

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

**JAC Online**

**Issue 44, August - September 2006**

Copyright © 2006 Journal of Aggressive Christianity

**In This Issue**  
**JOURNAL OF AGGRESSIVE CHRISTIANITY**  
Issue 44, August - September 2006

# WOMEN IN THE WAR

*Welcome to Issue 44: Women In The War.  
We're pleased to introduce Major JoAnn Shade, our guest editor for this theme issue.  
Major Shade has cobbled together an impressive line-up to challenge and edify.  
Thanks, Major. Thank you, contributors. Praise the Lord.  
And to all our first-time readers, Welcome. Once you finish this current issue,  
there are 43 archived issues through which we invite you to rifle. Enjoy.  
May the content spur each of us on to love and good deeds. Much grace,  
Stephen Court, Journal of Aggressive Christianity*

**Editorial Introduction page 4**  
Major JoAnn Shade

**Deborah's Story page 5**  
Major Gayle Langford

**Rahab's Journey, a sermon page 7**  
Sharon Bussey

**Tertullian: He-Man Woman Hater of the 2<sup>nd</sup> Century page 14**  
Captain Amy Reardon

**A Feather on the Breath of God page 16**  
Captain Margareta Ivarsson

**Miss Betty and Her People page 22**  
Linda D. Johnson

**Dear Ngaire page 26**  
Colonel Margaret Hay

**My Journey into the Woman Officer's Struggle page 29**  
Loreen Petzing

**Distorted Holiness – A Testimony page 32**  
Colonel Eleanor Shepherd

**Why do I Preach? page 36**  
Captain Sharon Sandercock-Brown

From the Ashes *page 38*

Dr. Jane Hoyt-Oliver

Mrs. Jumbo's Daughters: Women in the War *page 41*

Major JoAnn Shade

Who's in Charge Here? *page 47*

Commissioner Ken Baillie

Submission or Suppression *page 53*

Captain Nicole Hostetler

Turf Wars *page 57*

Major Janice Howard

Faithful 100%: The Battle for Integrity *page 59*

Captain Jessica Irwin

Book Review: Paul, Women, and Wives *page 62*

Captain Stephanie E. Larrick

woman, marked *page 63*

Major JoAnn Shade

## **Editorial Introduction**

by Major JoAnn Shade

*USA East, Ashland, Ohio Corps Officer*

In the February/March 2006 edition of the *Journal of Aggressive Christianity*, Captain Danielle Strickland fired the first volley of 2006 in the discussion/debate regarding the place of women on the Salvation Army's battlefield, when she wrote of the frustrations a married woman officer encounters because of her marital status and gender. Married Woman's Ghetto Rant spoke stridently at times, but captured the essence of the leadership struggles faced by married women officers. This feature issue expands Strickland's rant into a conversation on the general topic of women in the war, and offers an eclectic mix of voices and genres that survey the combat zone. They are voices that speak from experience, for they have known both the thrill of victory and the agony of defeat.

Women in the war. Who are they? Do they belong? What are the battles they face? How can they be effective combatants? Sixteen voices have wrestled with this topic for this issue of JAC. They've revisited the Old Testament narratives of Deborah and Rahab (Langford and Bussey), and drawn upon the historical voices of Tertullian and Hildegard of Bingen (Reardon and Ivarsson). They've also reported from the streets of New York City and Wellington, New Zealand, giving us snapshots of contemporary warriors (Johnson and Hay).

Others have chosen to focus on issues that women face when they find themselves in the war, beginning with my own overview of the roles, tactics, and survival skills women warriors need. Baillie has provocatively asked, "who's in charge here?," while Irwin calls for a renewed focus on integrity. Howard reflects on the topic of turf wars as seen in some backyard foxes, and Hostetler provides a glimpse of the submission and suppression discussion.

The final section of this edition moves to a more personal focus, as these writers expose their own stories in passionate and powerful accounts. They tell of the loss of naiveté (Petzing), an encounter between feminism and holiness (Shepherd), the angst of the female preacher (Sandercock-Brown), and the deep pain of church battles (Hoyt-Oliver). The journal concludes with a brief but intriguing book review by Larrick, and a closing poem from my pen, *woman, marked*. For the woman warrior is a marked woman, who can claim the witness and the benediction of Paul: "From now on, don't let anyone trouble me with these things. For I bear on my body the scars that show I belong to Jesus. My dear brothers and sisters, may the grace of our Lord Jesus Christ be with you all. Amen"(Gal 6:17-18, NLT).

*Major (Dr.) JoAnn Shade  
Ashland, Ohio*

## **Deborah's Story**

by Major Gayle Langford

*USA East, Territorial Lay Leader Development Director*

The story of the Old Testament prophetess Deborah intrigues me. She was a woman used by God in an extraordinary way. She did not fit into the normal categories assigned to women in her society. The traditional historical role for women was that of a predominantly private figure, while men were seen as public. Women were caring rather than aggressive; men caused war because they dominated while women were dominated. The figure of Deborah as juridical, political, religious and military leader did not exactly fit.

Yet Deborah was used by God to lead the people of Israel during a crucial time in their history. She came to her position at a time of anarchy. Every Israelite "did what was right in his own eyes," rather than following the laws of God. Deborah functioned as judge, political leader, and religious teacher. Through wisdom, initiative and strong leadership, she saved the nation of Israel from conquest. The Israelites, having done evil in God's sight, had been oppressed by the Canaanites for 20 years when Deborah assumed the role of leadership in the fourth chapter of Judges.

Without doubt, Deborah was a successful leader. Her leadership would have been commendable if exhibited by a man in her society, and its status is elevated to that of remarkable for the simple reason that she was a woman. Her success, however, can be attributed to qualities that are found in spiritual leaders of either gender and in every era.

First of all, Deborah exhibited confidence. Deborah was confident that God had called and would equip her to fulfill the leadership roles that he had given her. As her story begins in Joshua, chapter four, we see that her judicial function is clearly established and she performs it with confidence. Although God raised up "judges," she is the only character in the book of Judges to function in a truly judicial role: hearing and deciding cases for those who choose to consult her. It is recorded in Judges 4:5 that she would "sit under the Palm Tree of Deborah ... and the people of Israel would come to her to settle their arguments."

Deborah also exhibits confidence in her role as prophet. Her status as a prophet as well as a judge is displayed in her summoning of the military leader, Barak, advising him to move in battle against Sisera and his army (Judges 4:6-7). The scene is very similar to that found in Deuteronomy 31:7 where Moses, in his prophetic office, summons Joshua and delivers God's message of encouragement in battle to come. Throughout the scriptural account, Deborah speaks as the Lord directs her to do so. And her messages are more than just yes or no counsel; they are directives that, if followed, will ensure a successful campaign. It is a situation unlike any found in Old Testament history.

In the days of the Old Testament, the function of judge was an integrative leadership

function. So, in combination with prophecy, which confers religious leadership as well, the function of judge which Deborah undertook was very influential. She was the only judge who was also a prophetess, and this combination is strikingly powerful. While chaos reigned about her, she had been raised to establish order. People were willing to follow her because she exuded confidence.

Secondly, it is evident that Deborah had a vision of God's providential plan for the Israelite people. It is upon her authority as judge and her role as a prophet that she summoned Barak, a military leader, to take action against the Canaanites. It is apparent that the Israelites were willing to accept Deborah's leadership, as indicated by Barak's response. He replied that he would obey only on the condition that she will accompany him into battle.

It is amazing to think that Barak would make this request of a woman. What motivated him to do so? He senses not only Deborah's confidence, but also her vision of what God could do for the Israelites. When the Israelites had mustered out, Deborah said to Barak, "Up! For this is the day in which the Lord has given Sisera into your hand. Does not the Lord go out before you?" (Judges 4:14). We see Deborah here, and throughout chapters four and five of Judges, as the initiator and the inspiration for Barak and the Israelites.

While it is vital to her leadership that she is a woman of vision and confidence, most important is the reality that Deborah was chosen and appointed to her unique position by God himself. The Israelites were willing to follow her, not chiefly because of her charisma, but because of her role as God's chosen vessel for that time in history. They were able to overcome the fear of the enemy and follow a woman into battle because they sensed the powerful Spirit of God resting upon her.

The story of Deborah still speaks to us as women leaders of the 21st century. God will use women who are filled with his Spirit, chosen vessels for his time. We cannot force or finagle the blessing from his hand. Our charisma alone will not carry us; we must be chosen and appointed. And as his chosen vessels, he will impart a vision to inspire his followers. With this divine appointment and God's vision for ministry, we can lead with confidence. Let us pray toward this end.

## **Rahab's Journey, a Sermon**

by Sharon Bussey

USA East, Project 1:17

**Text:** Joshua 2: 1 – 24

**Title:** Rahab's Journey

**Theme:** Exploring the journey of Rahab – from an enemy of God to becoming a part of God's redemptive plan for the whole world. We will look at how Rahab's faith was revealed through her actions, which, in turn, carved her destiny.

Let us read together the story of Rahab. Please turn with me in your bibles to Joshua chapter 2. We will be reading from verse 1 to verse 24.

### **Introduction:**

As a young girl growing up I can fondly remember returning from school and, on many occasions, finding several books neatly stacked on my desk in my bedroom. Without needing to read the note, I knew that the books had been placed there by my father, who would constantly be giving us books to read that had inspired him.

On one such day I returned from school to discover a book entitled "The Small Woman" placed next to my bedside. Having always been short for my age, I took my dad's note personally when I read: "This is a great book about a small woman – you and her have something in common".

Indignantly I picked up the book and started to read in order to prove my father wrong. However, several hours later I had forgotten the note and was captivated by the story of a woman and her journey from insignificant beginnings to discovering her God-appointed destiny. The book was a biography of Gladys Aylward – the small woman – who, although she was just 5ft tall, embarked on an incredible journey and in the midst of great trials, discovered that she was a woman of faith, a woman of action and a woman of destiny.

Rahab's story in Joshua chapter 2 takes a very similar route. Although we don't know how tall (or short) Rahab was, we do know that her story chronicles an incredible journey from insignificant beginnings to the discovery of her God-appointed destiny.

As Rahab embarks on her journey, we become sojourners with her and begin to discover three specific facets about this woman. Firstly, we see that Rahab was ...

### **Point #1: A Woman of Faith**

#### **Anchor Verse: Hebrews 11:31**

Gladys Aylward's insignificant beginnings were in Edmonton, England where she was born in 1902. Her father was a Postman and by the time she was 14, Gladys had left school and started work as a parlor-maid in London. She would occasionally attend church, but after one particular service, Gladys was so convicted of her sin and compelled to tell others about Christ, that she determined to do something more with her life.

By 26 years of age, Gladys knew that God had called her to be a missionary to China. She applied to the China Inland Mission, but they rejected her based on her lack of education and her poor grades in theology – determining that this would make it

impossible for her to learn Chinese and be a successful missionary to this country. But undaunted by this, Gladys remained determined to reach China. She placed her faith firmly in God and trusted that He would open the doors for her to fulfill His call on her life.

Rahab's insignificant beginnings were in Jericho where she was a prostitute. Just like Gladys, she was probably rejected for her lifestyle and in many ways her future must have seemed as unpromising as the young parlor-maid in London. It is in this context that Rahab heard the stories about the Israelite's God – who had saved his people by drying up the Red Sea and destroyed the two Amorite Kings, Sihon and Og (Joshua 2:10). In Joshua 2:11 Rahab says: "When we heard of it our hearts melted and everyone's courage failed because of you, for the Lord your God is God in heaven above and on the earth below".

With just these stories to go on, no eye-witness accounts like the children of Israel, Rahab placed her faith firmly in the God of the Israelites and determined that she would trust in Him.

"Now faith is being sure of what we hope for and certain of what we do not see" (Hebrews 11:1). Commonly referred to as "The Faith Chapter", Hebrews 11 is crammed full of people who were known for their faith. Here is where we find Rahab – strangely enough she is placed between Moses and Gideon. Sandwiched between the names of these two great men of faith appears the name of a prostitute – Rahab. Her story tells of her faith in God which allowed her to be one of the few survivors after the walls of Jericho were destroyed and the city taken.

Rahab had faith to believe in a God who had not yet even revealed himself to her. But she was so convinced that the stories she had heard were true, that she staked her life, and the lives of her family, on her decision to be a woman of faith! She made the choice to believe in what she hoped for and had faith in what she could not yet see. Rahab, the prostitute stands alongside Abel, Abraham, Moses, and David as a true example of someone who chose to hold tight to God and have faith – not matter what!

It is this decision to believe that further impacts her journey as we discover Rahab to not only be a woman of faith, but also ...

## **Point #2: A Woman of Action**

### **Anchor Verse: James 2:25**

Rejected by the China Inland Mission, Gladys was faced with two choices: She could give up and go back to being a parlor-maid for the rest of her life or she could keep faith in her calling and the One who had called her and do something about it. Gladys opted for the latter and going back to London as a parlor-maid she determined to save her money to pay her own way to China.

This was not easy and many times Gladys felt frustrated but she knew that if she had faith to believe in God's call on her life, then she needed to act on it. "Oh God, here's my Bible! Here's my money! Here's me! Use me, God!" (Burgess, 18) Gladys cried out and God did just that.

About two years later Gladys found herself on the Trans-Siberian railway bound for China. It was a perilous journey but after many months of travel Gladys arrived in Yangcheng where she put her faith into action, working alongside Mrs. Jeannie Lawson to bring the love of Christ to that remote Chinese village.

In James 2: 14 we are asked a rhetorical question: “What good is it, my brothers, if a man claims to have faith but has no deeds?” It would seem that both Gladys Aylward and Rahab understood the significance of this question. Just as Gladys acted on her faith and found her way to China, so too we see Rahab putting her faith into action.

Expressing belief in YAWEH was not enough for Rahab. Her faith was then revealed in her actions. Not only did Rahab hide the spies, but she also protected them by giving the king false information and sending his soldiers on a wild goose chase into the hills. Her actions revealed that she truly did have faith in the Israelite God and had chosen to trust in Him.

James says about Rahab in James 2:25: “In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?” and then he goes on to further make the point clearer: “As the body without the spirit is dead, so faith without deeds is dead” (James 2:26).

Rahab knew that she could not just profess faith in YAHWEH and do nothing about it. Her faith needed to be expressed in actions. And in acting upon her faith, new life was breathed into her belief in God – moving it from words expressed to action taken!

After agreeing to spare her life because of her actions, the spies were aided in their escape down the city wall out of the window of Rahab’s home. The scarlet rope was left to hang in the window as a sign of the agreement made and evidence of Rahab’s commitment to be a woman of action.

And so Rahab’s journey continues as she is revealed as a woman of faith, a woman of action and lastly ...

### **Point #3: A Woman of Destiny**

#### **Anchor Verse: Matthew 1:5**

When Mrs. Lawson and Gladys Aylward decided to open the “Inn of the Eight Happinesses” to draw in travelers to whom they could tell the gospel story, Gladys would never have anticipated the twists and turns her life was about to take.

Unfortunately Jeannie Lawson died a few months later, and Gladys was left to share Jesus Christ without the aid of this Godly woman and dear friend. However, undaunted and with determination, Gladys continued living and working in Yangcheng, using every opportunity to share the love of Christ.

Soon Gladys was given a charge by the Mandarin of the province to ensure that the foot-binding ritual in China cease. Gladys saw this as an incredible opportunity to further share the good news of the gospel with the women she would meet. She told Bible stories everywhere she went and soon was well known in the area. Gladys was even given a Chinese name, Ai-weh-deh, which means “Virtuous One”.

By the time the Second World War reached the town of Yangcheng, Gladys was caring for almost 200 children and by 1940 it had become too dangerous for her to stay in Yangcheng. Having sent many of the children ahead with a friend, Gladys and the remaining one hundred children were forced to commence an epic journey that would take them over the mountains to safety.

During this journey Gladys had to evade capture by the Japanese while at the same time caring for the frightened children – all of whom considered her their mother. After many perilous months, the children were finally brought to safety and Gladys was able

to recover from typhoid fever, pneumonia, malnutrition, and exhaustion. The doctors were amazed that she had even survived the trip. Although barely alive, Gladys was hailed as a hero and would never be forgotten by the children she had saved.

As a parlor-maid in London, Gladys' destiny was far more than she could have anticipated! So too, as a prostitute in Jericho, Rahab's destiny was far more than she could ever have realized.

After the city of Jericho was taken, true to their word, Joshua sent the spies back into the ruins to recover Rahab and her family. Because of her faith and her actions, Rahab was saved and she was permitted to live among the Israelites (Joshua 6:25) where she began her new life as a part of this nation.

What became of Rahab? Well, we see mention of her one more time in the Bible. This time she is mentioned in Matthew 1:5. According to this record, Rahab married a man named Salmon and gave birth to a son whom they named Boaz. This was the same Boaz who took pity on Ruth, the Moabite, and married her. We follow this genealogy in Matthew all the way through to David – King of Israel – and then even further to Jesus Christ – the Messiah!

Once an enemy of God, Rahab undertook a journey that grafted her story into the story of God's salvation for the whole world. Her destiny was to become a part of the red cord that would remain as a constant symbol of God's plan to save and redeem all those who put their faith in Him. The end of Rahab's journey revealed that she was a woman of destiny.

Having taken the journey with Rahab we have discovered her to be a woman of faith, a woman of action and a woman of destiny. Rahab's faith was revealed through her actions which, in turn, carved her destiny.

## **Conclusion**

Gladys Aylward recovered from the illnesses she had contracted during her long journey across the mountains to safety with the 100 children in her care. As an expression of her love for the Chinese people, Gladys became a Chinese citizen and continued her work among orphans, refugees, prisons and Buddhists in China.

In 1957 Gladys opened the Gladys Aylward Orphanage in Formosa, China and served there until her death in 1970. She had been nicknamed 'the small woman' by the Chinese but her dedication to serving God proved otherwise.

Perhaps at an initial glance we would perceive Rahab the same way Gladys was perceived – a "small" woman without much promise for a future. But Rahab decided to embark on a journey with God and discovered that her faith in action could shape a destiny that perhaps even she thought was impossible.

Today, we have a choice placed before us. God beckons us to step out in boldness and commence a journey with Him. Like Gladys Aylward and Rahab, it may be a perilous journey, fraught with danger and sacrifice, but if we have the faith to believe and the desire to do something about it, perhaps our destiny may be very different from the one we envision for ourselves at this moment in time.

Do you have the faith to believe in God, and His plans for your life? Faith to hold tight to God – no matter what! And are you prepared to stake your life on it?

Are you willing to put your faith into action? To move from words spoken to action taken – to actually do something about what you believe God has called you to?

Can you trust that God has a destiny for you to fulfill? One that will graft your story in with His story of salvation for the whole world?

As we ponder these questions and the life of Gladys Aylward and Rahab, I pray that God will reveal to you that you also can become a person of faith, a person of action and a person of destiny.

Please allow the Holy Spirit to speak to you at this time as we sing together ...

Song #1: The Potters Hand:

*(vs.1)* Beautiful Lord, wonderful Savior  
I know for sure all of my days are held in Your hand.  
Crafted into Your perfect plan.

*(vs.2)* You gently call me into Your presence  
Guiding me by Your Holy Spirit, teach me dear Lord.  
To live all of my life through your eyes.

*(bridge)* I'm captured by Your holy calling  
Set me apart, I know You're drawing me to Yourself  
Lead me Lord, I pray.

*(Chorus)* Take me, mold me, use me, fill me,  
I give my life to the Potter's hand.  
Call me, guide me, lead me, walk beside me  
I give my life, to the Potter's hand.

Song #2: Be Thou My Vision

Be Thou my vision, O Lord of my heart  
Naught be all else to me save that Thou art  
Thou my best thought by day or by night  
Waking or sleeping Thy presence my light.

Be Thou my wisdom, Thou my true word  
I ever with thee, Thou with me, Lord  
Thou my great Father, I Thy true Son  
Thou in me dwelling, and I with thee one.

Be Thou my battleshield, sword for the fight  
Be Thou my dignity, Thou my delight  
Thou my soul's shelter, Thou my high tower  
Raise Thou me heavenward, O power of my power.

Riches I heed not, nor man's empty praise  
Thou mine inheritance, now and always  
Thou and Thou only, first in my heart  
High King of heaven, my treasure Thou art.

High King of heaven, after victory won  
May I reach heaven's joys, O bright heaven's sun  
Heart of my own heart, whatever befall  
Still be my vision, O ruler of all..

Song #3: Great is Thy Faithfulness (SASB # 983)

Great is Thy Faithfulness, O God my Father;  
There is no shadow of turning with Thee;  
Thou changest not, Thy compassions, they fail not;  
As Thou hast been, Thou forever will be.

*(chorus)* Great is Thy Faithfulness!  
Great is Thy Faithfulness!  
Morning by morning new mercies I see.  
All I have needed Thy hand hath provided;  
Great is Thy Faithfulness, Lord, unto me!

Summer and winter and springtime and harvest,  
Sun, moon and stars in their courses above  
Join with all nature in manifold witness  
To Thy great Faithfulness, mercy and love.

Pardon for sin and a peace that endureth  
Thine own dear presence to cheer and to guide;  
Strength for today and bright hope for tomorrow,  
Blessings all mine, with ten thousand beside!

Bible Reference #1: Romans 5: 1 – 2  
Bible Reference #2: Philemon verses 4 – 6  
Bible Reference #3: Jeremiah 29:11

## Works consulted

Bellis, Alice Ogden. *Helpmates, Harlots, Heroes*. Louisville: Westminster/ John Knox Press, 1994 BS 575.B45 1994

Burgess, Alan. *The Small Woman*. London: Cox & Wyman Ltd. 1959

*Encountering the New Testament*, Walter A. Elwell and Robert W. Yarbrough. Michigan: Baker Books, 1998

Green, Michael P. *Illustrations for Biblical Preaching*. Grand Rapids: Baker Book House, 1982

*Illustrated Bible Dictionary, The*. Wheaton: Tyndale House Publishers, 1980 BS 440.D6 Vol. III

*IVP Bible Background Commentary, The*. Craig S. Keener. Downers Grove: InterVarsity Press, 1993

Karssen, Glen. *Her Name Is Woman*. Colorado Springs: NAVPRESS, 1975. BS 575.K3713

*NIV Study Bible*. Michigan: Zondervan Publishing House, 1985.

Satterlee, Allen. *Notable Quotables United States of America*: The Salvation Army, 1985

*Smith's Dictionary of the Bible*. Grand Rapids: Baker Book House, 1971. BS 440.S62 Vol. III

Spina, Frank Anthony. *The Faith of the Outsider*. Grand Rapids: WB Eerdmans, 2005 BS 579.O87 S68 2005

[www.christianheroes.com](http://www.christianheroes.com)

[www.justus.anglican.org](http://www.justus.anglican.org)

[www.scripts4christians.com](http://www.scripts4christians.com)

[www.sonrisecenter.org](http://www.sonrisecenter.org)

[www.tlogical.net](http://www.tlogical.net)

[www.traveltheroad.com](http://www.traveltheroad.com)

## **Tertullian: He-Man Woman Hater of the 2<sup>nd</sup> Century**

by Captain Amy Reardon

*USA West, Northwest Divisional Christian Education Director*

A number of years ago I met an earnest Christian woman (I'll call her "Carol") who recognized that she lacked a sense of mission in her life. Learning that I was corps officer in one of the most dangerous neighborhoods in the western United States, Carol wondered if she could somehow engage in our activities while maintaining faithful attendance at her own church. I suggested she begin to teach our Sunbeams - a Christ-centered troop for girls, ages 6 – 11. She could nurture our girls, who all came from very rough home situations. It was a good fit.

After Carol had been with us for a couple of months, I happened to walk through the room while she was in the middle of a Bible lesson with the girls. "Well, you see, girls," she was telling them, "the reason a man is always the head over a woman is because Eve ate the forbidden fruit first, and then she tempted Adam. Woman is responsible for sin." After I picked my jaw up from the floor, I hurried to the group to remedy the situation as best I could, explaining that both Adam and Eve had sinned, we are all ultimately responsible for our own sin, etc. Really Carol's theology should not have caught me so off guard. It is a centuries-old notion. The most venomous comments conceivable were leveled at women by that revered church father, Tertullian. In fact, one might trace Carol's theology directly back to Tertullian.

Tertullian stated his theology of women with unmistakable clarity. In this quote, he addressed all of womankind:

"God's judgment on this sex lives on in our age; the guilt necessarily lives on as well. You are the Devil's gateway; you are the unsealer of that tree; you are the first foresaker of the divine law; you are the one who persuaded him whom the Devil was not brave enough to approach; you so lightly crushed the image of God, the man Adam; because of your punishment, that is, death, even the Son of God had to die."

Each phrase is a blow. All of womankind shares responsibility with Eve for her actions within the Garden of Eden. And if all of womankind is responsible, then each individual woman is responsible. Women alone have destroyed the image of God – an image which, it would seem, was reflected in man, but not woman. And, with no restriction placed on his harsh pen, he proceeds to blame women alone for the death of Jesus Christ. Today's female reader understands bearing the blame for the sacrifice of Christ. Basic Christian doctrine teaches that "he was bruised for our iniquities". But Tertullian's doctrine is crueler because he only blames half of humankind. In so doing, he declares the other half innocent. Christ was made to die because women have dragged humankind into a sinful state.

Tertullian was not the only theologian to put forth that woman was responsible for the sinful state. (Ambrose and Chrystodom, for example, wrote along those lines.) Pagan theology long shared similar sentiment; Pandora (of Pandora's box fame) was the

downfall of mankind, according to Hesiod. But while others wrote about women – Tertullian wrote to women, which makes his words that much sharper. He insists that women feel the full weight of their guilt, in kinship with Eve. The first sentence of the previous passage is treated this way in a different translation:

“The sentence of God on this sex of yours lives on even in our times and so it is necessary that the guilt should live on, also.”

He does not declare womankind unsalvageable. But she is to have no relief from her guilt. It should be noted, in Tertullian’s defense, that he is driving toward a point, not simply lambasting women. He is making the case that Christian women must dress modestly. His argument is that if women understood their guilt, they would never have the audacity to adorn themselves or attempt to make themselves attractive in any way. He writes, “I think, rather that you would have dressed in mourning garments and even neglected your exterior.” While dressing modestly was (and is) important, such a point could easily be made without chastising women. But Tertullian has taken the opportunity to make plain his theology. Womankind is guilty, and each woman alone is guilty, for he writes: “Do you not believe that you are [each] an Eve?” A woman’s response is to live a life in constant state of repentance, remorse, and shame, as indicated by the inappropriateness of any remotely cheerful garb, or any careful attention to one’s appearance.

Where did Tertullian go wrong? I suggest that he was far too obsessed with original sin and did not spend enough time reviewing the words and actions of Jesus Christ, who always treated women as equals to men. I’m reminded of the story in John 8 where men brought to Jesus a woman who was caught in adultery. They wanted to stone her. Not the man with whom she was having sex, of course - just her. The woman, the temptress, the evil one. And Jesus looked at the group of men, and dared anyone to declare himself innocent of sin and begin the stoning. In a culture that usually blamed women, Jesus looked the men in the eyes and called them on the carpet for their own sin. That’s equality. That’s biblical. Tertullian missed it, but I suppose those things are easier to grasp in our age than they were in his. One can only guess what misunderstandings of the Bible we entertain now – things that may be better understood in an age to come.

## **A Feather on the Breath of God**

by Captain Margareta Ivarsson  
USA East, Greater New York, Williams Residence

Magnificent Music. I stop in my routines as I hear voices cascading over a wide vocal register with a timbre so full that it shakes my soul. The power of music revisited, freshly experienced as nothing less than breathtaking.

The composer is Hildegard of Bingen. The music is recorded on an album by Sequentia. "Voice of the Blood" is the appropriate title. In this day and age the music has something simplified yet complex, a uniqueness and origin that has a soul cleansing effect on my soul.

Hildegard describes herself telling a story:

*"Listen: there was once a king sitting on his throne. Around him stood great and wonderfully beautiful columns ornamented with ivory, bearing the banners of the king with great honor. Then it pleased the king to raise a small feather from the ground and he commanded it to fly. The feather flew, not because of anything in itself but because the air bore it along. Thus am I..."*

### **"A feather on the breath of God"**

This story is quoted on the cover of another recording by Gothic Voices, directed by Christopher Page: "A feather on the breath of God" .

### **Hildegard of Bingen...**

was born of noble parents in Biersheim, Germany in the year of 1098. When she was eight years old she was given to the care of Jutta of Spanheim, the abbess of a small community of nuns affiliated with the Benedictine monastery of Disibodenberg, near Bingen, Germany.

Hildegard was a remarkable woman of her times influencing not only her immediate community of nuns but politicians, popes, emperors, kings, archbishops, abbots and abbesses. Only centuries later do we know of any female influence in history like that of Hildegard's.

Without any formal education she developed her skills, while serving the Lord, as religious thinker, prophet, reformer, writer, naturalist, playwright, composer and poet. At age 39 she succeeded Jutta as the abbess of her community. When she was a little more than 43 years old; she saw "tongues of flame descend from the heavens and settle upon her."<sup>1</sup> Thereafter she devoted her life to intense and passionate creativity. She wrote her book of visions, "Scivias"<sup>2</sup>, for ten years between 1141 and 1151. During her later years she re-founded a monastery on the Rupertsberg, Germany, and traveled extensively on missionary journeys in Europe, before she died in September 1179. The following century she was proposed by the pope for canonization which never came to

---

<sup>1</sup> Gothic Voices: A feather on the breath of God. Sequences and Hymns by Hildegard of Bingen.

<sup>2</sup> Flanigan, Sabina. Secrets of God, Writings of Hildegard of Bingen

pass. The nomination in itself, however, seen in its historical context, should be considered utterly remarkable.

### **What Can We Learn From Hildegard?**

What does a woman born in the 11<sup>th</sup> century have to do with aggressive Christianity in 2006?

What can contemporary followers of the way, aspiring to be “A feather on the breath of God?”, learn from her story?

Let me suggest that if we are in “the war” in the church in general and in the SA in particular, Hildegard stands like a beacon of light, illuminating our sometimes dark reality.

In following Captain Danielle Strickland’s passionate discussion about “The Married Women’s Ghetto Rant” (JAC Issue #41) and Major Richard Munn’s clarifying study on “Men, Women and the Bible” (JAC Issue #43), we continue to find ourselves in a healthy discussion about male and female identity in life and ministry.

When the psalmist in Psalm 8 has described the work of the Creator he continues to depict the fullness of this work in comparison to human beings, to us, in asking: “...*what is man that you are mindful of him,...*”(Psalm 8:4, NIV) Allow me to personalize: “*What then am I, that you are mindful of me?*” The question is asked both in awe of God’s majesty and in wonder of who we are in the eyes of our Creator. The following is an attempt to answer this question.

### ***What then am I, that you are mindful of me?***

#### ***I. God Is Mindful of My Character***

Our character, or identity, is first influenced as we are born into this world. Our perception of ourselves and of God are first founded through the way we interact with our mothers and subsequently our fathers. Depending on how our parents raise us we will acquire a positive and caring or negative and threatening image of who God is. As we enter adulthood and deal with the crises of life and in making life decisions, we either confirm a positive image of God and respond to the Savior calling us to fellowship with him or turn our back on God in disappointment and rebellion.

While this is a simplified picture, we all have our character and identity formed through various life experiences. At certain points in life we develop a need to think about why we are who we are, why we believe what we believe and why we do what we do.

Hildegard of Bingen’s revolutionary experience of a vision from God in her 43<sup>rd</sup> year changed the rest of her life. Into her 80s she continued to have an influential ministry among men and women alike. In our SA culture we often pair youth with revolutionary anointing. That, however, is not the whole truth. A book store owner in a small Swedish

village, Hanna Ouchterlony, was in her forties when she received God's call to start the SA in Sweden in 1882. She was faithful and through her ministry God rose up an army, still ministering 124 years later. God is mindful of our character. We are unique in his sight. We are gifted and designed for different roles.

## ***II. God Is Mindful of My Calling***

Scripture tells us that we should always affirm our calling: "...be all the more eager to make your calling and election sure." (II Peter 1:10,NIV)

I find it a healthy exercise to remember how I came to Christ. For me it was a continuous experience of confirming what I had been raised and taught to believe. I do not remember a day in my life when I did not trust God for my Salvation and everything else in life. In my early twenties I was privileged to learn about the teaching of the Holy Spirit and the gifts he administers for the benefit of the church. My life was never the same again. This was a complete insight into the fact that God is in charge of my life and of the whole wide world. My role is to let God be God and join in God's purposes for the world, using whatever means he lays before me.

Hildegard's calling was affirmed as she received visions from God. She acted in faith upon this experience in writing articles, preaching, teaching, guiding, composing music and directing plays. All of this while living and ministering within the tradition of a Benedictine monastery.

I believe that there will be times when our specific calling is obvious in what we are doing as officers or lay people. There will be other times when we ask ourselves how on earth we ended up doing what we are doing. In every situation, however, we need to find ways to use our stronger gifts so the body of Christ can be edified and the world can see the Savior. This is not a matter of position or job description but of Divine awareness of our spiritual gifts and obedience to our Divine design. When we minimize ourselves for whatever reasons, no one wins. We are mindful of our calling when we often revisit and affirm our first love and passion.

## ***III. God is Mindful of My Cultural Context***

From our perspective, Hildegard would be considered operating completely out of her own cultural context in which women had no place outside the home. In studying her story, it is obvious that she had no fear. When someone was in need or when authorities made mistakes, she clearly voiced her concerns while she stayed within her community in silent obedience, riding out the storm until God intervened. She continued with persistent faith to find ways of serving the Lord creatively within her often confined reality. All that mattered to her was God's direction.

In our world we will likely encounter cultural differences and obstacles in ministry. My experience is mainly based on being a woman in Sweden and in the USA. These two countries have widely different contexts as well as different SA subcultures. Being a woman in Sweden is relatively painless as the general culture has promoted equality for decades. For me the change of cultures meant that the "non issue" of being a woman in

Sweden radically turned into an “issue” in the USA, where I sometimes encounter what I perceive as far less respect, value and general affirmation due to the simple fact of being a woman. These are of course generalizations built upon years of cultural practices and traditions. I have also within the SA been gifted and blessed with Godly male leaders who operate from a true SA theology of equality. For this I am truly indebted and thankful. It gives me hope that if there is a will there is a way. When this theology is lived out by men and women Christ will be honored. It is up to us, both men and women to model and continue to shape this culture.

Lynne Hybels, wife of legendary Willow Creek pastor Bill Hybels, writes on the subject “Dangerous Women” in her recent book: “Nice Girls Don’t Change the World”<sup>3</sup>. Her testimony is one of a Christian woman raised in an evangelical community in the USA. She openly shares her story of unintentionally living through her husband’s ministry for so many years, until she realized that she had a calling of her own and gifts to be used for the Kingdom. Her story is an encouraging testimony for women, but even more powerful for the church is the ministry that will take place when men and women find their own true places within their areas of giftedness.

My own multi-cultural context is at The Williams Residence, an independent living facility for seniors in New York City. As we provide Christian, Jewish and Catholic Services within our walls, the performing arts are at the center of forming relationships and building community. We pray that our seniors will know the saving knowledge of Christ before it is too late. Some may think that this is not Christianity aggressive enough, as we embrace all walks of life, but I would disagree. We boldly preach the Word, people listen and lives are changed because we listened first. God is mindful of our cultural context whatever it may look like. God is working through us. We are there for his reasons and God is mindful of us.

#### **IV. God Is Mindful of My Creativity**

Needless to say, our movement was a study in creativity as it took form. My favorite story is that of Richard Slater, whose musical gifts immediately was strategically placed, positioned and set free. What an explosion of quality in song writing and musical leadership that immediately followed and filled an obvious need!

Yes, we are trying to do this again, with various rate of success in various places. Still, we have so much to learn, especially on the front of encouragement.

We are all awarded the gift of creativity. It is the very essence in the genes our Creator gave us. As young children we are invincible. We know everything and can do anything until we reach school age and assimilation to society takes place. We become more and more aware that we are not doing things right, if at all we have the capacity to do them. Hopefully, along the way, are some wise teachers, parents and encouragers who take their responsibility to install hope and a “can do” mentality. Through my years as a music educator, however, I have lost count of the number of adults who have told me that someone in school told them that they could not sing. They stopped. For most of

---

<sup>3</sup> Hybels, Lynne: nice girls don’t change the world. Willow Creek Association.

them it installed a fear of creativity that killed hopes and dreams and reduced them to people with low self-esteem. Amazingly, however, it just takes some gentle encouragement to re-discover your “song” and for hope to start living again.

I believe this applies to all kinds of creativity and especially within the church.

So many of us set aside our God given interests and talents in order to do “work” that we felt obligated to do or perceive as more important. Yes, we have many responsibilities and the work is never done. But what if we rediscover our creative genes and through that power take on all other tasks?

I believe that within our ranks we have an army of latent creativity just waiting to explode. I see that happen among our seniors at the Williams. Remarkable things emerge when you show an interest and ask someone to share their craft.

Recently I had the opportunity to listen to Nancy Beach, the Creative Arts Director in Willow Creek Community Church. In a send out session from an arts conference she spoke words from God to women about creativity. She spoke about the struggles and she spoke about the power and hope that lies within women devoted to God and their craft, whether it means to lead, serve or direct men, women or both genders.

How do we know what our “craft” is? We search until we find it. Listen to music, read books, climb a wall, run a marathon, set up your Internet Blog, take a dance class, write your heart out; whatever you need to do to discover and nurture your creativity. I believe that our survival and excellence in ministry depends upon our creativity. It is time for us to realize that God is mindful of our creativity.

### **In Summary**

Hildegard saw herself as “A feather on the breath of God”. I treasure this image, because it makes me my heart feel light, like I am soaring on eagles’ wings. So as we ask ourselves the question: “What then am I, that you are mindful of me?”, may we know that God is mindful of our character, our calling, our cultural context and our creativity.

The truth is that many changes in SA structure need to happen fast in order for the potential of our ministry to have a far greater impact. History tells us, though, that structural changes happen in slow motion. In the meantime, however, let us not give the enemy the benefit of a doubt in convincing us that we are trapped in any way. As God is mindful of us, may we be mindful too of God and the gifts he bestows upon us for the benefit of the church. May we set our hearts on discovering and releasing our full potential for His Kingdom.

DISCOGRAPHY

"Voice Of The Blood". Sequentia. Hildegard of Bingen. Deutsche Harmonia Mundi. Bertelsmann Music Group. 1995.

"A Feather On the Breath of God". Gothic Voices with Emma Kirby directed by Christopher Page. Sequences and Hymns by Abbess Hildegard of Bingen. Hyperion Records Ltd. London 1986.

BIBLIOGRAPHY

Flanagan, Sabina. Secrets of God, Writings of Hildegard of Bingen  
Shambhala Boston & London, 1996

Fox, Matthew. Hildegard of Bingen's Book of Divine Works with Letters and Songs  
Santa Fe, New Mexico. Bear & Company, Inc. 1987

Hybels. Lynne. nice girls don't change the world. Willow Creek Association  
Lynne Hybels, 2005

Newman. Barbara. Voice of the Living Light Berkeley and Los Angeles, California  
The Regents of the University of California, 1998

## Miss Betty and Her People

by Linda D. Johnson

USA East, Territorial Literary Secretary

*from Priority! magazine, Fall 2001, reprinted with permission*

From all outward appearances, Betty Baker seems to be a sweet, grandmotherly woman. In her bright, airy Asbury Park, N.J., apartment, stuffed animals hold places of honor on the couch and rocking chair. There's a "shrine" to her dog, Wendy, and knick-knacks inherited from friends. But then Betty opens her photo album and says, "These are some of my people."

She starts with "Twinkles," a transvestite. He's wearing a dress and has long, curly tresses. In a second snapshot, he's bald and looking very much like the businessman he now is. Betty explains that he moved to another city, where he has been living a "straight" life—and going to church.

In a black-and-white shot, Betty is inside a Salvation Army canteen on a New York City street corner; a young African-American man leans his head on the counter. "That's Jose," she says. "He has been on the street since he was 9 or so. That night, he came to see me because someone had shot him in the shoulder with a BB gun."

The next photo shows Betty at the canteen, a little white dog at her side. "That's my Wendy," she says fondly. In a strong Scottish brogue, she adds, "Whenever someone who was drunk or high came up to the canteen, she would bark her head off. I would say, 'You're pushing her buttons!' And you're pushing my buttons too! "

Tammy, in another snapshot, is a former prostitute who found Jesus. The Sunday before Tammy died of AIDS, Betty told her, "Jesus is really waiting for you." Betty leaned in close and heard Tammy whisper, "I want to see Jesus."

### **Called to the streets**

In the summer of 1984, late in her career as a Salvation Army officer, Major Betty Baker began ministering to "the least of these"—prostitutes, drug addicts, homeless men, street children.

Her commander called her to say that he had a new street ministry in mind. "After some real earnest prayer," she says, "I decided to take the canteen out." Five nights a week, from 10 p.m. to 4 a.m., she made her rounds to some of the meanest of Manhattan's streets.

One night early in her ministry, Betty saw a young girl standing alone and struck up a conversation. She told the girl that she had cold drinks and cookies to offer. "Do you know what I am?" the girl asked. "Yes," Betty said softly. "You are a person made in the image of the God I love and serve." "But I'm a whore," the girl said. Betty repeated, "But you are also a person made in the image of the God I love and serve." "I can't look with disfavor on anyone," Betty says. That kind of unconditional love quickly earned

Betty a reputation among the street people, who called her “Ma” or “Miss Betty.” But they also respected her because she was tough and spoke their language—short of profanity, that is. If anyone tried to cut into line for hot chocolate, for example, she would say, “Stand there and take roots, but you ain’t going to be served.”

### **A first-aid kit**

During her seven and a half years on the street, Betty saw more pain than most people see in a lifetime. “Sometimes I would feel like it’s all a big open wound, and all I have is a little Band-Aid.™ But then, I would pray to God, and he would tell me that it was Him who had given me that Band-aid, and I should use it.”

On occasion, the Band-Aid helped. One day, Betty saw a young girl standing at the canteen, and she was moved to reach out to hold her. Then the girl got into a car and drove off with a man. He took her to a lonely street and put a razor to her throat. The young woman cried out, “Oh, Jesus, oh, please help me!” The man dropped the razor and shouted at her to get out of the car. She came back and told Miss Betty she was going back home. “I never saw her again,” Betty says. “I don’t know if she knew Jesus, but I do believe he hears the cry, ‘God, be merciful to me!’ ”

Another of Betty’s girls didn’t fare as well. Betty describes Eve as a “tough cookie” who was into drugs. Still, she looked up to “Major” and made sure others on the street knew that they should not harm or otherwise “disrespect” her. One day, as Betty was about to leave her post at the canteen, she called Eve back to talk with her. “I want to remind you again, Eve, that God loves you. He may not love what you do, but He loves you. If you ever get into trouble, call on Him.” The next day, Betty learned that Eve had been attacked and stabbed seven times; she had died on the operating table.

Betty railed against God: “Why did You allow this to happen?” She was ready to leave the word, to give up everything. Then she picked up her accordion and began playing an old tune, “By the love that never ceases....” A new sense of peace came over her. “I believe that as she lay there on that street, she knew she was dying and that she called on God. I believe when I get to heaven, I’m going to see Eve there.”

### **Innocent victims**

During her ministry, the people Betty felt most protective toward were the children. She would often see them on the streets, alone, at 3 or 4 in the morning. “They lived in appalling situations,” she recalled, “where little girls are gang-raped and a mother pours scalding water on her child. The poor little kids, they have nothing to live for. Their parents are crackheads, and that’s not their fault.”

At Christmas, Betty would often deliver gifts to children living in welfare hotels. “That brought me joy,” she says.

Today, 10 years after her retirement, Betty's joy still comes from her people; now they are the women she visits in prison once a week. Recently, when she had heart problems, they said, "Oh, Miss Betty, we're going to pray for you."

"I get back from them every bit as much as I give," Betty says.

## **Sidebar**

As a young girl, Elizabeth Baker loved to follow the Salvation Army band through the streets of Glasgow, Scotland. "We would march behind, singing, 'Hallelujah, slice a dump—lin,' Hallelujah, Amen.' It wasn't to be cheeky or anything; it was just something we did." Young Betty also enjoyed the tea and sugar buns The Salvation Army gave out. "I guess you could say I was a bread—and—fish disciple!"

As a girl, Betty thought she would grow up to be a missionary; instead, she was among the first wave of war brides to come to the United States in 1946. But her marriage ended abruptly when her husband had an affair and left her alone and sick in a hospital. She attended a Nazarene church for a time, and often felt the impulse to go to the altar, but no one else seemed to go, and she didn't want to do it alone. Then she started going to an Assemblies of God church, where lots of people went forward to pray. So one day, she left the pew herself. The pastor knelt beside her and asked if she wanted to accept Jesus as Savior. "I was bawling my eyes out," Betty says. "It's just terrible for a Scot to lose control."

The pastor's wife encouraged Betty to go to Zion Bible Institute in Providence, R.I. By the time she graduated in 1950, she was "established in the faith." But she also found that because of the divorce, she would not have a place in ministry. She began to feel guilty and hopeless. One day, she broke down, sobbing. A woman named Sister Gibson listened as Betty described her despair.

"Betty, my dear, God would not expect you to spend the rest of your life paying for this," Gibson said. "Your sins are cast into the sea of forgetfulness. They are under the blood. Do not allow that to trouble you any more." That was all Betty needed to hear. She decided to leave the church and go back to a Salvation Army church in Harlem, where Brigadier Mary Nisciewicz was pastor. Nisciewicz suggested that Betty herself consider becoming an officer/pastor.

At age 38, Betty joined all "the kids" in training school. Her first summer assignment was in a home for unwed mothers. Except for that time, she spent her entire career in New York City. Often, she was in charge of a corps (church). One of her assignments took her for three years to Stuyvesant Square, a facility for drug-addicted women. And for the last seven years of her officership, she was literally on the streets, ministering to prostitutes and drug addicts from a Salvation Army canteen.

For her work, the Army's international headquarters recognized her for exceptional service. She won an award from Woman's Day magazine and was named Citizen of the

Year in New York City during the late 1980s. Betty displays her awards on the wall, but she knows who really gets the glory.

“I sowed a lot of seed,” she says. “God gives the increase.”

## Dear Ngaire

by Colonel Margaret Hay  
*New Zealand, retired*

*Major Ngaire White is a retired officer of spirit who, though suffering from advanced cancer, has long outstripped the life expectancy predicted by her doctors. She has recently moved to a hospital/home in Wellington, New Zealand. Margaret Hay writes to her...*

Wellington, New Zealand  
28 June 2006

Dear Ngaire,

Though we'd talked about producing something dramatic – a play or a film, maybe – I hadn't imagined you in the lead role, until last Sunday, that is. You could have killed yourself, heading out solo from the hospital in Wellington's big winter weather, in a determined if not desperate attempt to get to the holiness meeting. Down the hill and a good couple of miles along the road you finally made it, only to trip on the hall steps and, as I heard it, stagger into the arms of the corps officer, who, fearing for your life, had your daughter take you back from whence you came. A pity for your parched heart, and for our film. Imagine – the camera could have followed you, a tiny figure beetling along Riddiford Street, breath rasping, eyes shining, finally getting there with the lens zooming in on you singing – what? 'Let nothing draw me back'? Or perhaps, more daringly, 'When to death's dark swelling river/Like a warrior I shall come/Then I mean to shout salvation!/And go singing glory! home'.

Sunday's episode, it strikes me, is in tune with the dynamism of our female forebears. I'm thinking of Kate Booth and her cluster of girl comrades, Florence Soper, Adelaide Cox and later Maud Charlesworth, who cleared the highway for the Army in France and Switzerland. Famously fearless in the face of the Paris mob, they were likewise unfazed in their response even to the formidable William Booth, as Adelaide Cox's application for officership stunningly demonstrates in her replies to questions on doctrine and authority:

What was your age last birthday? *20*

What is your occupation? *Young lady.*

How long have you been a member of the Salvation Army? *Not been a member.*

Have you ever been a member of any other religious society? *Yes.*

If so, which? *Church of England.*

Do you intend to live and die in the ranks of the Salvation Army? *No.*

Have you read and do you believe the Doctrines printed on the other side? *Yes, except No. 9.*

The application form ends with: 'I hereby declare that I will never,...without first having obtained the consent of the General, take any part in opening any place for religious services, or in carrying on services, in any place within three miles of any then existing station of The Army under penalty of forfeiting fifty pounds...'. To which Adelaide

responded: 'Except that I could not help working for God & if I left the Army I should most likely return to help my Father in His Church & Mission House wherever it is or wherever it might be, or be occupied with some other Christian workers'.

The form is endorsed in the Founder's hand: 'Accepted Feb 24 & appointed to proceed to Paris with Miss Booth Feb 28. '81.'

It's astounding how contagious this confidence was, as Renée Genge, a socialist commentator, noted of the band of young women who joined them in Paris. What she found 'remarkable among these young girls, pretty as well as plain, is the complete absence of the ordinary feminine expression.... In looking with searching, scrutinizing eye at the faces enveloped in this ugly bonnet, we have not deciphered the least vestige of this expression, neither timidity nor awkwardness, nor restlessness, nor the consciousness that people are thinking of them. Nothing. These faces are the free faces of free creatures.'

Ngaire, your venture to the corps last Sunday, though crazy, was right in sync with our pioneer sisters in New Zealand, as well. The 1890s, a shaking decade for the Booths in England with Catherine gone, was glorious in New Zealand, the first self-governing nation in the world to grant the vote to women. On a tide of hope, hundreds of young women in this country signed up for the fledgling Army with its unlimited opportunities for leadership and service. The astounding outcome was that, by 1892, only nine years after the Army's launch in New Zealand, well over half the total officer force of 269 were women, with the five largest corps being commanded by female officers.

Their mood is unmissable in the announcement in the *War Cry* of 4 June 1892 heralding 'Women vers. Men. Great Tug of War. The Equality of the Sexes. Men's Wrongs and Women's Rights. We purpose publishing a Pair of Special 'Crys'. The First...the Women's 'Cry', to be written and edited entirely by women. The Second...the Men's 'Cry', to be written and edited exclusively by men. The special 'Cry' that attains the greatest circulation will enable the people of New Zealand to form some idea of the mutual position of the sexes.... Get your brains burnished and your pencils pointed for this extraordinary contest.'

Our territorial archive, and not only ours, is full of photos of young women Salvationists, beautiful and bold in their fitted, pin-tucked uniforms. And those expressions! – truly 'the free faces of free creatures'. No wonder, Ngaire, that our mothers, born in touching distance of them, were on their mettle, on their knees, and on their bikes for the Lord.

All inspiring stuff, but puzzling at the same time, as I confront my own fears, and observe those of women officer colleagues. Jo-Anne Shade wrote in *The Officer* earlier this year of 'sadness, anger, hurt, guilt, resentment, ambivalence – all part of the tension of being an officer and the mother of small children'. Carol Seiler went further wondering why Army employees 'often seem fulfilled, healthier and less victimized than officers. Their children don't need counselors just because their parents work for The Salvation Army.'

What's holding us back, I wonder. My confidence comes and goes even as I stand at the beginning of retirement, when choice about the uses to which I am put becomes mine. Embryonic visions blaze but easily shrivel. Vitality drains away; a habit of limitation sets in. A former editor of *The Officer* wrote to me bewailing the 'torpidity' of Army women in their response to issues of equality. It's a worry.

But you, Ngaire, darting to the Army remind me of something different: of the first women at the tomb on Easter morning, terrified despite being told not to be alarmed, but, once their courage had risen a tad, rushing to tell the disciples 'that he is going ahead of you to Galilee; there you will see him'.

And you remind me of our Army foremothers. There are streams of stories of unknown women yet to be told. Meetings, either in the flesh or cyber-style, where these stories surface have enormous clarifying and strengthening power, not only for the Army next, but for the Army now. I'm thinking of John Ruskin's word 'Today, today, today!' Because today, by God's grace, there's you, Ngaire, and your kind, rare and remarkable, with heaven in view summoning us as you make your reckless dash to where bread is on offer. Thanks for your testimony in attitude and action. Do take care – but not too much! And from our base here at the bottom of the world let's send out across the Pacific New Zealander Janet Morley's blessing for all women in the salvation war: 'May you speak with the voice of the voiceless, and give courage to those in despair. May you be strong to confront injustice.... May you not be alone, but find support in your struggle, and sisters to rejoice with you. May your vision be fulfilled, in company with us; may you have brothers on your journey'.

*As ever,*

*Margaret*

## **My Journey into the Woman Officer's Struggle**

by Loreen Petzing  
*USA West, Seattle Temple soldier*

### *My Journey into the Woman Officer's Struggle for Equality*

I am a young Salvationist – both in years (I am 21 years old) and also in experience. I did not grow up in the Army; rather, I came through Camp Arnold in Eatonville, Washington only 2 ½ years ago. I was recruited on the annual “Camp Recruitment Day” at Seattle Pacific University to be a counselor. After the summer was over, Kyle Reardon made it his personal goal to convince me that Seattle Temple was the place to be – for various odd, random, and somewhat valid reasons. I stammered that I didn't have a way to get there when I heard his mother in the back ground saying, “Is she saying she doesn't have a ride? I want to see her at the corps tomorrow. Even if I have to go pick her up myself! Give me the phone...” And so my journey began.

I grew up in the Southern Baptist Convention and, although there were bumps on the road, I grew up knowing who God was in my life and was baptized as a believer at a young age. However, if you know anything about Southern Baptists, you will know that they do not ordain women, allow them to be deacons, or take positions of leadership over men. Women did not collect offering, dispense communion, teach Adult Sunday School classes (unless they were teaching with their husbands), and they definitely did not preach on a Sunday morning – or any other time for that matter. I continually said throughout high school, “I don't know that I have a problem with a woman being a pastor, but I don't think I would ever attend a church where a woman was a pastor and allowed to preach.”

The first time I attended The Salvation Army, four women rose and collected the offering. My jaw dropped. When Captain Stacy Birks rose to preach I was shocked. When I was blessed by her message, I was confused. My first year in the Army passed quickly and the things that had once been so foreign became the norm for me. I made friends with the young adults in my corps and realized that God has truly blessed this Army. However, my first year was also spent thinking the Army was perfect and that there were no problems. I became a soldier that February and if you had told me that there were debates surrounding the uniform, sacraments, or women in ministry, I would have thought you were crazy. I thought the international Salvation Army was united on every issue. I later found out that I was grossly mistaken.

I didn't engage in the conversation of women equality in the universal church until this past academic year. I was privileged to have a married woman officer step up and take me under her wing and she became my mentor. She encouraged me to become educated on this issue so that I would know and understand why I believed what I did. So, I took a class specifically on Women in Christianity last fall and became educated on why women are allowed to be ordained in some denominations and not in others. I learned the theology beneath the issue and saw the oppression of women simply because they are not men – both in the church and in the world as a whole. My heart

broke at the injustice that I now saw in the churches I had grown up in. I couldn't believe that I had thought that women were inferior to men, just because they were women. I decided that I would not play a part in that injustice ever again. Rather, I would be one who would fight for women who didn't necessarily have the freedom that we did in The Salvation Army to become ordained. Just a couple months later, I learned something though. This was not a battle that was separate from the Army.

Over Christmas break, I was speaking with some officers and the topic of injustice towards women officers arose. Interesting topic, I thought, since women in The Salvation Army had full rights as ordained ministers. However, as I listened to what they were saying, I realized their true frustration. I learned that it is extremely difficult for a woman officer to become a leader in the organization over her husband or any other male officer. It seems that women have to work exponentially harder than men in order to reach any place of influence in the organization. This was a side of the Army I did not know existed.

The next quarter I was enrolled in "Women in Global Politics." True to its name, we spoke about women and their role (or lack thereof) in global politics and international organizations. As a "Writing" course, the major requirement was that we wrote a 12 page, research intensive paper. I was nervous about this but our professor set us loose with three simple instructions – it had to deal with a women's issue, it had to deal with an international issue or organization, and it had to be between 12-20 pages of Senior level writing. "Perfect," I thought, in beautiful naiveté. "Maybe I can tease this small Army issue and come up with something worth writing this paper on." What I didn't know was that this issue was not small enough to contain in a simple 12 page research paper. Instead, I discovered an issue that continually hurts women officers to their core and that has the ability to shake this organization to its very foundation.

My mentor referred me to an officer in the Eastern Territory, Major JoAnn Shade, who flooded me with amazing research material outlining all sorts of issues facing women in The Salvation Army. I quickly learned that the issues of married women and of single women are similar in a few respects, but also very different. I chose to follow the path of the married woman officer and learn of the issues they faced. I read books, articles from Army publications, briefs from councils formed specifically about married women in the Army ranks, and conducted personal interviews over email, phone, and in person. I read so much and discussed the issue so extensively in those 10 weeks that I thought there would be nothing more to learn; but the information continued to land on my doorstep. And what I found through my research appalled me.

As I began peeling back the layers, I discovered problems that have simply been walked past through the decades, and I just knew that this problem could not stay quiet for much longer. Something must be done about it. The women in God's Army deserve better than this. These women have given their lives as fully to their calling as the men; the leaders and soldiers of the Army should be encouraging them to reach their full potential, not holding them back. As a new Salvationist, the issues that many long time Salvationists think are null and void, are those that I believe need to be

brought back up from the ashes. I have been told that this is an issue that rises and falls. My mentor told me, "It goes through cycles. A lot will be published on it, the discussion will be stimulating and good, and then it falls away again... but nothing changes." The next time it falls should be when it is no longer a problem. The next time this discussion falls should be when a married woman officer is considered for her own gifts, talents, abilities, and passions for appointment without exception.

This is my future. I felt the call to officership strongly about a month before I was enrolled as a soldier. I heard God's voice so clearly that I immediately said yes and later thought, "What have I gotten myself into now?" I have been caught up into the Army world and I have been thrilled at where God has led me and what He has in store for me. I have had the chance to enter into this dialogue about women's roles in The Salvation Army and I pray that I will have the chance to help make necessary change because of my contribution. However, I have to be honest that I fear what will happen to me when I become an officer. Will my college education impact their decision on my appointment? Will the passions I have be used by the Army? Or, if I am married, will I simply follow my husband?

I don't believe the Army is lost forever in this issue. The fact that I am sitting here writing testifies to that. However, I strongly urge you – don't be ignorant about this issue. It affects countless officers in our ranks including your Corps Officers, DHQ officers and THQ officers – as well as our soldiers and future officers. It has the potential to change The Salvation Army. It has the power to encourage officers or the power to discourage them from their calling. It has the power to further our mission or the power to hold us back because we refuse to go against the status quo that we have grown so accustomed to. I truly believe that "until the sky is the limit for women as it is for men, men as well as women will suffer, because all society is affected when half of it is denied equal opportunity for full development" (Gilson, 290). I pray that the leadership, officers, and soldiers of The Salvation Army follow God on this journey to complete officer equality.

## **Distorted Holiness – A Testimony**

by Colonel Eleanor Shepherd

*Canada, Territorial Secretary for Women's Ministry*

In our micro-story as holiness movements, we believe in the transforming power of the Spirit for every believer – man or woman, as part of our larger Protestant teaching on the priesthood of all believers. We know that the Spirit gives both the gifts for the building up of the church and the fruit of the Spirit in transformed lives to both men and women. Nevertheless, we still have our own equality issues.

Feminism does not equal power seeking, although one might sometimes perceive it that way, given the actions and attitudes of some feminists. More than seeking power, usually feminism pursues voice. Women's voices need heard and their viewpoints valued.

In the way that men and women see the role of power in their worldview, there is huge disparity. Men equate power and authority. On the other hand, women more commonly equate power and empowerment. Feminine use of power becomes more complex as the ability to empower someone requires authority, in the modern point of view. However, in the post modern world, empowerment requires relationships that engender power for the group.

### **Preaching versus administration**

One area of inequality in the holiness tradition is in the roles of preaching and administration. Here we experience a clash of values. In our tradition, the teaching and preaching gifts of women have been valued. Denominational decision makers have appreciated the method by which women are able to touch the hearts of their listeners. Although in the beginning John Wesley was opposed to the preaching of women and grudgingly gave them opportunities, when he saw how God used them to reach people and convince them to accept the faith, he supported their ordination. However, in the fields of administration and church governance we have consistently reverted to the more traditional complementary hierarchy, with these tasks entrusted to men, even though women might have administrative gifts.

In our holiness denominations, I believe that there has been a distortion in the teaching of holiness, because of the predominance of holiness preaching and teaching by men. It stems from the different views of power held by men and women.

The male model of power is vertical or hierarchical. ↓ ↑ Males generally define power as taking command, controlling other people and their lives, and playing the authoritarian role. It is a question of the strong dominating the weak, whether through money, office, sex role, or any other means. Men generally have a competitive mindset issuing from this view of power. Statistics indicate that only one out of ten men work in human services. For men, abstractions are often their priorities. They are concerned with numbers and counting, often hard data that they can control.

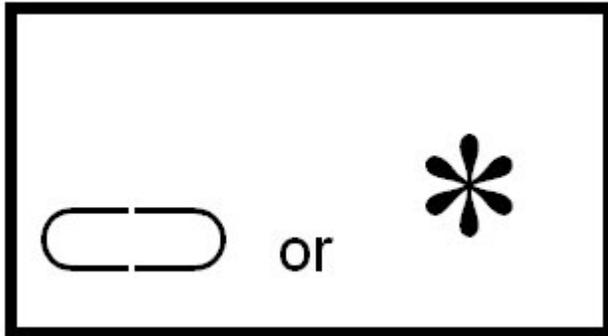


Figure. 1.

The female model of power is circular or web shaped. (See Figure 1.) For women, power is the ability to get things done. The first step to doing that is to be heard. Women often have a care taker mind-set. Research reveals that one out of three women work in human services. Two-thirds of those who work in fields of health, education and welfare are women.

Because our holiness teaching and preaching has come largely from men, it tends to focus more on what we do or do not do, rather than what God does in us. The preaching of holiness stresses our need to give more, or to yield more, or to try harder to be holy as He is holy. It risks becoming a self centered struggle that leaves us frustrated.

If our holiness preaching and teaching continued to have a greater female representation, there would be less distortion of the message. The female view of power is not so much the crushing of the evil in us or the combat to overcome our nature. Rather it is an understanding of power as empowerment. It is the recognition that we are powerless in our own strength to be holy and the reliance upon the working of the Spirit of God within us, to transform us. The internal transformation translates into a transformation in behaviour.

### **Distortion in holiness preaching**

I have come to these conclusions about holiness preaching from my personal experience, growing up in a holiness preaching church. As I grew up listening to holiness preaching, I came to have a distorted idea of what holiness was all about. While I may not have even been able to articulate it, I came to believe that holiness was what I did and not what God through His Holy Spirit did in me.

The gist of most of the holiness sermons that I heard seemed to be that we should give more of ourselves to God, that we should be yielding everything to Him, that we should be trying harder to be holy that we ought to forsake anything in our lives that is not holy.

While these things might be true, the message that I got was that it was not about what God would do but about what I needed to do.

For this reason, I found that my faith was a burden that I had to carry rather than a blessing that could carry me.

When I was about fourteen, I remember reading one of the books by Samuel Logan Brengle, a great Salvation Army holiness teacher. When I finished I knew that I just did not cut it. I remember telling my mother that I really felt that I was not making it as a Christian because I knew that I did not measure up to the expected standard of holiness.

Brengle talked about a heart of love and I knew that was not what I had. I was too preoccupied trying to be good. I was somewhat confused by her response to me. She told me, although not in those words, to stop beating up on myself. I did not have to worry about it. Troubled by the great sense of guilt with no obvious solution, I left the question in limbo for a number of years and just went on being a miserable Christian.

About ten years later, the whole issue surfaced again in a new form. This was at the time with the charismatic renewal in all of the churches was taking flight. I read about people filled with the Holy Spirit. They spoke in tongues and it seemed that everywhere they went people were turning to the Lord. Their churches welcomed many new believers. When I heard about what was happening I wanted this power too. I became so preoccupied with what I did not have that I lost the joy of what I did have.

In the years between these two experiences, something else had happened in my life. My husband and I had become involved in a small group Bible study. It was a safe place to ask questions about faith and to dig deep into the Bible for some of the answers. It was through the study of the Bible in the company of God's people who showed me His love that I began to understand that God loved me unconditionally. It was not as I thought. He was not scowling at me, with impatience while I tried to get holy. He loved me just as I was.

I discovered that it was not up to me at all. Jesus did it all. He died on the cross for my sins and offered me His forgiveness. When I opened my heart to Him, He sent His Holy Spirit to live in me, His presence in me forever. For me, it was a transformational experience.

Then all I wanted to do was to tell others how much God loved them. I knew that if He loved me like that, He loved them too. That was the reason I wanted to be as effective as the charismatics that I read about. If I was not, did that mean that His Spirit was not in me, after all?

I finally concluded that He was sovereign and it was up to Him. If He wants me to have spectacular manifestations of His presence in my life and can use that for His purposes, He will give them to me. If not, I do have His Spirit living in me and guiding me. He

gives me all that I need to be effective for Him in the way that He wants to use me. I reaffirmed my love for Him, my gratitude to Him, and my confidence in Him.

Since then He has led me in ways I never would have imagined and I know that the power to be more than I could be comes from Him and not from me. He has shown me how to use the gifts that He has graced me with, to be able to listen, to encourage and to share what He is teaching me at a heart level. To me, that is what it is to live a holy life.

## Why Do I Preach?

by Captain Sharon Sandercock-Brown  
*Australia East, Chatswood Corps Officer*

*My Story... Why do I preach??*

On a Friday afternoon as I pick up the kids from school and muse over the fact that my sermon for Sunday is only half written, I often wonder: why do I preach? I never seem to have enough time to think through what I feel needs to be said and how it should be communicated. The demands of so many other things throughout the week crowd in on the time I really should be devoting to studying and soaking up God's word in order to share it faithfully. It was fine at college when I was in that zone! Once you hit the 'real' world the focus shifts and it is a discipline to say no to other matters in order to schedule in enough time for sermon prep. On reflection, I would have to say that time isn't the major factor concerning this question. The answer, I know, is much deeper...

Although throughout church history the place of women preachers has met opposition and produced a variety of opinions, it never occurred to me that I wouldn't preach as a Salvation Army officer. I don't think it was totally due to my upbringing in the Army although that certainly had its influence, but rather because of the accepted norm of women working in the workplace. As a graphic designer prior to Officership never once did my gender decide whether I was appropriate to fulfill the role. In our marriage, my husband and I always understood the 'contract' to be a partnership. We did, and still do, share domestic duties and parenting responsibilities. Both of us had good jobs and careers we enjoyed so we both continued working when children came on the scene. When decisions had to be made, we both had a say in the matter. When God first put the idea of Officership into my thinking, this concept of being partners in ministry was discussed [and re-emphasised] with my husband.

This help explains why I preach but there is still something more. I can remember my first sermon. Just a talk really. I am sure I have given talks before but this one felt different because it was at a time when I was really focusing on what it meant to be a Christian. I was re-evaluating my commitment and wanting to get serious about my faith. As the leader of the group leading this particular Sunday service the task came to me by default. I cannot remember what I said except that I shared a lot about what the Holy Spirit was doing in my life. [I do remember that the DC's of our division were present in that meeting and I felt a bit sorry for them having to sit through my rambling talk.] The amazing thing was that when I finished speaking people moved to pray at the mercy seat. It definitely had nothing to do with my polished performance or any expertise in communication skills! Yet somehow God was at work even though my 'talk' seemed rather inadequate.

Well, training college gave me the formulas needed for a well structured sermon although I still find it hard to sometimes stick to these methods. My creative spirit reacts to the confines of such guidelines... I just like to do things differently. These differences are quite evident when you compare me to my husband. He is well read and articulate,

loves the written word and is ready to share his thoughts on what he knows. With a background in teaching he had no problem standing up to speak publicly and was able to do a good job communicating his 3 point sermon right from the very beginning of college life. It didn't come so easy to me. Even now, with quite a few sermons under my belt, I still freak out before I start to preach. I remind God that "I am a poor speaker" [Exodus 6:30] yet he stills calls me to lead the people of God [even in the wilderness].

At this point, it sounds like I am struggling to find the actual reason why I preach. Apart from knowing that God has used my flawed efforts in the past, why should I continue to preach? Does scripture provide an explanation? Does it confirm things like women preaching to blokes? In his first letter to the Corinthian church, the apostle Paul gives us plenty to argue over concerning this matter. He proposes a ladder of authority interwoven with what he calls the 'traditions'. [1Corinthians 11:2F] Yet I notice that the same man who can make distinctions between the Godhead, and a man and woman in a Christian assembly can also claim that in Christ there are no distinctions. [Galatians 3:28] Luke tells us that Paul worked with a wife and husband team. Both of them were involved in sorting out Apollos when his religious education needed an update. [Acts 18:26] There appears to be no distinctions there! According to my own tradition, my impression of the Founders is that Catherine was very much an equal with William and their partnership flowed directly into ministry matters. Catherine's intellect and outspoken ways brought public recognition for women and their right to be involved in ministry leadership. Her strong sense of justice in this matter has created a new tradition that The Salvation Army still follows. Women and men stand side by side to fight for God.

So why do I preach? Since my first class in theology [when I spent half the lesson getting my head around the title] the Word of God has burned in my heart. As I study and grapple with what I read in the bible my faith has deepened and expanded. As I understand more and more of God I find I have more and more to share. There are still lots of things I don't know and realise there will be some things I will never know fully, but that does not stop me from knowing some rather profound truths of God. Big news items like grace and redemption and hope. As I prepare each sermon God speaks to me and gives me something to say. As I proclaim the good news, whether it is in a Sunday meeting or at the Tuesday bible study or at the local Primary School, it is God who should be the main focus. Primarily I preach because of God and not because of me. Time, gender, marital status, rank and expertise are secondary factors! And the more I preach the more I know that God is at work in my life. He is changing my perspective and claiming my allegiance to win the world for Christ. I preach because God has chosen to use me. [I didn't put my hand up!]

*Sharon Sandercock-Brown*

*PS: Thank you for reading my 'ramblings'. I am not sure if my writing abilities are any better than my oral recitations so I appreciate your effort in making it to the end!*

## **From the Ashes**

by Dr. Jane Hoyt-Oliver  
*Canton, Ohio, Malone College Professor*

### *From the Ashes: Surviving a Battle within the church*

Ps 37

Matthew 5:43-48

Each year, our denomination asks each congregation to spend an evening together to elect officers for various church committees and to pass a budget. These meetings are usually sparsely attended and last less than two hours. But, our annual meeting was attended by several hundred people and lasted five hours. This gathering turned into a referendum upon my husband's ministry, and to a great extent, a denunciation of him as a person. Those who held key leadership positions were voted out, and were replaced by others who were not willing to work with him.

We had learned the week before that a small number of people, upset that some concern they had raised within our committee structure had not resulted in the changes they demanded, had called every member in the church who they believed was "on the fence." They had not asked anyone whom they thought was a "supporter". We only found out about the meeting because one family who attended called a relative who knew us well. The relative insisted that we be told so that we could be prepared for what was to come.

Although we never found out exactly what was said by those disgruntled members during the meeting. Several reports indicate that the group had gone to great lengths to tell what they proclaimed was the "true story" about my husband. There were apparently dark hints about my husband's character, with some intoning "we know things we can't discuss- but he must leave". One friend told us that a private detective had been hired, (for what we would never know).

Of course, some stories could have easily been refuted by the careful documentation which we always kept, if the questions had been brought to us. But we were not asked. The truth did not matter: only the anxious "concerns" of our detractors were shared at the "secret session". Many who had attended the session came and voted as a block to change the leadership of the church.

The five hour meeting left the church shattered and numb. We grieved not only for ourselves, and those who had been so abruptly taken from their positions, but for the entire church as it faced this crisis. Although our detractors thought that a change of pastors would produce the changes they dreamed of (most importantly with the detractors now in the leadership positions they had been denied in the past), we knew that their campaign had produced deep pain and suffering would not easily heal.

Several families left the church that night never to return to the church. Others left within six months as we made plans to move to a new community. Within a year, the church lost many vital and faithful families. It was painful to watch, even from a distance. When one is in service to the Lord, one never desires to see the suffering of others or to see the destruction of the fruit that one tries to bring to the community. We prayed for the church and for those who had been so hurtful and we prayed for those who had been hurt by their actions.

Within eight months, we were living in a new community and serving a new church. We knew we must love these new people and listen to their hurts and needs even as we began to recover from the emotional shattering situation we had recently left. We faced a dual challenge. The first was to love and trust the members of our new congregation. This, in itself is difficult when one feels one has been mortally wounded by others. And yet it was crucial component to our ministry. Part of communicating God's love is learning to separate the pain of the past from the concerns of the present. If we were to do the work of ministry well, we would need to leave behind the scars and fear that the previous church had caused.

The second challenge was to radically examine ourselves and our ministry at the previous congregation. If we could discover some truth in the words of the detractors, we could perhaps alter how we sought to serve and to proclaim the gospel. God asks for radical transformation of our hearts and minds: with the understanding that sometimes this may lead to the need to change ourselves so that we can help others to hear the Good News.

When I first became a Christian, I fully expected that life would be a journey that would lead straight toward Jesus. I also believed that once I had turned from my sin, not only would God forgive me, but that I would be admired as a Godly woman. This had not been part of the evangelistic message, but it was to more or less implied in discussions about becoming a faith-filled person. "If God is for [me], who can be against [me]? I reasoned.

I have discovered that, actually many people can be against us. Some of those who oppose the faithful are outright and unapologetically evil. Those who profit from pornography, and prostitution, illegal drugs, or those who embrace witchcraft. These are great sins and they must be confronted by all who owe primary allegiance to Christ. Far more dangerous to the Kingdom, however are those who pose as "good" but who only accept a washed out version of faithfulness; the Pharisees of our own day. These are often the "good church folks" who embrace the to the outward forms of religion but are angry that God is bigger than they are, or fearful that God might ask them to move away from their comfort zones and into a hurting and pain-filled world. These are the ones that will actively work against the wind of the Spirit because they cannot control the Spirit of God. These are the folks that stifle the Kingdom's work in the 21st century.

Those of us who have been educated in Western style rational thinking, often believe that there is a straight path to the truth. In seeking the truth, we believe lies, (or, non-

truths which are often a bit more difficult to detect), will be exposed and discarded. I looked for answers or clues, it was I thought that as if I played to words and situations over enough times in my brain, I would find the headwaters that led to the flood of pain and separation. What I learned however, is that when faced with change or challenge, humans create their own ideas of truth by accepting, rejecting or modifying what they experience in their world. The Godly woman or man must be radically committed to seeing God's perspective before his or her own. She or he must be primarily committed to seeking God's ways over the ways that seem most comfortable or secure. Only then can one rest in the arms of God's peace.

In the years since that traumatic night many, good things have happened. Our new church is vibrant, growing and has embraced both my husband and my family. They have rejoiced as our family has passed several important milestones and have mourned with us in the passing of close family members. The new congregation is excited about the ways in which God is moving the community and are thrilled to be a part of the new things that God is doing in their midst. With their support our emotional healing has begun.

Of course, I wish that I could say that there is a totally happy ending to this story and that God had already brought me through to complete victory. The truth is that the trauma of those times continues to resonate in my life, and I continue to face the smaller traumas of everyday living with trepidation. But the journey of faith is life long and there are many lessons along the way.

Some things I have learned. I was, am, and will continue to be, loved by the I AM God. I have and will continue to survive the pain of those years. I have, and will continue to love my family and those who we are called to serve. I continue to have much to learn about the power of forgiveness. And, I have learned that I am willing, with God's help, to begin again even when my world has been completely shattered by others who call themselves faithful. That, in itself is the beginning of healing from the ashes of pain.

## **Mrs. Jumbo's Daughters: Women in the War**

by Major JoAnn Shade

*USA East, Ashland, Ohio Corps Officer*

Remember Mrs. Jumbo? She was a docile, obedient circus elephant who “knew her role and shut her mouth” until she was force into battle to defend her son, Jumbo Jr. (aka Dumbo) against the taunts of a naughty little boy. Mama elephant reacted as a warrior, and the circus ringmaster and others rushed to restrain her with ropes and chains in Walt Disney’s 1941 classic film. Female elephants are known to be among the most protective mothers in the animal kingdom, and in her ferocity, Mrs. Jumbo was definitely typecast in that role. Only a cartoon character, we all know, but Mrs. Jumbo is a part of me and of the women who have entered the battleground called ministry.

Women Warriors. Instinctively, I shudder at the thought of women in a physical battle, with guns, grenades, bombs, and hand-to-hand combat. I am definitely not a G.I. Jane by nature, and would much rather seek after peace than wage war. Yet, like Mrs. Jumbo, women have been forced to go to war, even when their presence and actions were not culturally acceptable. They have done so to protect their own, to stand for righteousness, and to do battle against evil. Often moving against their own natural impulses, women have cast aside their aprons for the weapons of war, doing what had to be done, plain and simple.

Consider, for example, Deborah and Jael. Deborah was a judge of Israel, a woman of authority. In that role, she arose as a warrior, leading the movement into battle, albeit with Barak by her side. Jael, in contrast, was not at the battlefield. She was home, in her tent, when Sisera, the commander of the enemy army, came to call. Knowing that her country was at risk, she enticed Sisera into her tent with the promise of safety, waited until he slept, and picked up a tent peg – the rest is history (Judges 4).

Two women, two roles, but both hailed as war heroes in Israelite history. One, called to be a leader, and the second, simply accepting the opportunity that opened up before her.

Most blessed of women be Jael,  
The wife of Heber the Kenite,  
Most blessed of tent-dwelling women  
He asked for water, and she gave him milk;  
In a bowl fit for nobles she brought him curdled milk.  
Her hand reached for the tent peg, her right hand for the laborer’s hammer.  
She struck Sisera, she crushed his head, she shattered and pierced his temple.  
Judges 5:24-26

As the contrasting experiences of these ancient women illustrate, women historically have come to the war out of necessity, and, less often, as a result of their position of responsibility or a sense of calling. In many cases, a woman has awakened one day and has been forced to choose. I doubt that Jael woke up one morning and said, “tonight I’m going to put a stake through a man’s head.” Nor did Rosa Parks get

out of bed on December 1, 1955, determined that day to change the history of the United States. No, as is noted about Parks, “her action was spontaneous and not pre-meditated, although her previous civil rights involvement and strong sense of justice were obvious influences.” “When I made that decision,” she said later, “I knew that I had the strength of my ancestors with me” ([www.hfmvgv.org/exhibits/rosaparks](http://www.hfmvgv.org/exhibits/rosaparks)).

When we move the conversation to that of a spiritual battlefield, we find the same kind of dynamic at work. Some women get involved in “the war” out of necessity – their neighborhood is overrun by prostitution or their child has gotten caught up in a sinful lifestyle. Yet there are also many women who enter that war out of a deep sense of calling. This calling can “empower us for extraordinary tasks and can sustain us in our labors over long periods of time” (Creegan and Pohl 2005, 102). As Catherine Booth claimed, “We must go out and save them. We must not stand arguing and parleying as to whether we ought to go, or what it will cost us, or what we shall suffer” (Catherine Bramwell Booth, 302). We as Salvation Army women are “called” women. Whether comfortable with the metaphor or not, we are in the battle.

### **To the Front, the Cry is Ringing**

When the call comes to enter the battle, whether with adequate warning and preparation time or as an immediate response to circumstances, what can women do? How do we fight? The first obligation we have in this spiritual battle is to recognize the enemy. Who is the war against? Is it against the culture of our times, those who intend to harm others, those who are openly antagonistic to the cause of Christ, or against the Evil One? All of the above, it would appear at times, but in this warfare, we must remember the words of Paul: “For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places” (Eph. 6:12, NRSV). It may help to read through C.S. Lewis’ *The Screwtape Letters* for a powerful reminder of the role and strategy of the Enemy.

When there is a cushion of time (and even when there isn’t), we must take advantage of the training opportunities that are open to us. Seminars, classes, and prayer can train us to be effective in the battle, as can coming alongside someone who is experienced in the trenches. “I don’t know how” is an excuse no woman can continue to use in the spiritual battles she faces. If you don’t know, you better ask somebody! The enemy is sly, and we cannot afford to be ignorant in our actions and reactions.

The Ephesians 6 passage reminds us to fully utilize every available piece of armor, describing these items as the belt of truth, the breastplate of righteousness, the shoes of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. There is much instruction available as to the utilization of this armor, and, when covered with prayer, they are effective in protecting the warrior. But I would like to consider three additional “techniques” in spiritual warfare.

The first is that of subversive activity. Yes, careful here, for I am not suggesting the specific overthrow of governments, but rather the lending of aid, comfort, and moral support to individuals, groups, or organizations that advocate the overthrow of predominant cultural forces, such as religious systems that damage people, or commercial endeavors that suck our children into their snares. The word itself means to overthrow something established, and comes from the Latin; sub, under, and vertere, to turn. Perhaps it is from “under,” from the margins, not the powerful, that the turning needs to come.

The second is a similar tactic, that of guerilla warfare. An unconventional mode of warfare, the guerilla is challenged to “nibble at the enemy” (Ho Chi Minh), and to “negate or avoid the strength of the other, while applying one’s own strength against another’s weakness” (Jay Moynihan). Jan Meyes calls women, “guerrillas of grace,” urging women to utilize those things that make them uniquely female, “our tenderness, our strength, our creativity, our winsomeness, our insight and intuition . . . if evil cannot keep a woman hard, shrouded, rigid, pressured, and preoccupied, it has lost.” While her description of the uniquely female characteristics may leave room for discussion, she is correct in her assessment of evil’s hope. In this war, a woman must be strong, not hard; open, not shrouded; flexible, not rigid; and must find ways to combat inordinate pressure and preoccupation.

Judy Lang’s observations are fascinating and potentially open to argument, but as such may shed some light on the woman at war:

When women fight, the issue is more likely to be at least subliminally perceived as life-and-death. This doesn’t mean the issue at hand is serious; only that where men are programmed for nonstop ritual combat, involving frequent low-risk offensive forays, women tend to be programmed to fight to the death if forced to fight at all. This in turn results in a dramatic difference in modes of conflict. Because the issue for men tends to be display, the conflict is overt. Because the issue for women is felt as survival, women to equal degree place importance upon remaining hidden. Stereotypically, men challenge; women resort to subterfuge. The male approach to conflict is the approach of power-holders; the female approach is the art of the relatively powerless, for whom guerilla warfare is the only viable counterattack ([www.animalpeoplenews.org](http://www.animalpeoplenews.org)).

Whatever the approach is that women must take, Jesus’ words are vital to survival: to be “as wise as serpents and as innocent as doves” (Mt. 10:16).

A final tactic is what Christ called for on the Sermon on the Mount. “Do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles” (Mt. 5:39-41). For, as Proverbs 25 challenges, “If your enemy is hungry, feed him, if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head, and the Lord will reward you.” Offering kindness and compassion to those who appear to be enemies may ultimately be the most powerful weapons a woman brings to the battle.

## **Wounded in Battle**

A retired seminary professor and I share occasional spiritual conversation that often touches on the subject of women in ministry. He recently reflected on the women he has known through the seminary, and remained in touch with as they have moved into ministry. "The women pastors I know have been crushed," he said, with great sorrow in his voice. From his perspective, while acknowledging that men have their own struggles in ministry, it was the women who, time after time, were crushed in the church and by the church that they so wanted to serve.

My friend's personal observations are amplified in Julie Ingersoll's sociological study of conservative women who challenged gender norms within their religious traditions. *Evangelical Christian Women: War Stories in the Gender Battles*, describes the fallout many women experience as part of the ensuing gender conflict within the boundaries of the evangelical church. Nicola Hoggard Creegan and Christine D. Pohl address a similar subject in *Living on the Boundaries: Evangelical Women, Feminism and the Theological Academy*. Says one of their respondents:

Pioneers don't tend to have large cheering sections. Often more people are standing by – shaking their heads – than encouraging and cheering one on. And as for me, I've found it often necessary to stop and rest, gauge the territory, try to get some perspective, gather my energies and my will to go on. The work often seems so demanding and the rewards so slim. (Creegan and Pohl 2005, 115).

Somehow, the pain of the wounding seems even worse when it appears to come as "friendly fire," rather than directly from the Enemy. Perhaps, in the end, that is the Enemy's most effective diversion, because if he can get us to battle each other, our energy will be deflected from the real battle.

## **Surviving the Battle**

In order to survive the battle, we must find ways to take care of ourselves. An exhausted, shell-shocked, or dead soldier cannot fight effectively, and an irresponsible martyrdom is not an effective strategy in this war. A wounded soldier must take time for healing, and ought not to re-enter the battle while still disabled by an injury of war. Take the time to get perspective. Step back. See the bigger picture. Acknowledge that the battle is difficult. Seek discernment as to your role in this particular battle.

Disbelieve. We do not need to believe everything we are told. Scripture urges us to test the spirits, and we must do so regularly. When Phillip Yancey spoke at the International Literary Conference, he shared an image of a man speaking on television in a country behind the Iron Curtain, reporting on the results of an election. In the corner of the television screen was a woman, providing sign language for the deaf, who was signing, "don't believe him – it is not true – don't believe."

Band together. Battles are not won or lost on the shoulders of one person. Seek out like-minded people. Do not be isolated. Fight together. Remember the image of Moses, who had others who held up his arms when he tired.

Determine the rules of engagement. The ROE take two forms: Actions a soldier may take without consulting a higher authority, unless explicitly forbidden (sometimes called 'command by negation') and second, actions that may only be taken if explicitly ordered by a higher authority (sometimes called 'positive command'). Within a Salvation Army context, this provides an interesting structural concept, as there are certain actions that a soldier, local officer, or corps officer can take in the war against evil that need no consultation with a higher authority, such as participating in an open air meeting or witnessing to a neighbor. However, there may be certain actions that need to be taken only in consultation with a higher level of authority within the organization, such as taking on a national corporation because of their business practices, or defying the laws of the country we live in. However, it would appear that we err on the side of caution in this area, for all too often, we fail to fight because "they" won't let us (although we probably haven't asked), when our actions would definitely fall under the "command of negation" category.

Stand firm. Despite the difficulties, the battle is worth fighting – if we lose the battle for the souls of our children or our neighbors, the consequences are eternal. God has promised to be with us in the battle. We must trust his promises. Sometimes our own courage doesn't seem to be enough. And it isn't. But God is enough. As Brenda Wilbee challenges us: "Sometimes God calls us to war. As women we're afraid of it, we're not very good at it, and a lot of times, we are crushed by the backswing. But God, we find, is there in the thick of it" (Wilbee, 139).

In the end, we must remember – the battle is the Lord's. This isn't our battle - this is God's battle. The songwriter knew that truth:

This is my Father's world,  
O let me ne'er forget,  
That though the wrong seems oft so strong,  
God is the ruler yet.  
This is my Father's world,  
The battle is not done,  
Jesus, who died, shall be satisfied,  
And heaven and earth be one.

Malthie Davenport Babcock  
(Salvation Army Songbook, #42)

As we allow the Mrs. Jumbo to come alive in us, we can also take courage from another film character. Writes Wilbee:

Sometimes we have to fight back. In the Wizard of Oz poor Dorothy had about all she could take. First Miss Gulch, then the wicked Witch of the West, and now a roaring lion. "Shame on you!" she hollered, moving swiftly and forcefully into the Warrior role, smacking the Lion a good one. "It's bad enough when you pick

on a straw man, but when you go around picking on poor little dogs!" Sometimes, the Warrior learns, it takes a slap across the nose to save Toto (Wilbee 133).

Deborah, Jael, Mrs. Jumbo, and Dorothy; Janet, Amy, Danielle and Helen, battle on. "The one who calls you is faithful and he will do it!" (I Thess. 5:24).

## Who's in Charge Here?

Commissioner Ken Baillie  
*Territorial Commander, USA Central Territory*

Do you remember when President Ronald Reagan was shot? To calm jittery markets and anxious Americans Alexander Haig, White House chief of staff, stepped to the media microphones to famously pronounce "I'm in charge here." He wasn't, of course, at least not under the United States Constitution. He was just a White House staffer who seemed ridiculous for asserting an authority he did not have.

"Who's in charge here?" Google that question and you will get 128,000 hits. It is a common phrase. It is a subject of considerable interest to many people.

It is a subject of interest to spouses in an officer marriage. Both must consider who is in charge. So must the people in a corps regarding their officers. The answer given has immediate effect for practical issues like who chairs a corps council meeting or who carries the keys to the building. It has to do with power and privilege.

Consider a field appointment, a corps where an officer couple are appointed. "Who's in charge here?" At various times in our history we have given different answers, as evidenced by the titles assigned. In some old Dispos the husband is listed as the "commanding officer" with no title other than "Mrs." Not long ago my wife had occasion to look up her officer career card and discovered that in one of our earliest appointments her card showed no title, only the place. So she asked an employee at an Army archive to look up the Dispo of the time. There was no title at all for her. There was no mention of her on the page. One could conclude she didn't exist!

But back to corps situations. In our long history the titles have changed repeatedly: "commanding officer" and "corps officer"; "corps officer" and "officer wife"; "corps officer" and "associate officer"; and even "commanding officer" and "assistant officer." More recently, at least in the USA Central territory, we have listed both identically. He is a "corps officer" and she is also a "corps officer", and when listed together they are "corps officers."

Consider the way couples are named. It used to be "Captain and Mrs. John Jones." The husband's first name was listed but the woman's was not. She was just an anonymous "Mrs." We tried to solve it with "Captains John and Jane Jones." But Jane comes before John in an alphabetical listing, so some said it should be "Captains Jane and John Jones." Placing the wife's name first because of the alphabet made it sound as if Jane was in charge, or was more senior than John. So we separated the names and listed both "Captain John Jones" and "Captain Jane Jones". But that too became awkward in many settings. From the platform we couldn't just say "Captain Jones" because no one knew which one of the two was intended. Some got into the awkwardness of saying "Captain Jane" without the last name, which is strange at best. Recently I phoned an Army headquarters and without thinking asked for "Major \_\_\_\_\_" to which the receptionist replied: "Which one, Mr. or Mrs.?"

On reflection, why *should* the husband be listed first? Just because it *feels* right? Here we must admit that cultural expectations influence many of our Army practices. If we are to actualize our rhetoric of equality we will have to examine and change a number of cultural assumptions.

Back to the question “Who’s in charge here?” These days we are likely to answer: *both* are. But what does that mean? How does that work out in practice?

Every officer couple works it out differently. Sometimes personality is the deciding influence. If the wife is an outgoing, extroverted, friendly type she may be the one who works with the leaders on corps programming. Her husband may be in his study working on a sermon. It might seem as if the wife is the one in charge because she is more the ‘people person.’

The same couple might give a different signal on another day. The husband has a mind for detail, for processes, for paperwork. He is much better than she at finalizing the week’s bookkeeping, completing the report to headquarters, and signing the cheques. Who is in charge now? It must be the husband. *He* signs the cheques! (Hey, just kidding!)

Some would say that in the illustrations above we have given freedom for the couple to divide up the work according to their gifts. She is good at greeting people and he is good at business details. Some people feel more comfortable with the man being viewed as ‘in charge’ when he is signing cheques but less comfortable with the wife being ‘in charge’ when she is greeting people. Down deep we make a cultural distinction: “She’s being friendly, which is nice, but her husband should still be in charge.”

Why assume the married man officer is ‘in charge’? Some evangelical churches answer the “Who’s in charge?” question with the concept of “senior pastor.” He (notice: *he!*) heads a team of other pastors and employees. He decides the preaching subjects and preachers, taking the majority of Sundays himself. He may be hired by a church board but he becomes so influential that in reality he leads the board rather than the other way around. When pressed about “Who’s in charge?” he is likely to say that his biblical role is pastor/teacher and his practical role is servant leader. But what about his wife? Rarely is she ordained. She is not expected to do or be anything – other than present and pleasant. The Army is just about the only place where you will find both members of a marriage ordained *and* assigned to the same pastorate, so what other evangelicals say on this subject is not very helpful to us.

What is the answer to the question “Who’s in charge here?” Turn the question into another question: “What is spiritual leadership?” That is a more significant question. The ‘in-charge’ question smacks of power but the spiritual leadership question points to what is more important in the life of the church.

Does spiritual leadership mean a dynamic, forceful personality? Some people seem to become the leader in any group. They've been that way since they were children. Active in school clubs and student government. Often being chosen not just to be on a committee but to be the chairperson, too. At the training college elected by fellow cadets as the session president. "A born leader." So, is this what constitutes 'spiritual leadership'?

Or, do we think an outgoing, charming personality constitutes spiritual leadership? Easily meeting and greeting the public. Joining the Rotary Club and soon asked to be next year's club president. Able to meet the city mayor and councilmen without feeling awkward or intimidated. Totally at ease hobnobbing with the rich and powerful. After this corps appointment no doubt headed for divisional public relations officer!

Or, for spiritual leadership do we think engagement with people is most important? The officer who remembers everyone's name and whom everyone loves to be around. Older people. Children. Local officers. The general public. It doesn't seem to matter; everyone feels befriended by this cheerful, outgoing personality.

Or, for spiritual leadership do we think availability is most important? While the officer couple have children at home the husband will be more available for ministry than the wife, so he is 'in charge.' Right? Not at all. Such a conclusion is another cultural assumption: a wife gives all the child care and the husband does not. But every couple should be free to divide the family care responsibilities as they choose. Some wives/mothers *want* to be more involved in child care than their husbands. And most couples find that family responsibilities change with the years; it is a whole lot easier to have a high schooler than a toddler! On balance, most of us men would be better husbands and fathers if we shared home responsibilities more fully. And that would make our wives more available for ministry.

You might say the discussion above is more about personality leadership than spiritual leadership. Probably so. Then how about servanthood? When an officer demonstrates this grace people are impressed and blessed. But people don't usually equate servanthood with leadership. More often they see it only as caring concern.

What about the formal moments of corps life? Is the one who conducts an enrolment, a wedding, a funeral, a baby dedication the "spiritual leader"? No, that would be giving only a ceremonial meaning to "spiritual leader". Considering our non-observant sacramental stance we should not confuse ceremonial responsibilities with spiritual leadership.

What about teaching? In some evangelical traditions the spiritual leader is the one who rightly divides the word of truth, who discerns the meaning of God's word, who teaches how to apply scripture to modern daily life. Yes, but when in the course of a week? In the Wednesday night bible study group? In the adult Sunday school class? In the weekly morning service sermon? Ah, the sermon! Now there *must* be the spiritual

leadership of the corps! It is weekly. It is public. It is central to our Protestant (implied) liturgy. This is the leadership role, some will say.

There are many roles and functions for a corps officer. Many years ago the USA Army published a book titled "The Role of the Corps Officer in the USA." It listed a dozen roles to be fulfilled by a corps officer. But it did not prioritize them, so it is no help answering the question posed here: what is the role which equates with spiritual leadership?

I don't think a formal answer is to be found in our polity or theology. An informal, implied answer is provided by our culture. Our culture assigns a leader/dominant role to a husband, a follower/submissive role to a wife. It goes back centuries, maybe back to the dim mists of pre-history. That reality has been researched, analyzed and discussed at great length. Read Catherine Booth on the limited role available to women in her time due to lack of education. Consider the limited role in politics due to lack of the vote until comparatively recent times in history. Enumerate the constraints on financial and property rights of women until recent decades. Scan the bookshelves of gender discrimination studies published in the last three or four decades. Indeed, it is an inescapable fact. Women have been consigned to a subservient role in history.

History shapes our culture, and culture shapes our theology. While we once made a giant leap forward by asserting equality in ministry we have nevertheless struggled to make it a daily reality. And nowhere has this struggle been greater than in the way we assume roles for officer married couples. Women and men may be equal in rhetoric but they are still unequal in practice.

Some within our Army have been influenced by a fundamentalist subculture. Within our ranks some tolerate equality in ministry while holding to inequality in marriages. The assumption is that a husband is God-ordained to be the leader of his wife. This idea has a long history in Christendom. And truth be told, William and Catherine espoused this view. Though sometimes they made exceptions overall they held to conventional Victorian views about their marriage even while espousing equality in ministry.

In recent decades Bible-believing evangelicals have called into question longtime notions of headship and submission. They have reconsidered how to interpret rightly a few proof-text verses so often cited by patriarchalists. A faithful-to-Scripture view has emerged that sees Christian marriage as a partnership of equals who submit *to each other*. The literature on this is extensive: hundreds of books, journal articles, conference tapes, etc. Not enough Salvationists have read this new material. But some still assert patriarchal headship/submission notions. If this is you, dear reader, it is time for you to consider another view, a biblical view, an evangelical view. (NB: Email me. I'll send you a reading list if you're interested.)

In a Christian marriage the question 'Who's in charge here?' should not even be asked because it is a question about assertion of power. There is no instance in the New Testament where Christian husbands are told to assert control over their wives. To the

contrary, husbands are told to be a servant, to submit, to yield. The passage in Ephesians which some are keen to quote about “wives, submit to your husbands” is in fact preceded by “submit to one another.” In fact, in the original language there is no word *submit* in the phrase translated “wives, submit to your husbands.” It says only “wives, to your husbands.” The incomplete phrase harks back to the controlling prior verse, which says “submit to one another.” The New Testament never answers the question “Who’s in charge here?” because the question itself is inappropriate. The right question is: How can I serve, and how can I submit to my spouse, my corps, my Lord?

This brings us back to the case of a married officer couple appointed to a corps. Who’s in charge? *Both* are. Equally. Fully. And they enjoy a wonderful freedom in dividing responsibilities not by gender but by gifts, graces, personalities and situations. What a blessing! What a privilege! We’ve got a good thing here. We just need to work harder at fulfilling its potential.

We have made progress. For a long time we were guilty of assigning married women to roles based solely on their husband’s appointments. A husband became a divisional secretary and his wife automatically became the divisional home league secretary. A husband was appointed financial secretary and his wife appointed to League of Mercy. Sometimes the wives were gifted for those roles, or began to love them in time. But in many other instances that was not so. We made assumptions by gender rather than suiting gifts to roles.

But it is changing. Recently I counted every married couple in the USA Central Territory who are not in a corps, which basically means all the couples at headquarters, the training college and the various institutional ministries. There were a total of 77 such couples. I was surprised and pleased that the married women in more than half the cases -- 42, to be exact -- are *not* in traditional gender-prescribed appointments. And a high percentage of the remaining *chose* to be in the traditional appointments because they love the opportunities of women’s ministries and community care ministries.

Among the 42 non-gender-based appointments there are a wide range of roles capitalizing on gifts or interests: teacher, curriculum developer, auditor, evangelism facilitator, pastoral care specialist, multi-cultural ministry developer, older adult ministry coordinator, divisional secretary, etc. In addition, we’ve experimented with assigning couples to work together at a headquarters similar to the way they worked together in a corps, with exactly the same titles, dividing responsibilities as suits them best, e.g. *both* husband and wife are listed as territorial youth secretary, territorial community relations secretary, divisional youth secretary, etc. It seems to work well.

Some appointments are unique and require appropriate skillsets. Those appointments should be given to the one suitable spouse but not both. Trust me, you do not want me to lead the junior soldiers program. You want my wife. Similarly, you do not want my wife to handle the bookkeeping.

Things are changing in corps. In our territory we've asked DHQ staff to address emails to *both* husband and wife corps officers. They're both on Lotus Notes so it is easy to do. Why not be sure they both know what is going on even if only one of the two will handle a certain issue? There are many stories from women officers who wrote to DHQ only to have the DHQ officer respond to her *husband* even though the husband didn't write and won't be involved.

If the married man is the one gifted for youth ministries the DYL can look to him first. If the married woman has a degree in business why not assign her the Power of Attorney for cheque signing? If the married man is gifted for pastoral care why not consider him the liaison to the divisional community care ministries department? If the married woman is gifted..... Well, you get the idea. Ministry roles are not a function of gender. They are a function of giftedness. That is good theology. Most everything to the contrary is just cultural assumption and unreflected practice.

I believe in my wife's call to ministry, in her commissioning/ordination, in her gifts and graces for ministry. She makes a superb contribution to the Army. Likewise, I believe in women officers period! All are gifted for ministry. All deserve equal opportunity.

Where there are men and women in ministry, particularly married officers, the question "Who's in charge here?" is irrelevant. The Kingdom's business is too urgent for us to be diverted to issues of power and privilege.

Who's in charge here? Not men over women, and not husbands over wives. We are equal partners in the gospel.

## **Submission or Suppression**

by Captain Nicole Hostetler

*USA East, Rochester, PA, Corps Officer*

### **Introduction**

Ephesians Chapter 5: 18-33 is the basis of many debates in Christian and non-Christian circles. How should the family unit's hierarchy be established? Should the Church's hierarchy be modeled after these instructions for the family? It has been said that the topics of the family and church leadership are two unrelated subjects, but when looking to many denominations' and Christian points-of-view they are more closely correlated than one would like to believe. Many people base their idea of church leadership from their concept of the family model. This is why it is important to adequately view the verses from Paul which are used frequently to discourage women's involvement in key leadership positions of the Church. First, what did Paul really mean by these instructions given to the Church in Ephesus? Second, what was the Church's understanding of this as it relates to its ministry/commission? Finally, how should we (the Church) today look to this lesson from Scripture?

### **What was Paul's intent?**

Paul is oftentimes given an unfair male-chauvinist label because of the content of a few of his letters. Why did Paul write about the silence of women in church circles and the submission of wives to their husbands? In order to answer this question, one must look to the political and historical background in which Paul is writing these epistles.

Many foreign religions were suspected of aiding what the aristocrats viewed as "a subversion to appropriate moral order" (Keener, 139). There were increases in social changes, an upward mobility of socially inferior classes, and a message of empowerment encouraged among women by these foreign religions. Christians were viewed among the Roman government and society as one of these foreign religious groups. In light of the Roman uncertainty towards Christianity, it is no wonder Paul would write as he did. Women were converting to Christianity regardless of their husbands' religious affiliation, threatening the conservative male establishment (Keener 143). Paul wanted to be certain that the church would not be viewed as an immoral mystery cult out to completely destroy the basic unit (the family) upon which society was built. In order to establish a trust in Christian teaching, Paul had to interpret Christ's teachings and persuade converts to transform their thinking and interaction to conform to these teachings—sound familiar? (Bristow, 31).

### **What was the Church's understanding?**

The church of Ephesus would understand the language used by Paul. To the 21<sup>st</sup> century American mind, this passage in Ephesians 5 appears to stress the submission of wives to their husbands. Today's culture is vastly different from the culture to which Paul addresses. To the Ephesian church, the idea that husbands were to love their wives would be a foreign concept. This idea would have stood out more strongly than the wives' submission (Keener, 157).

A close study of this passage shows that there are particular vocabulary distinctions that have been carefully preserved in many translations, for instance the

Septuagint (Bristow, 35). This gives the reader a glimpse into the early Church's understanding of Paul's letters. The Greek word for "head" used in this passage is *kephale*. This word does not imply leadership or domination, but to one who goes before the troops—the first into the battle. Headship in other words is "accepting responsibility for whatever one believes is the call and expectation of God upon the husband and wife's lives together" (Munn, 3). Secondly, the word *hupotasso*, the Greek word for "being subject to," is one out of a possible three Paul could have chosen. This word is voluntary in nature, a choice to submit to one another. As a result of new found expectations upon women who had experienced conversion, there were some problems occurring in marriages. Women were asserting too much independence at the expense of their marriages. Men were dominating their wives without a loving and nurturing spirit. Paul is advocating mutual submission. As stated in other letters to Ephesus (2: 11-22, 4:4-6), Galatia (3:28) and Corinth (1 Corinthians 12:13), all believers are equal in the eyes of the Lord (Keener, 157). God does not discriminate based on race, social status, or gender when one stands before Him in Christ. Through Christ all have been set free, liberated from the oppression of the sinful nature. Catherine Booth, the co-Founder of The Salvation Army, speaks to this liberty in the following manner: "...to leave the consequences of the Fall is to reject the good news of the Gospel! The Grace of Christ restores what Sin has taken away. Both men and women can know the bliss of union with God and with one another as God had fully intended it to be!" (*Terms of Empowerment*, 78).

### **What does this mean to the Church today?**

How does this understanding of how believers relate to one another apply to the Church today? Why are there still denominations that refuse to place women in the responsibilities of ministry? These questions lead to information that would require another ten papers to cover the material available. What will be addressed under this section relates to those churches that validate women in ministry, but find it necessary to "limit" or "define" the extent to which women should be involved in these ministries.

The spiritual gifts bestowed upon the believer through the Holy Spirit are defined as follows: "the ability God gives to every believer in order to serve Him and His church": see

*1 Corinthians 12:1, 4-11; Ephesians 4: 11-13; 1 Peter 4: 10-11; and Romans 12: 4-8* (Heim, 89). If these gifts are unused, the result is wasted grace and the choking of spiritual life personally and corporately (Heim, 93). If God had intended for men and women to function in specific areas of leadership and ministry, why doesn't the Scripture and personal witness to the Holy Spirit's giftedness validate this concept?

The Church is the instrument through which God chooses to work in the world today. Created and empowered by the Holy Spirit, the church must continue to work and move toward the inclusive fellowship found in Christ (Needham, 103). Needham continues by stating that a mission focused church will understand the "duality of sex is not a duality of ministry or leadership" (104). God's future has no place for oppression, especially that of a sexist culture. The Church must be courageous and prophetic, it must not be afraid to face the realities in light of the word and ministry of Christ (Needham, 104).

How does the church implement this God-inspired, God-gifted, and God-empowered mission? There must be an intentional look at leadership potential and spiritual giftedness for every believer; especially those who are called and/or ordained to specific ministry. What is imperative is that all those gifted by the Holy Spirit must be given the opportunity to use the full scope and full use of their giftedness to the mission of the Army (Robinson, 6) and the church-at-large. Spiritual leadership should be a direct result of the Holy Spirit's guidance and the human capacity to identify leadership qualities and giftedness in one another- regardless of gender.

### **Conclusion**

What is the desired conclusion, or should it be said effect, of this discussion? My intention is not to flip the tables so that men are exposed to the same inequalities as women. I'm not asking for there to be a ratio of men to women. The Church must look at men and women in light of spiritual gifts bestowed and not on the X or Y chromosomes inherited. When we come to Christ we receive the gift of the Holy Spirit (it says believer not male or female). When we receive this gift, He helps us use "natural" abilities to extend the kingdom and also "spiritual" gifts appropriated by the Father for this work. God does not discriminate between men or women, young or old, single or married when He gives these gifts, why should the Church when putting them to effective use? The Church should not forsake the inclusive message and ministry of Jesus in order to maintain a low-profile, non-confrontational appearance in a seemingly oppressive society/culture/tradition. It cannot give only lip service to giftedness and ignore implementing those most qualified for specific ministries (again, regardless of gender, race, or marital status).

### Bibliography

Bristow, John Temple. *What Paul Really Said About Women*. Harper & Row Publishers: San Francisco, 1988.

Davisson, Philip W. "Catherine Booth and Female Ministry: Foundations and Growth." *Word & Deed*. November 2003. Vol 6 No 1. The Salvation Army.

Heim, Pamela Hoover. *The Woman God Can Use*. Accent Books: Denver, 1986.

Hodgson, Lauren. "The Married Woman Officer—Who is She?". *Territorial Task Force for Leadership Development of Women Officers Final Report*. August 1, 1997.

Keener, Craig S. *Paul, Women, and Wives*. Hendrickson Publishers, Inc: Peabody, 1992.

Munn, Richard. "The Officer Woman Leader- A Husband's Perspective". *Territorial Task Force for Leadership Development of Women Officers Final Report*. August 1, 1997.

Needham, Phil. *Community in Mission*. The Salvation Army: London, 1987.

*Phoebe Palmer: Selected Writings*. Editor: Thomas C. Oden. Paulist Press: Mahwah, 1988.

Raby, Dallas. "Women Officers who are Also Married." *The Officer*. September/October 2003. The Salvation Army: London, 2003.

Raby, Dallas. "Women Officers who are Also Married II." *The Officer. November/December 2003*. The Salvation Army: London, 2003.

Robinson, Barbara. "Book Review: *Women in God's Army: Gender and Equality in the Early Salvation Army* by Andrew Mark Eason." *Word and Deed. November 2003. Vol 6 No 1*. The Salvation Army.

Ruether, Rosemary Radford. *Women-Church*. Harper & Row Publishers: San Francisco, 1986.

Saussy, Carroll. *God Images and self-esteem*. Westminster/John Knox Press: Louisville, 1991.

*Terms of Empowerment: Salvation Army Women in Ministry*. The Salvation Army: West Nyack, 2001.

"Training and Development of Women Officers". Presented by Commissioner Pauline A. Irwin to TEC Western Territory January 1997.

## **Turf Wars**

by Major Janice Howard  
*IHQ, International College for Officers*

Turf wars...I never would have thought that in my "backyard" that I would see turf wars. I am currently sitting outside overlooking the property, spending time in the Word, listening to music, and watching the fox. In a matter of about an hour, I will be tucked securely inside of my home and away from danger.

It is most interesting; the baby fox are now separating from their mothers. I have not seen mom for several days, but the excitement will be here in about two hours. As it gets dark the activity really begins. At that time the fox are no longer "cute". They will not be frolicking and nipping at each other; they will be out for war. Yes, war! Other younger fox are trying to take over their territory and they are fighting like mad to retain their turf. Since they all look alike I cannot tell who is winning this battle. I do know that almost all day long I can now see at least one fox sitting on a small hill, protecting the family property. I don't know how long this will take, but soon there will be several people inhabiting the property. I am told that it will soon be over, either the turf will be established or the activity of all of the people will scare them away...all of them, even the ones who have "ownership" to the property and have been living here.

I use this as an example to Christians; we are fighting a battle as well...a battle between life and death, a battle for family members. By family members I am referring to every person living on this earth. Have they not been created by God? Then they are our brothers and sisters. The problem lies with our actions. Too often we do not go to battle to protect and ensure that they will be victorious to the point of Life. You say that you are not gifted in evangelism; well neither am I. This I do know, there is a battle for souls and there are not enough gifted evangelists who are actively engaged in the battle. We need to stand and fight together.

I often wonder if we truly care that our brothers and sisters are going to hell. Really care? Think about a time when an immediate, blood relative was in danger. Maybe it was an illness, a major decision, a dangerous situation. How often were your thoughts directed towards that relative? What about your actions? Did you do anything? What about prayer? Was it casual or was it intense and often. Did you find yourself pouring out your heart in intercession for that person? Sure, you did. Well, our brothers and sisters need that same intensity for battle over their lives. It is a matter of life and death.

Satan is roaming around on this earth looking to devour. He targets children and senior citizens; he attacks the physical bodies as well as the minds; he uses gossip and human trafficking; he delights in abortion and pornography; he slithers in through indifference and passivity; he will do whatever he can to claim territory. Do we care enough about our territory to fight for it? Do we care enough about the "fam" to fight and protect our members?

The fight is not a short battle; it is a long war. There are times when progress seems nil, but we must continue to advance. How do we not become overwhelmed or discouraged? How do we not lose sight of the victory? Let us encourage one another through the sharing of the victories in the battles. As we are able to see small victory upon small victory, we will know that The Victory is closer.

As the one fox watches for hours each day, who is standing guard for our turf? Prayer warriors? Great! Who are they? Are you one? No? Why not? I thought that you said that you truly cared for the family? Not equipped? No excuse as we have been given the armor and the instructions to suit up every single day. Are we currently equipped with our armor? Yes? Then why is it that when the battle is launched we think that it is against flesh and blood. NO! It is against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. How do I know? It's printed in God's Word. Have you read God's Word today? Have you studied and meditated on it? I'm not asking if you have read some pre masticated surface devotional, but have you spent time with God in His Word? That is how we prepare ourselves for the battle.

Interesting, as the fox begin to come out of hiding in the darkness of the trees and tall grass, I am retreating to the comfort of my home. Yes, I will still be able to see the fight, but I don't have to be engaged in it. This analogy does not reflect a parallel in my prayer life, does it yours? I refuse to retreat in the midst of the "family's" turf war. I shall continue to fight and do battle through prayer. I refuse to come timidly to the throne on behalf of weak brothers and sisters. It is my responsibility to fight and it is yours as well. Let us stand and stand firm. Let us to the throne come and come boldly.

Warriors...not just a few people; we all need to be God's warriors. We must not allow fatigue or discouragement to strip us of our focus. We must not allow satan to play with our minds. We must get properly suited and we must know how to fight the battle. Lord, I know where the final victory stands; it stands with You. Don't allow my knowing that fact make me passive; You work through your people on earth. There is work to be done through your servants this day and in the days to come. Instruct us in our preparation and teach us to identify the real enemy. It is not the people that we see, but satan working in and through them. Lord, help us to fight the ugly battle that entangles children, the battle that convinces men and women of satan's lies, the battle that attacks the minds of Christians. We want to be your warriors...use us...use me!

## Faithful 100%: The Battle for Integrity

by Captain Jessica Irwin  
*USA East, Sandusky, Ohio Corps Officer*

Horton, an elephant, finds himself faced with a situation that requires his attention. A bird Maisy, has been waiting for her egg to be hatched and has grown impatient and restless. Imploring help from Horton, Maisy the bird convinces the unsuspecting elephant she will be gone just briefly, could he please take care of her egg? Horton accepts the daunting task (sitting upon egg in nest in tree) for the short time she needs to stretch her legs (which turns into a vacation on a beach void of responsibility or concern for her nest). Horton accepts a job and is determined to do it completely, safely, fully.

No criticism launched at him, nor any level of ridicule or danger placed before him sways him from completing his promise; no uncomfortable weather or perilous posture position prevents him from following through with his word. "I meant what I said, and I said what I meant. An elephant's faithful, 100%!"

Without exterior encouragement or support, Horton stays true to his word. 100% faithful, Horton in the end of this story receives the reward of his persistent devotion to integrity – when the egg hatches not only does it carry bird qualities but also elephant characteristics.

Theodor Seuss Geisel has established global acclaim under his pen name Dr. Seuss and has provided the world with literary observations of human nature under the guise of children's literature. While leafing through the pages of his characters and rhymes, readers find themselves surrounded by a giant issue – a statement from the author about the world. Not hiding in children's literature, but waiting to be discovered by young minds and those who carefully protect and nurture the future leaders of our society. Mr. Geisel frequently exposes his political positions on human issues through cartoon characters and rhyming poetry in anapestic tetrameter or iambic tetrameter, highlighting the theme for something to fill a void. The author stresses the need for the presence of moral integrity in the face of industrial and monetary progress in society within his writing, as we see in the story from Horton Hatches an Egg. (New York; Random House, 1940.)

The defense of integrity, says Dr. Seuss, is something which affects the circumstances you are surrounded by. Integrity has its own rewards – doing what is right because it is right. Integrity requires courage, strength, self-discipline, moral fiber and an swerving desire to protect, utilize and defend what is right.

in•teg•ri•ty (in-tĕg'rĭ-tē) , Merriam – Webster Unabridged Amplified Dictionary, noun,

1. Steadfast adherence to a strict moral or ethical code.
2. The state of being unimpaired; soundness.
3. The quality or condition of being whole or undivided; completeness.

Our world needs men and women who are undeniably, irrevocably, firmly grounded within the development, maintenance and defense of integrity. Men and women who speak the truth, represent the truth, expect the truth in others, defend situations in which the truth is cast as naïve or unsophisticated. John Ruskin states that “we were not sent to this world to do anything into which we cannot put our heart.” Our society is begging for people who have faced the divisions of right and wrong, and people who are willing to put their heart into supporting the side of the right with integrity.

Biblical integrity states that only God is just, only He is righteous. Our human attempts at righteousness become feeble and shallow rule-following in light of His perfection and holiness. Yet we are provided a righteousness from God as believers, a righteousness which is God’s gift of Himself, His character – Romans 10: 6; Philippians 3:9. Thus, God’s people are righteous when they are in a right relation with Him and enjoy His salvation. When believers are living in line with God’s instructions within His covenant as spoken through Christ Jesus (Love the LORD your God with all your heart and with all your soul and with all your strength and with all your mind and love your neighbor as yourself.)

To reach any great height a person needs to have great depth. The devotion that comes with dedicating our heart, soul, mind and strength to God means reaching into the depth of ourselves and deep into the depth of God’s character. His righteousness, His rightness, will be given as a gift of His character. God and the Holy Spirit become a conviction over a believer’s life – steering them towards the right and away from the wrong. Convicting when faced with choices or temptations. A voice in the darkness who always protects the right.

Blaise Pascal states, “The power of a man’s virtue should not be measured by his special efforts but by his ordinary doings.” Albert Einstein says, “The most important human endeavor is the striving for a morality in our actions. Our inner balance, and even our very existence depends upon it. Only morality in our actions can give beauty and dignity to our lives.” We are daily battling the grounds of integrity. All situations we encounter require a level understanding of the rightness of God and sinfulness of man.

We are in a battle for the defense of integrity. A person is not given integrity, rather, it results from the relentless pursuit of honesty at all times. We are regularly challenged to exercise honesty in our speech, our fiscal matters, our intentions, our relationships and friendships. Being a true man or woman of God required a deep settled thread of integrity which is woven throughout the entire fabric of our personality and outlook on life. “To give real service you must add something which cannot be bought or measured with money, and that is sincerity and integrity.” (Douglas Adams, 1985.)

Maintaining integrity requires courage, for some situations will not be for the faint of heart. Courage has a fragrance, it is detectable and it states it is present. Not every person has the fragrance of courage around them, but in the battle for integrity it is essential. The world needs people of courage and prayer who desire to represent God in their actions and reactions. It cannot be done alone, but is made possible through

the action of the Holy Spirit on the part of the believer. Integrity is not a boastful claim that insists, "I am right and you are errant and foolish." No, integrity brings a calmness and clearness to the murkiest of circumstances, a painful reminder of how easy it can be for anyone to do wrong.

James 4:8 in the NIV reads, "Come near to God and He will come near to you." Stay close to God and begin to carry His characteristics as your own. Allow your time with Him to shape you into a person who shares his qualities. Wear His righteousness, not a flimsy list of followed rules. It requires instilling specific boundaries within our lives to keep us from wrong and overwhelming temptation. And maybe,, just maybe, even saying, quietly under our breath, so no one hears but you, "I meant what I said and I said what I meant. I intend to be faithful, 100%."

*Dear Lord, clean hands, clean head, clean mouth clean feet – make every moment of my life sacred and in Your Presences. Amen.*

## **Book Review: Paul, Women, and Wives**

by Captain Stephanie Larrick  
USA East, Medina, Ohio Corps Officer

*Paul, Women, & Wives: Marriage and Women's Ministry in the Letters of Paul*  
by Craig S. Keener

As I, along with half of the rest of the country, rediscovered C.S. Lewis this past December, I was disturbed to discover that he did not believe women should be part of the war. Research shows he was intentional about giving his female characters weapons that kept them away from the real battle. He thought women and war were an ugly combination.

So I questioned, "If dear old C.S. Lewis thought it and wrote it, could it be right?" Was I in the war out of my own desires, my own self-serving feminism, rather than to please God? To disagree felt like spitting on my own grandpa.

Then my personal battle-mate, my dear husband, tossed a book in front of me and said, "You'll like this one." It was *Paul, Women, & Wives: Marriage and Women's Ministry in the Letters of Paul* by Craig S. Keener. The overall theme seems to be: good exegesis is all that stands between a passive, let-my-husband-preach, damsel in distress and hard-fighting, God-called-me-too, warrior princess.

To understand the classic, "controversial passages," is to be empowered to preach and live as God intended His servants to do. Keener carefully dissects each passage, weighs the pro's and con's of the more common interpretations in light of historical facts and research, and comes to logical conclusions for each. Keener shows that as a woman, I am not called to cover my head because of my natural inferiority to my male counterparts, but rather exercise modesty in worship that will help others completely focus on God.

As Keener cuts through these passages which stand between women and empowerment like Sleeping Beauty's prince cutting through the entangling branches in the evil forest, we can clearly see that he is not cutting through them for the sake of the princess herself, but in order to bring the other half of the army into battle for his King.

This book is not light reading, but it is important reading. I have recommended it to people of other denominations, and I recommend it to you as a way to better understand God's plans for women in the war.

**woman, marked**

by Major JoAnn Shade  
*USA East, Ashland, Ohio Corps Officer*

wounded  
crippled into perfect weakness as a cast sheep  
a scarred healer, thorn ever-present  
with fragile scab standing sentinel against the arrows  
a steadying brace

healed  
abraham's daughter lifted to glorious heights  
stinging salt pouring down careworn cheek  
as a fleeting touch rewards a grasping faith  
an amazing grace

branded  
scarlet-lettered into blushing disgrace  
persona non grata, teetering on the margins  
crawling naked down pariah lane, abandoned  
a loss of face

sealed  
indelibly etched, a holy tattoo of belovedness  
claimed stigmata carved into eternity's hand  
transfigured, anointed mightily into compelling presence  
an abiding trace