

What kind of leaders does The Salvation Army need to lead its mission in the United Kingdom in the twenty-first century?

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Abstract

This exploration of leadership begins with an analysis of a Pauline perspective on Christian leadership, beginning with the Pastoral Epistles, under the themes of Knowing, Being and Doing. Developing Salvation Army perspectives on leadership are explored and various practical and ecclesiological tensions are identified. An integrated response to the research question begins by summarising of the contemporary mission landscape and acknowledging that The Salvation Army has experienced a period of decline. A number of themes are explored in relation to the required attitudes and activities of contemporary Salvationist leaders. Conclusions demonstrate the need to faithfully re-imagine leadership while acknowledging tensions surrounding the leadership task and remaining true to scripture and the essence of the Army.

Introduction

In 2013, Commissioner André Cox delivered the keynote address to the *Called and Commissioned* International Conference on the Training of Cadets. Cox (2014:16) argued that 'effective leadership is essential if The Salvation Army is to continue fulfilling its unique mission effectively'. He also asked, 'What kind of leaders do we need to be producing?' (2014:15). This question, which conflates issues of identity, mission and leadership, is explored in this paper.

The research explores this question in terms of officership at corps level and the aim is to identify characteristic attitudes and activities of officers as leaders of twenty-first-century mission; and to acknowledge points of tension which, left unaddressed, could present barriers to effective spiritual leadership in the Army.

A Biblical Perspective on Leadership – Paul

The New Testament offers much to discussion on church leadership. The focus here, however, is on the Apostle Paul, beginning with the Pastoral Epistles.

Regarding authorship of the Pastoral Epistles, the position taken here aligns with Clarke (2008:187), who regards Pauline authorship as a 'convenience' rather than as a position to be argued or defended.

In the Pastoral Epistles and other Pauline writing, various leadership themes emerge, and these are explored under three headings: Knowing (intellect and understanding), Being (character and behaviour), and Doing (practical leadership).

Knowing

The Pastoral Epistles demonstrate the importance of leading from a position of knowledge: knowledge of the *context* into which the gospel is communicated, and knowledge of *content* of the gospel.

Knowing The Context for The Gospel

Paul's communication with Timothy and Titus reveals a seasoned leader assuming the role of the 'elder statesman' (Tidball 2008:160) imparting his acquired wisdom. Paul's affection for Timothy is clear (1 Corinthians 4:17, 1 Timothy 1:2, 2 Timothy 1:2). Timothy, who was highly regarded (Acts 16:2), became Paul's close companion. Titus' relationship with Paul was arguably less close. Nevertheless, he is presented to the Corinthian church as Paul's 'partner and co-worker among you' (2 Corinthians 8:23).

It is generally agreed that the Pastoral Epistles address contexts in which false teachers or adversaries were prominent (Towner 2006:41). Timothy's assignment to Ephesus placed him in a 'religiously complex' city (Towner 2006:38): he faced a 'severe situation' in 'a church that knows [Paul's] teaching yet refuses to follow it' (Mounce 2000:lxxxii). In 2 Timothy, Paul's tone is more personal as he encourages Timothy to remain faithful and to guard and pass on the gospel. Nevertheless, the question of false teaching is still pertinent (for example, 2:14-26). Paul's letter to Titus differs slightly. Crete had a reputation for immorality, self-indulgence, and distortion of the truth (1:12-13): 'cretanizing' was seen as a byword for lying (Towner 2006:40). At the centre of Paul's letter is the collision of Christian and Cretan values (Towner 2006:40).

Since its beginnings, the church had seen growth and it was facing challenges such as internal conflict, false doctrine, and desertion, 'problems common to all second generation leaders' (Tidball 1997:120). Tidball (2008:148) sees in Paul, 'the perfect pastor', an ideal blend of 'unfailing confidence in God and the gospel, and perceptive realism about people and the church'.

Knowing The Content of The Gospel

Paul's high regard for scripture is clear. He advises Timothy to present himself as a worker 'who correctly handles the word of truth' (2 Timothy 2:15), and counsels Titus to 'teach what is appropriate to sound doctrine' (Titus 2:1).

For Paul the gospel constituted 'the power of God for the salvation of everyone who believes' (Romans 1:16). Paul's 'trustworthy saying' in 1 Timothy 1:15 drives to the heart of the gospel. Timothy and Titus 'had to be sure that they were holding on to the gospel': without clarity over, or confidence in the gospel 'there was no point going to war' (Tidball 1997:121).

Being

Mounce (2000:lxxx) sees the requirements of church leaders as threefold: they must know the gospel truth; possess the ability to teach it and refute false teaching; and their conduct should be steered by their character.

Paul's Emphasis on Character

Both 1 Timothy 3 and Titus 1:6-9 address key requirements for leadership. In 1 Timothy 3:1-7 Paul's list of qualities begins with the need to be 'above reproach', and this characteristic is fleshed out in the subsequent list of qualities, parts of which resemble a modified 'duty code' (Marshall and Towner 1999:481, Towner 2006:240). Titus 1:6-9 is similar in shape (Towner 2006:240) and content. For Paul, character formation, evidenced in 'character traits', 'heart attitudes' and requirements that would take years to develop (Grudem 1994:916) was clearly foundational to leadership. His call to 'Watch your life and your doctrine closely' (1 Timothy 4:16) indicates that Timothy must prioritise his own lifestyle, ministry practice and teaching (Robinson and Wall 2012:101).

Paul's Emphasis on Gifting

Romans 12 paints a picture of a community in which individuals are gifted variously, according to God's provision. Dunn (1988:731) notes the place of the gift of leadership between 'two forms of aid giving' (Romans 12:8) and concludes that the underlying meaning relates to showing concern and care, and giving aid. The fact that leadership 'nestles discreetly among the other gifts' (Chester and Timmis 2007:120) suggests that this role should be handled with humility and responsibility.

Doing

The Task and Purpose of Leaders

Ephesians 4:11-13 provides further insight into a Pauline understanding of leadership. In contrast to 1 Corinthians 12 and Romans 12, which depict gifts as 'ministries or functions', here the focus is on the 'particular ministers' (Lincoln 1990:249) who are understood as 'the leaders [God] gave as gifts' (Tidball 2008:13).

The translation of Ephesians 4:12 is, however, disputed (Lincoln 1990:253-254, O'Brien 1999:301-303). The dominant interpretation (O'Brien 1999:301) sees ministers as given by Christ 'to equip his people for works of service', while the alternative rendering (O'Brien 1999:302) views 'to equip his people' and 'for works of service' as separate tasks. The latter interpretation seemingly diminishes the role of non-leaders, while deviating from the Pauline assertion that all members of the body should be equipped for the task of ministry (O'Brien 1999:303). As Stott (1991:166) claims, to understand the role of Christ's 'gifts' to the church in terms of equipping his people is 'of far-reaching significance for any true understanding of Christian ministry'.

The Task and Purpose of Teaching

A dual emphasis has been noted by Mounce (2000:lxxxi) in Paul's counsel to Timothy and Titus: they are to watch their behaviour (1 Timothy 4:12-16, Titus 2:7,8) and their teaching (1 Timothy 6:20; 2 Timothy 2:4:2, Titus 2:1, 7-8). The Pastoral Epistles place particular emphasis on teaching: overseers should be 'able to teach' (1 Timothy 3:2), while Paul ascribes 'double honour' to those elders 'whose work is

preaching or teaching' (1 Timothy 5:17). This emphasis is not confined to the Pastoral Epistles: indeed, Clarke (2008:155) recognises 'teaching the gospel' as the leadership function to which Paul gives the greatest attention.

In view of the doctrinal challenges evident in Ephesus and Crete, teaching was to have a twofold focus: namely, to 'encourage others by sound doctrine and refute those who oppose it' (Titus 1:9). This emphasis on positive and negative apologetics is reminiscent of Paul's reference to 'defending and confirming the gospel' (Philippians 1:7).

Paul's teaching exemplifies the importance of contextual understanding: 'acute knowledge' of context (Tidball 1997:108) is vital to Paul's teaching style. Tidball's recognition that 'Paul is always careful to relate the practical to the doctrinal' (Tidball 1997:112) indicates a theology that has practical application. Paul's sermon in Athens (Acts 17), 'one of the most powerful examples of apologetics' (Sinkinson 2011:19) offers a fine example as Paul demonstrates the art of listening, learning, and engaging with the culture he aimed to reach (Sinkinson, 2011:19).

Alongside contextual understanding is Paul's emphasis on personal example as a teaching tool. Paul can justly be described as 'a living example of the very thing he is teaching' (Tidball 1997:109). There is a strong emphasis on succession in Paul's approach to teaching: his counsel in 2 Timothy 2:2 reinforces this point.

Implications for Contemporary Leadership

Having explored Pauline leadership in its original context, we now consider its contemporary relevance. Today's church needs leaders who can contextualise biblical principles, and apply them in a society that is complex, fragmented, secular and pluralistic. Tidball (1997:123) notes that the difficult context for the Pastoral Epistles 'bears more than a passing resemblance to our own age'. Paul's approach - to teach and defend truth, combined with irreproachable integrity - 'remains the vital strategy for our own day' (Tidball 1997:123). To achieve this requires awareness of the contemporary context. The 'Mission-Shaped Church' report, which emphasises the need for a 'three-way conversation' between church, scripture and culture (The Church of England Mission and Public Affairs Council 2004:91) is helpful in this respect.

Chester and Timmis argue that teaching is ‘the only skill required of church leaders’: their only authority is that of Christ as they teach and apply God’s word. This authority flows from God, only exists in the act of teaching, and is based on neither personality nor position (Chester and Timmis 2007:27–28). This observation need not, however, be interpreted as limiting the extent of the leaders’ role: rather, it surely emphasises the primacy of God’s word, reinforcing the point that scripture provides the remit and benchmark for Christian leadership.

Paul demonstrates that leadership is to be exercised within, and for the benefit of the body of Christ, and Stott (1991:167) sees in Ephesians 4 ‘incontrovertible evidence’ for a view of ministry as the ‘privileged calling’ of all God’s people rather than ‘the prerogative of a clerical elite’. It might be said that ‘God calls his people; and God calls individuals to lead his people’ (The Faith and Order Commission of the Church of England 2015:23).

Character stands out as the *sine qua non* of spiritual leadership. Personal integrity, appropriate handling of authority, and commitment to spiritual formation are definitive characteristics. Guthrie’s assessment of 1 Timothy 3 and Titus 1 should, therefore, sound an alarm bell: ‘The qualities are so basic that it reflects on the general lack of suitable people’ (Guthrie 1981:763).

Robinson and Wall (2012:3-4) warn against possible ‘mission-drift’, which ensues when a congregation without capable leadership loses focus on its purpose and direction. While articulated less explicitly than matters of character and doctrine, Paul’s commitment to mission is implicit throughout the Pastoral Epistles and Towner (2006:58) recognises ‘personal commitment to the mission’ as part of the ‘leadership profile’ in the Pastoral Epistles.

Salvationist Perspectives

To understand the developing nature of leadership in The Salvation Army, it is necessary to return to the movement’s beginnings. Early-day leadership will be examined, before considering subsequent developments. Contemporary perspectives on Salvation Army leadership will then be discussed.

Foundational Perspectives

The Salvation Army began in 1865 as a mission in working-class London. Early missionaries were primarily itinerant evangelists and full-time leadership was a pragmatic step to meet the demands of an expanding movement (Wall 1998:185).

Booth's expectations of leaders embraced personal characteristics and the impact of their leadership. He argued that leaders should inspire confidence, ensure the emergence of 'men after [their] own kind', instil courage, and inspire sacrificial living (Booth 1894a:196, 1894b: 225–226). Officers, furthermore should be 'possessed of seven spirits: 'Divine Life', 'Holiness,' 'Supreme Devotion to the Object of the Army', 'Light', 'War', 'Faith' and 'Burning Love' (Booth 1907: Chapter 1, Location 1080).

A Developing Picture

The mission's initial organisation reflected Methodist structures, but decision-making came to be regarded as slow and unworkable. Restructuring in the late 1870s resulted in a more autocratic organisation.

The military idea was evident in the political culture of Victorian England (Walker 2001:184), and the transition from Christian Mission to Salvation Army in 1878 captured the mood of the nation (Murdoch 1994:88). Re-organisation proved liberating, fostering 'decisive leadership, courage in times of trial, mobility, adaptability, focus of action and clear-cut goals' (Needham 1987:50). The model facilitated participation from non-leaders as every soldier had a role (Needham,1987:50).

There was nevertheless a discernible hierarchy. The 1886 Orders and Regulations for Field Officers (The Salvation Army 1886:160) note the failure of 'every attempt' of groups to act without leadership. The role of the leader was to allocate tasks: 'one must command, and others must obey'.

The period following reorganisation saw rapid growth, with 'the Army's centre of gravity... located in its soldiery' (Read 2013:173). In 1893, Booth-Tucker (1893a:176) rejected the notion of ministers who fought and fed, while the congregation watched and swallowed. In 1903, however, Booth described his

growing conviction that 'it is the Officer upon whom all depends' (Begbie 1926:195). Study of this incipient process of clericalisation, attributable, at least partially, to Booth's 'autocratic temperament' and a 'military hierarchical structure' (Hill 2006:77), is central to Hill's analysis of Army leadership (Hill 2006). Hill's research reveals a muddled picture of officership, a nebulous understanding of the officer's role and varying emphases on status and function.

As the Army expanded, the first Training Homes were established in 1880. Shakespeare (2008:131) notes two key influences on training: the requirement for 'mission-orientated evangelists'; and the desire to avoid replicating existing ministerial training. Training should encompass only 'what was absolutely essential for the exigencies of the war' (Booth-Tucker 1893b:88).

Training had a threefold focus: 'the heart', 'the head', and 'the principles, discipline and methods of the Army' (Booth-Tucker 1893b:89–90) ('the hands'). 'Heart' training focused on cadets' spiritual development (Booth-Tucker 1893b:89). 'Head' training was uncomplicated: early leaders demonstrated an undisputed lack of 'academic polish' (Coutts 1994:39) 'Hands' training was practical, offering a stark induction into the realities of officership.

Prior to 1978 cadets underwent commissioning on completion of training. Needham (1987:49) notes commissioning's 'emphasis on mission rather than maintenance... there is a task to be done... a battle to be fought'. In 1978 a small change was made to the wording of the commissioning ceremony, as follows: 'I commission you as officers of The Salvation Army and ordain you as ministers of His gospel' (Advisory Council Recommendation 1078, 19 April 1978, cited in Hill 2006:162). Yuill (1985:438) expressed the fear that the word 'ordain... might lead us along a pathway which God never meant us to tread'. Noting the Army's rejection of the sacrament of ordination, he proposed re-asserting the 'truth' that soldiers and officers differed only in function (Yuill 1985:438–440). In contrast, Pickard (1995:143) argued that by dedicating themselves to service, officers were 'set apart from those we lead'. Others described a *via media* of 'functional ministry with special character' (Hill 2006:145).

It has been proposed that the change was linked to a desire for greater 'equivalence of standing' with other ordained clergy (The Salvation Army 2008:80). Whether it was

born out of pragmatism or insecurity is unclear. Either way, one might reasonably question whether the change was the result of rigorous theological reflection.

Contemporary Perspectives

Military, hierarchical organisation also has a downside. It may not imply battle readiness, or the ability to address new battles; it may prove cumbersome and inefficient; its uniform approach may prove ineffective; its predisposition towards action may undermine the need for reflection; and there is a risk of idolising structures that no longer serve the mission (Needham 1987:73–74). Wall (1998:188) acknowledges the death of ‘top-down hierarchical leadership’ in favour of leadership which is relational and linear, while Satterlee’s observation (2004:22) is telling: ‘It is doubtful that the Founder could work within the structure he created for others’.

With this and other challenges in mind, organisational changes under the banner ‘Fit For Mission’ were introduced in 2016 to reduce the administrative burden placed on officers while making them more accountable and responsible for local mission. Two new roles were designed: Mission Enablers (DME) exist in every division, with the aim of supporting officers in their mission; furthermore, a Divisional Leader for Leader Development (DLLD), whose purpose is to facilitate officers’ development as spiritual leaders (The Salvation Army 2015a). While the longer-term benefits from these changes remain unclear, such intentional modification of historical structures represents a statement of positive intent.

Officer training has evolved into a two-year programme at William Booth College (WBC), leading to the award of a DipHE in Salvation Army Officer Training. Today’s training curriculum reflects the original threefold emphasis on ‘Head’, ‘Heart’ and ‘Hands’ (Shakespeare 2008:139). From her research, Shakespeare (2008:126) concludes that there is consistency between the contemporary training values and objectives and those of the early Army.

Cox (2014:14,15) asks whether concentration on academic training has been at the expense of ‘the all-important... practical aspects of ministry’, observing a possible obsession with ‘educational requirements’ rather than a focus on ‘the end product’. Shakespeare (2008:140) recognises that ‘development of practice’ is essential in the training of professionals: to suggest, therefore, that practical training ‘may have

become a lesser priority' would be 'significant'. While acknowledging the benefits of increased academic focus, Shakespeare (2011:229) wonders whether they have come 'at the cost of the development of ministry skills'.

The publication *Servants Together* (The Salvation Army 2008) seeks to explain an Army theology that 'underlies and informs the particular view we have of ourselves and our work' (Gowans, 2002; 2008:xiii). The authors (2008:35) are careful to refute the idea that non-officers are 'second-class' and recognise that ministry is not limited to leaders (2008:57). While some are given the gift of leadership, which may carry 'a certain authority' (The Salvation Army 2008:47), the assumption of 'some special status or privileged place' is contrary to New Testament teaching (The Salvation Army 2008:47).

The significant point is made that officers are 'first and foremost soldiers' (The Salvation Army 2008:70). While occasional differentiation between the two may be 'useful and appropriate' (The Salvation Army 2008:70), recognising that all are in ministry is important: the whole corps might be regarded as 'one ministry team' (The Salvation Army 2008:111).

The unresolved question of identity is critical to consideration of the Army's leadership. Taylor (2014:4) identifies three ecclesial strands in Army history, relating to phases in its development: 'mission', 'army' and 'church'; he argues (2014:261) that these three strands have become 'tangled'. Their persistence, moreover, is unhelpful and a source of 'ecclesiological tension'. Booth's proposal that the churches should view the Army as akin to the 'Fire Brigade' or the 'Lifeboat crew' (Booth 1883:4), suggests an emphasis on missional exigencies rather than ecclesiology, while Wiseman's admission that 'we have never developed a theology of the Church' (Wiseman 1976:435), reflects a notable paucity of theological reflection. Nevertheless, developing self-understanding is evident in Larsson's acknowledgement of 'a period of transition towards a fuller understanding of ourselves as a church' (Larsson 2001:13).

The early-day Army was strongly prophetic. Its distinctive stance regarding the sacraments opposed reliance on ceremony to receive God's grace. Likewise, the Booths' gospel for the 'whosoever' challenged perceived discrimination within the

established church. Ryan (2001:33) laments the Army's shedding of its 'prophetic mantle', arguing that it has become a follower of other churches. He contends that Salvationists' focus has shifted from 'the battle' and 'the unsaved' to 'the army' and 'the church' and that theology has changed accordingly.

Larsson (2001:11) rightly observes that 'all kinds of consequences flow' from a more church-like self-understanding: the question of identity 'is not a matter of playing with words'. This point is made by Court (2014:31) who, bemoaning the careless use of terms such as 'church', 'clergy', 'lay' and 'pastor', is incredulous that Salvationists would 'forfeit our God-given, biblical identity as an Army' in favour of 'pretending' to be a church.

The power of words is seen in a recent description of officership as 'vocational extremism' (Court and Knaggs 2015:Part 1, Location 79) and in the portrayal of the 'mighty warrior officer', facing 'much hot and furious fighting' (Court and Knaggs 2015:Part 1, Location 139). The relevance of such militaristic language is, however, open to challenge: how many committed officers understand themselves in such terms?

The Army's 'Long and convoluted' pursuit of self-understanding (Larsson 2001:11) appears to continue. Clifton's assertion that 'we are a church and... it is simply impossible to sustain any argument to the contrary' (Clifton 2010:66) remains open to dispute. Is the Salvation Army an army, an order, a church, a 'permanent mission to the unconverted (see Orsborn 1954:74), or *sui generis*? Such questions impact upon the Army's mission and leadership.

Discussion

Leadership - The Contemporary Landscape

A 2015 article in *New Statesman* (Fletcher 2015) describes the Army as 'a great religious movement that ... is shrinking, ageing and, frankly, struggling in this secular age'. Gibbs (Gibbs and Coffey 2001:24) describes the transition to postmodernity as 'a seismic shift' from which churches can be left in a state of paralysis. Noting the difference between the Victorian world of 'slow and gradual change', and today's

world characterised by 'pluralism, secularism, and rapid, discontinuous change' Yuill (2003:13-14) argues that only a 'changed church' can reach a 'changed world'.

Leadership - Knowing, Being, Doing in Practice

Leadership - Exhibiting Blood and Fire Character

The expression, 'officers of...blood and fire spirit' (Aims and Objectives of Officer Training) captures the heart of Salvationist leadership. For such officers, Christ-like character is foundational to such spirit. They are, firstly, followers of Jesus: Sweet (2012:27) argues that there are no leaders except for Christ in the church. Cox (2015:4), similarly, notes that Christ's followers should remain unblinded by 'privilege, rank or position'.

The Booths' commitment to the gospel is clear, and transformation has been highlighted as a priority for today's Army (see The Salvation Army 2015b). 'Blood and fire' leaders might, therefore, be assumed to be primarily evangelists rather than pastors. Indeed, Court (2014:31) has argued against viewing officers as pastors. Stackhouse (2012:108) is more generous, stating that 'The pastoral instinct...and the evangelistic impulse...ought not to be mutually exclusive'. He argues for emotional intensity in ministry, with leaders reflecting God's passion for his people (Stackhouse 2012:102). There is a difference between visceral passion for people and a popular view of pastoral ministry as extending palliative care to declining resources. Stackhouse's description (2012:110) of ministry as 'an immersion into the messiness of life', resonates strongly with the Army's motivation.

Leadership - Equipping, Enabling, Discipling

Over time the skillset required of leaders has expanded, and officers might justifiably be described as 'general practitioners' (Tidball 2008:239). There are accompanying dangers, however: Chester and Timmis (2007:121) note the negative image of 'the minister' who is 'omnicompetent, leading on their own', while Kelly (2016:32) cautions against neglecting 'gifted and committed soldiers'.

While officers may have a specific function, this should not imply superior status. Chester and Timmis (2007:121) observe, 'a leader is...a servant of the gospel

among gospel-servants'. Leaders might be properly understood as *primus inter pares*, while the picture of an Enabling Leader seems more appropriate than the traditional Salvationist image of a Commanding Officer. Bosch (1991:467) describes the shift towards ministry as the responsibility of all as 'one of the most dramatic shifts' in today's church. The leader's responsibility is surely to 'resource and release' rather than to 'recruit and retain' (Yuill 2011:102).

Burrows (2012a:169) warns against developing 'maintainers and managers...as officers, or our future is limited to the status quo'. Clifton (1999:28) observes that significant responsibility has been given to Salvationists locally throughout Army history, and this task remains an important leadership responsibility: Maxwell (1998:219) rightly argues in favour of leading 'with tomorrow...in mind'.

Adams promotes Soldiership as 'a radical expression of discipleship' (Stone 2015:12) but numbers have declined. In contrast, Adherency, which offers belonging but perhaps requires less commitment, appears more stable.¹ Yuill (2003:18–20) notes a shift towards 'belonging' before 'believing' or 'behaving', and leaders may need to acknowledge this by viewing Adherency as a preferred platform from which to explore discipleship.

Scouller (2011:27) argues that leadership is not reliant on one person. He also proposes that the leader's sole role is to ensure that there is leadership: the leader 'does not have to provide all the leadership personally'.

Leadership - Missional Teaching and Communication

Stott (cited in Tidball 1997:107) describes Christian ministry as 'essentially a teaching ministry'. Wickberg (2012:101) warned that to idolise education would lead to the Army's demise as a '*militia christi*', but learning is nevertheless useful in developing leaders who can communicate the gospel - 'the one factor that gives basic shape to everything the church does' (Erickson 1998:1069). Timmis and Chester (2007:115) capture an essential purpose of teaching in the Salvationist

¹ Statistics provided by The Salvation Army Research and Development Department. There were 8874 Adherents in 2015.

context: 'The truth of the gospel becomes compelling as we see it transforming lives in the rub of daily, messy relationship'.

In a changing world, leaders are required to communicate and apply scriptural truth in the public arena. They must be capable of engaging intelligently with issues including poverty, homelessness and human trafficking and, where appropriate, to function as community leaders (see Clifton et al 2015 for examples). Acquaintance with diverse worldviews is also important as leaders engage with other faiths and cultures. Leaders who are 'experts in Biblical exegesis, but novices in cultural exegesis' (McManus 2001:25) are of limited use.

Leadership – Reflection, Re-Imagination, Improvisation and Adaptation

While 'time consuming, costly and challenging' (Smith and Shaw 2011:xv), reflection forms a vital part of the leader's armoury. The Fit For Mission process promotes Faith-Based Facilitation (a derivative of the Pastoral Cycle) as a tool for reflective practice (see The Salvation Army 2016). 'Getting off the dance floor and going to the balcony' (Heifetz and Linsky 2002:51) enables leaders to critically evaluate circumstances and to make appropriate decisions. Heifetz and Linsky (2002:53) rightly advocate an iterative process of observation and intervention.

Clifton (2010:21) notes that the 'thinking Salvationist has a knowledge of our past, a sense of our history, so that she or he can think intelligently and in context about the present and the future'. Contemporary re-imagining of the historical Army demonstrates continuity in substance while retaining freedom to express discontinuity in style. The way forward requires an understanding of 'the road already travelled' (Ryan 2002) but the Army cannot be both 'entrenched in the Booth era and a dynamic movement today' (Kelly 2016:31).

Needham (1987:58) recalls the brilliance of early Salvationists in discarding irrelevant practice and adopting mission-oriented methods. He argues that faithfulness to the Army's forbears and a missional God should be reflected in rejection of many earlier practices. There is little room for leaders who are 'equipped to preserve the past rather than create the future' (McManus 2001:25).

Faithful re-imagination requires understanding of identity and purpose. Clifton (2010:67) demonstrates commendable pragmatism in summarising the Army's diversity: the Army is 'a church...a movement...a mission organisation...a charitable agency...a corporate body...a human service agency'. These descriptions are simultaneously valid, and may be used as appropriate, depending on the circumstances.

Leadership has been described as 'an improvisational art': even in the presence of a vision, values and a plan, effective action is responsive and unscripted (Heifetz and Linsky 2002:73). Wells (Duke Divinity School:2012) notes, though, that those who improvise are thoroughly grounded and trained in a tradition: actions taken *in situ* are shaped by prior formation. For officers, this includes grounding in scripture, Army history, tradition, principles and practice. Linked to improvisation is the principle of adaptation, described by Catherine Booth (1880:50) as 'freedom to adapt our measures and modes of bringing [the gospel]...to the circumstances, times, and conditions in which we live'.

Kelly (2016:32) argues that the Army should not demand uniformity to the extent that officers' 'initiative, passion and creative drive' are constrained. Freedom, he argues, fosters 'risk and growth', while emphasis on policy and structure breeds safety and stagnation. Heifetz and Linsky (2002:24) offer a prophetic word: 'To act outside the narrow confines of your job description when progress requires it lies close to the heart of leadership, and to its danger'.

Leadership - Change and Vision

In a changing world the appropriate missional response may be to initiate a process of change. As Catherine Booth (1880:49) stated, the present must be disturbed if the future is to be improved. Heifetz and Linsky (2002:11) recognise that resistance is not to 'change, per se', but to loss. They acknowledge the role of 'Habits, values, and attitudes, even dysfunctional ones' in shaping identity: to instigate change is to challenge an individual's sense of identity and sources of stability (Heifetz and Linsky 2002:27). This observation strikes a prophetic note in relation to The Salvation Army, where ongoing methods lacking contemporary relevance may be linked to existing loyalties. Stott (cited in Burrows 2012b:198) describes vision as 'a

dissatisfaction with what is, and an insight into what could be'. Costly change can only be sustained by reminding people of the vision, 'the orienting value' (Heifetz and Linsky 2002:120). As Burrows (2012b:195) notes, churches need 'a visionary who leads the way ahead'.

Heifetz and Linsky (2002:13) outline two kinds of leadership challenge. Technical challenges represent problems for which the solutions are known. Adaptive challenges, however, demand 'experiments, new discoveries, and adjustments' within an organization. They require changes to values and ways of thinking and acting. Gibbs and Coffey (2001:37–38) see the western church as located 'on the midpoint of an S-curve' on which there is no room for 'a plateaued, continuing existence': the only options are steep decline, or a new trajectory. The observation that 'adaptive pressures force the organization to change, lest it decline' (Heifetz and Linsky 2002:18), summarises the challenge for Salvationist leaders.

What Kind of Leaders?

Gibbs (2005:29) notes that previous leadership styles will be inadequate for the start of the twenty-first century. Salvationist leaders must be fit for the task in hand. Based on the research above it is possible to propose the following, more comprehensive picture of contemporary Salvationist leadership.

Leaders are empowered by the Spirit for mission. They demonstrate unquestionable character and a commitment to follow Christ before they lead others. They exhibit humility in exercising spiritual authority, recognising divine gifting rather than personal accomplishment. They hold lightly to rank and status and focus on the function to which they have been commissioned and ordained. Their passion for people is a defining value, as is their motivation to see the gospel transforming lives.

Leaders are committed to God's word, conversant with culture, and able to communicate effectively to a range of audiences. They are committed to learning, able to apply the truths of scripture to current issues, and willing to defend and explain the gospel. They seek to promote prophetic speech and action.

Leaders recognise their specific role within the body of Christ in growing, equipping, mobilising and releasing disciples. This responsibility includes mentoring, facilitating

local leadership succession, and ensuring that suitable leadership is in place. They strive for integration and effectiveness by working collaboratively, building networks and partnerships, and empowering rather than controlling. They challenge expectations when necessary.

Leaders are reflective practitioners who manage intelligently tensions between past, present and future. They are able to improvise based on tradition and scripture, and adapt measures while remaining connected to founding principles. Leaders demonstrate willingness to work within the Army's structures, while expressing the freedom to innovate and take Spirit-led risks. They understand discussions surrounding the Army's identity; however, they focus primarily on its God-given essence rather than on style or terminology. Demonstrating pragmatism, they express and describe Salvationism in various ways. Leaders recognise when change is necessary, acknowledge underlying issues, and lead change firmly but sensitively. They seek to cast vision throughout the journey into the future.

In painting this picture of leadership, I have presented the ideal, while acknowledging that the reality may differ. Wiseman's description of officers as 'idealists without illusions' (cited in Burrows 2012c:191) is therefore highly appropriate.

The threefold priorities of officer training, 'Knowing' (Head), 'Being' (Heart) and 'Doing' (Hands), provide a pertinent and practical framework for leadership. The effective integration of these priorities, however, remains an ongoing task. As Coutts (Coutts 1978:30) observed, 'No practitioner ever concludes this un-ending apprenticeship in which heart, head and hands are united'.

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