Paper presented to the International Conference of Leaders, Hong Kong, 1995.

International Doctrine Council, *Servants Together: The Ministry of the Whole People of God, Salvationist Perspectives* (London: Salvation Army, 2002) 85—92, 113—126.



International Doctrine Council, *Servants Together: Salvationist Perspectives on Ministry* (London: Salvation Army, revised 2008) 107—115, 143—158.

Paul Rader, extract from “Cross-Cultural Ministry – the Army Perspective,” a paper presented to the Tri-Territorial Theological Forum in Geelong, Australia, August 2010, in Paul Rader, with Kay F. Rader, edited by Stephen Court, *To Seize This Day of Salvation* (London: Salvation Books, 2015) 135.

Dana Libby, Social Services Secretary, USA Western Territory, on a web discussion page on Governance, 12 October 2017. Used with permission.

Shaw Clifton, “A passionate look towards the future.” (An interview for *New Frontier*, 2006) in *Selected Writings* (London: Salvation Army, 2010) 2, 49—62. This article is also included with readings for Module 8, about the Commission on Officership, but pages 59—60 should be noted here for Clifton’s comments on consultation and “benevolent autocracy.”

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

### **Third assignment, due Monday 27 July**

*Is “benevolent autocracy” an oxymoron? How might the Army today capitalise on the benefits of both autocratic direction and participative policy-formation?*

## V. BIBLIOGRAPHY (Required and additional readings available on line.)

- Anon. "Clericalism." *The Officer*, March-April 1961, 142—144.
- \_\_\_\_\_. Editorial, *The Officer*, July 1976, 289—290.
- \_\_\_\_\_. "Priesthood." *The Officer*, January-February 1960, 47—49.
- \_\_\_\_\_. "The New Lieutenant." *The Salvationist* (UK), 19 May 2001, 8—9.
- Barr, Ian. "We Don't Need an Ordained Clergy." *The Salvationist* (UK), 21 September 1996, 5.
- Boardman, Hubert. Letter to editor, "Ordination." *The Officer*, January 1986, 15—17.
- \_\_\_\_\_. "Officership—A Functional Ministry (1)." *The Officer*, August 1972, 345—350;
- \_\_\_\_\_. "Officership—A Functional Ministry (2)." *The Officer*, November 1972, 516—519, 522.
- Booth, Bramwell. "The Evolution of The Army Officer." *The Officer*, June 1919, 521—529.
- \_\_\_\_\_. *Talks with Officers*. London: Salvation Army, 1921.
- Booth, Catherine. "Female Ministry," in *Practical Religion*. London: Salvation Army, 4th edn 1891, 95—123.
- Booth, William. "My Officers." *The Field Officer*, October 1907, 361—362.
- \_\_\_\_\_. *Salvation Soldier: A Series of Addresses on the Requirements of Jesus Christ's Service*. London: Salvation Army, 1882.
- \_\_\_\_\_. *Sergeant-Major Do-Your-Best of Darklington No. 1: Sketches of the Inner Life of a Salvation Army Corps*. London: Salvation Army, 1906.
- \_\_\_\_\_. "The Envoy." *The Local Officer*, January 1899, 161—164.
- Bridle, Coralie. "A View from the Pew," in *Thought Matters 3. Perfect Love, Imperfect people: Holiness in Leadership and the Church*. Melbourne: Salvation Army, 2014. 27—34, 122—123.
- Brown, Arnold. "Keeping the Covenant." *The Officer*, October 1978, 433—439, 471.
- Bulley, Colin. *The Priesthood of Some Believers: Developments from the General to the Special Priesthood in Christian Literature of the First Three Centuries*. Carlisle: Paternoster, 2000.
- Cameron, Helen, and Gillian Jackson. "One Ministry, Separate Spheres: The Experiences of Ordained Women in Senior Leadership in the Salvation Army in the United Kingdom," in Jan Jones, Kirsty Thorpe and Janet Wootton (eds) *Women and Ordination in the Christian Churches: International Perspectives*. London: T&T Clark, 2008, 204—214.
- Carey, Edward. "The Salvationists' Layman's Council." Paper for the 1969 Commissioners' Conference.
- Clarke, Oliver. Letter to Editor, "Status and Function." *The Officer*, May-June 1962, 187—188.
- Clarke, William. "Theology of Officership." *The Officer*, January 1974, 47.
- Cleary, John. "[Chosen to be a Soldier](#)." *Journal of Aggressive Christianity (JAC on-line)*, Issue 22, December 2002—January 2003, 3-14.
- Clifton, Shaw. Letter to editor, *The Officer*, January 1975, 33—34.
- \_\_\_\_\_. "Martin Luther and the Priesthood of All Believers," *The Officer*, September 1974, 408—410.
- \_\_\_\_\_. *Selected Writings*. London: Salvation Army, 2010.
- \_\_\_\_\_. "The Priesthood of All Believers," in *Who Are These Salvationists? An Analysis for the 21<sup>st</sup> Century*. Alexandria VA: Crest, 1999, 27—29.
- \_\_\_\_\_. *Who are These Salvationists: An Analysis for the 21<sup>st</sup> Century*. Alexandria VA: Crest, 1999.

- Coward, Eric. Editorial, *The Officer*, June 1963, 355—359.
- \_\_\_\_\_. Letter to editor, “Status and Function.” *The Officer*, May-June 1962, 188—190.
- Cresswell, Max. “Laos—The Whole People of God.” *Salvation Army Students’ Fellowship Magazine*, June 1962, 3—7.
- Dalziel, Sandra. Letter to editor, “Ordination.” *The Officer*, January 1986, 15.
- Davies, Howard. Letter to editor, *The Officer*, September 1976, 421.
- Davis, Christin. “The Equality Paradox.” *Caring*, Fall 2012, 24—30.
- Driver, Geoffrey. “Booth’s Boots.” *New Christian*, 24 August 1967, 9—10.
- Eason, Andrew Mark. *Women in God’s Army: Gender and Equality in the Early Salvation Army*. Waterloo ONT: Wilfred Laurier University Press, 2003.
- Gainsford, Ian. “Women at War: A contrast between the theology and practice of women’s officership in the contemporary Salvation Army,” 10—23. Unpublished Post-Grad Dip Research Paper, Otago University, 2012.
- Gothard, Norman. Letter to editor, “Ordination,” *The Officer*, April 1986, 167.
- Gowans, John. “Love Thy Lieutenant.” *The Salvationist* (UK), 26 May 2001, 4—5.
- \_\_\_\_\_. “Pastoral Letter.” *The Officer*, July/August 2002, 2—3.
- \_\_\_\_\_. “Short Service Commissions—and other matters.” *The Officer*, March 1971, 189—190, 193.
- Guy, David. Letter to editor, “Ordination.” *The Officer*, January 1986, 18.
- Harris, Wesley. “Officership is Availability,” *The Officer*, June 1979, 243—245.
- Hay, Margaret. “Holy Leadership? A historical case study of Brigadier Florence Birks.” Paper read to the 2013 Thought Matters Conference in Melbourne. Published with Conference record, *Thought Matters 3, Perfect Love Imperfect people: Holiness in Leadership and the Church*. Melbourne: Salvation Army, 2014, 19—25, 122.
- Hill, Harold. *Leadership in The Salvation Army: A Case Study in Clericalisation*. Eugene OR: Wipf and Stock, 2007 / Milton Keynes: Paternoster, 2007.
- Hodder, Kenneth L. “The Development and Use of Lay Leaders within the Decision-Making Processes of The Salvation Army.” Paper presented to the International Conference of Leaders, Hong Kong, 1995.
- Hollins, John. “A Note of Warning.” *The Contemporary Review* 74, September 1898, 436—445.
- Hunt, John. Letter to editor, *The Officer*, March 1974, 112.
- Hunter, Denis. *While the Light Lingers*. Privately published, 2005.
- Jewkes, Caroline. “Women and Power in The Salvation Army,” in Jan Cairns (ed.) *Power—Use and Abuse*. Melbourne: Salvation Army Tri-Territorial Theological Forum, 2008, 21—27, 68.
- Joy, Edward. “More Memories, Please!” *The Officers’ Review*, April-June 1944, 103—104.
- Keanie, Victor. Letter to editor, “Ordination.” *The Officer*, February 1986, 76—77.
- Kirby, Ray. “Implied Contradiction,” Letter to editor, *The Officer*, September 1976, 422.
- Küng, Hans. *The Church*. London: Search Press, 1968.
- Libby, Dana. Social Services Secretary, USA Western Territory, on a web discussion page on Governance, 12 October 2017.
- Ludin, Johan. “The Salvation Army and the Making of Gender—Conversion Narratives 1887-1918.” *Journal of Religious History*, 37. 2, June 2013, 245—260.

- Mason, Nigel. "One in Hope and Doctrine," *The Officer*, November 1974, 500—501.
- McKinley, Edward H. *Marching to Glory: The History of The Salvation Army in the United States 1880—1992*. Grand Rapids, MI: Eerdmans, 2<sup>nd</sup> edit. 1995.
- Mead, Loren. *Five Challenges for the Once and Future Church*. Washington DC: Alban Institute, 1996.
- Metrustery, Denis. (ed.) *Saved Sanctified and Serving: Perspectives on Salvation Army Theology and Practice*. Milton Keynes: Paternoster, 2016.
- Millar, Graham. "An Officer-Centred Army." *The Officer*, October 1991, 23.
- Munn, Janet. *Theory and Practice of Gender Equality in The Salvation Army*. Ashland OH: Gracednotes, 2015.
- Munn, Richard. "Salvation Army Married Officer Leadership: For Such a Time as This." DMin. thesis, Gordon-Conwell Theological Seminary, NC, 2004.
- Needham, Philip. "A Theology of Officership: Theological perspectives on full-time ecclesial leadership in The Salvation Army." A paper presented as part of the response of the International Doctrine Council to the 1995 International Conference of Leaders' Recommendation 18, "That the roles of officers and soldiers be defined and a theology of 'the priesthood of all believers' be developed to encourage greater involvement in ministry . . ."
- \_\_\_\_\_. [Comment in interview by John Cleary](#) on ABC radio programme, June 2016.
- \_\_\_\_\_. "Some Thoughts on Jeremiah's Editorial." *New Soldiers*, Spring 1965, 40—45.
- Needham, Philip and Keitha. Letter to the Editor, *The Officer*, September-October 2017, 6.
- Norton, John. Letter to editor, "Reserve Officership," *The Officer*, September 1997, 46—47.
- Palmer, Ted. *Marching On: A Fresh Look at Salvation Army History*. Toronto, ON: Salvation Army, 1981.
- Pedlar, Kenneth. "Many Parts, One Army." *Horizons*, May/June 2005, 10—11.
- Pressland, Michael. Letter to editor, *The Officer*, March 1974, 113—114.
- \_\_\_\_\_. "Ordination and Commissioning." *The Officer*, June 1969, 373—377.
- \_\_\_\_\_. "Vocation." *The Officer*, August 1974, 360—363.
- Rader, Paul A. and Kay F. Rader. "[Lest We Lose Our Legacy: Officer Women in The Salvation Army](#)." *Priscilla Papers*. Vol. 22, No. 3 Summer 2008, 19—22.
- \_\_\_\_\_. Edited by Stephen Court. *To Seize This Day of Salvation*. London: Salvation Books, 2015.
- Richardson, Stanley. "Doctrine of the Ministry." Letter to editor, *The Officer*, March 1974, 114.
- \_\_\_\_\_. Letter to editor, *The Officer*, November 1974, 498.
- Salvation Army. "Auxiliary Captains." *The Salvationist* (UK), 1 February 1992, 8—10.
- \_\_\_\_\_. "Envoys: Duties and Qualifications." *The Local Officer*, November 1897, 106.
- \_\_\_\_\_. "Envoys: What they are." *The Local Officer*, January 1898, 169.
- \_\_\_\_\_. "Foundations of Governance for The Salvation Army." Approved by the International Management Council, 13 July 2017.
- \_\_\_\_\_. International Commission on Officership, Final report and General's Consultation. London: Salvation Army, 2000.
- \_\_\_\_\_. International Doctrine Council, *Servants Together: The Ministry of the Whole People of God, Salvationist Perspectives*. London: Salvation Army, 2002.

- \_\_\_\_\_. International Doctrine Council, *Servants Together: Salvationist Perspectives on Ministry*. London, Salvation Army, revised edition 2008.
- \_\_\_\_\_. Recommendations of the International Commission on Officership. The General's Response and Action Plan. London: Salvation Army, 2002.
- \_\_\_\_\_. *The Salvation Army in the Body of Christ: An Ecclesiological Statement* (London: Salvation, 2008).
- Sapper, Gary M. "More Flexibility in officership." IHQ on-line discussion forum, 30 August 2000.
- Scotney, Hubert. "Principles." *The Officer*, April 1969, 252—256, 259.
- Shepherd, Glen. "It's an Officers' Army." *The Officer*, October 1991, 22.
- Simpson, Scott , and Tracey Tidd. "Gender Equity." *Others*, 1 July 2017, 3, 16—21.
- Stone, Anthony. Letter to editor, "Ordination," *The Officer*, August 1986, 365—366.
- Strickland, Danielle. "[Married Women's Ghetto Rant](#)." *Journal of Aggressive Christianity Online* 41 (February-March 2006) 5—10.
- Tyson, Christina. "Mobilising Women in Leadership." *The Officer*, Part One, "Gender Equity," July—August 2017, 16—19; Part Two, "Closing the Gap," September—October 2017, 20—24.
- Van Brunt, Gregory. "Are Auxiliary Captains Officers?" *The Officer*, January 1993, 29—30.
- Wall, Phil. "Workplace Warriors." Four-part series from *The Salvationist* (UK), 3 November 2001, 6—7; 10 November 2001, 12—13; 17 November 2001, 8—9; 24 November, 2001, 12—13.
- Waters, John. "All Christians are called to be full-timers." *The Salvationist* (UK), 25 November 2000, 21.
- Williams, Harry. "Priest and People." *The Officer*, August 1970, 550—553, 558.
- Williams, Philip. "Authority." *The Officer*, February 1971, 128—130.
- Wiseman, Clarence D. *A Burning in My Bones: An Anecdotal Autobiography*. Toronto: McGraw-Hill-Ryson, 1979.
- \_\_\_\_\_. "Coming of Age—A study of Salvation Army Soldiership in the latter twentieth century." *The Officer*, September 1969, 586—590.
- Wood, A. Skevington. "The Priesthood of All Believers: The Practical Expression of the Principle in Wesley's Methodism." *The Officer*, September 1965, 621—626.
- Yendell, Ernest. Letter to editor, *The Officer*, March 1974, 112—113.
- Yoder, Morag. Letter to the Editor, *The Officer*, September-October 2017, 6.
- Yuill, Chick. "Mere Words." *The Officer*, October 1985, 43—44.

**Additional Bibliography** (additional background material, not quoted in the Readings)

- Barr, Ian. "Speaking Truth to Power." *The Officer*, March-April 2017, 34—36.
- Coutts, John. *The Salvationists*. London: Mowbrays, 1977.
- Evans, Donna. "Power and Pastoral Responsibility," in Jan Cairns (ed.) *Power—Use and Abuse*. Melbourne: Salvation Army Tri-Territorial Theological Forum, 2008, 47—56, 70—71.
- Hendy, Raewyn. "Lasses, live up to your privileges, and stand up for your rights! Gender equality in The Salvation Army in New Zealand, 1883-1960." 2017 MA thesis, Massey University, New Zealand.
- Hill, Harold. *Saved to Save and Saved to Serve: Perspectives on Salvation Army History*. Eugene, OR: Wipf and Stock, 2017.
- Jewett, Vern. "An Examination of Ecclesiastical Authority in The Salvation Army." *Word and Deed*, Fall 1999, 49—65.
- Karlström, Mina. "Time for Democracy?" *The Officer*, October 1999, 15—17.
- Lydholm, Gudrun. *Lutheran Salvationists: The Development Towards Registration as an Independent Faith Community in Norway, with a Focus on the Period 1975-2005*. Eugene OR: Wipf and Stock, 2017.
- Larsson, John. *1929: A Crisis that Shaped the Salvation Army's Future*. London: Salvation Army, 2009.
- Needham, Philip. *Community in Mission: A Salvationist Ecclesiology*. London: Salvation Army, 1987.
- Pedlar, James E. *Division, Diversity, and Unity: A Theology of Ecclesial Charisms*. New York: Peter Lang, 2015.
- Poxon, Heather. "Putting Power in its Place." *The Officer*, July-August 2017, 38—39.
- Roberts, Graham. "Power in the Church" in Jan Cairns (ed.) *Power—Use and Abuse: Exploring the Issue of "Power" in the Church and in The Salvation Army*. Melbourne: Salvation Army, 2008, 37—46, 69.
- Street, Robert. *Servant Leadership: How to make it happen*. Sydney NSW: Salvation Army 2003; London: Salvation Books, 2012.
- Taylor, David W. *Like a Mighty Army: The Salvation Army, the Church, and the Churches*. Eugene OR: Wipf and Stock, 2014.
- The Salvation Army. *Journey of Renewal: The Accountability Movement of The Salvation Army*. London: Salvation, 2016.
- \_\_\_\_\_. *One Faith, One Church: An insight into The Salvation Army's response to World Council of Churches Faith and Order Paper 111, Baptism, Eucharist and Ministry*. London: Salvation Army, 1990.
- \_\_\_\_\_. *The Salvation Army in the Body of Christ: An Ecclesiological Statement*. London: Salvation, 2008.
- \_\_\_\_\_. [International Positional Statement on Power](#), 2011.
- \_\_\_\_\_. [MASIC New Zealand Talksheet on Power](#), 2010.
- Watson, Robert. *Leadership Secrets of the Salvation Army*. New York: Crown, 2001; 2<sup>nd</sup> ed., with Ben Brown, Mission Books, 2013.
- Yuill, Chick. *Leadership on the Axis of Change*. Alexandria, VA: Crest, 2003.