Contributors

Prof. Paul D. Murray is the Director of the Centre for Catholic Studies and the Director of the Durham Catholic Learning and Receptive Ecumenism Research Project.

Dr Marcus Pound is Research Fellow in Catholic Studies, Assistant Director of the Centre for Catholic Studies, Durham University, and Secretary to the Project in Receptive Ecumenism.

Captain Russell Tucker is the Corps Officer at Sherburn Hill, Durham.

Governance and Finance Research Team Personnel

Captain Ray Begley (Divisional Director of Evangelism for the Salvation Army, Northern Division);
Jacqui Chapman (independent researcher);
Rev. John Claydon (Regional Minister (Pastoral) for the Northern Baptist Association, former Moderator of NECCT), as Analyst/Author;
Rev. Neil Cockling (Ecumenical Officer for the Newcastle District of the Methodist Church), as Analyst/Author;
Rev. John Durell (Clerk and Ecumenical Officer to the Northern Synod of the United Reformed Church), as Analyst/Author;
Dr Mathew Guest (Lecturer in the Sociology of Religion, Department of Theology and Religion), as Core Advisor (Methodology);
Dr Charlotte Hardman (Senior Lecturer in the Anthropology of Religion, Department of Theology and Religion), as Core Advisor (Methodology);
Rev. Prof. Peter Johnson (Professor Emeritus of Business Economics, Durham Business School), as Team Advisor (Finance);
Prof. Geoff Moore (Professor of Business Ethics, Durham Business School), Team Leader and Analyst/Author;
Prof. Paul D. Murray (Senior Lecturer in Systematic Theology, Department of Theology and Religion and Director of the Durham Centre for Catholic Studies), Project Director and Analyst/Author;
Dr Marcus Pound (Research Fellow in Catholic Studies, Department of Theology and Religion), as Team Secretary and Analyst/Author;
Mr Gerry Rafferty (Chartered Public Finance Accountant, Treasurer of NECCT/CRC) as Analyst;
Rt Rev. Paul Richardson (Assistant Bishop of Newcastle), as Advisor;
Mrs Kathleen Smith (Financial Secretary to the Catholic Diocese of Hexham & Newcastle), as Team Advisor.
Captain Russell Tucker (Corps Officer at Sherburn Hill, Durham).
## Contents

Contributors .................................................................................................................. 2
Governance and Finance Research Team Personnel ..................................................... 2
Introduction.................................................................................................................. 4
Section A: Governance and Finance ........................................................................... 7
Executive Summary ........................................................................................................ 8
Phase I: Salvation Army-Northern Division ................................................................ 12
  A.6.a History ............................................................................................................... 12
  A.6.b Ecclesiology ...................................................................................................... 12
  A.6.c Constitution ....................................................................................................... 13
  A.6.d Demographics ................................................................................................... 13
  A.6.e Structure ........................................................................................................... 15
  A.6.f Personnel ........................................................................................................... 15
  A.6.g Regional: Committees and Structure ................................................................ 16
  A.6.h Intermediate: Committees and Structure .......................................................... 16
  A.6.i Congregational: Committees and Structure ....................................................... 16
  A.6.j Organisational Flowchart ................................................................................. 18
  A.6.k Regional: Mission and Strategy ........................................................................ 19
  A.6.l Intermediate: Committees and Structures .......................................................... 20
  A.6.m Congregational: Mission and Strategy ............................................................. 20
  A.6.n Finance ............................................................................................................. 20
  A.6.o Questions .......................................................................................................... 21
Phase II: Interview Summaries ..................................................................................... 22
  A. PERCEPTIONS OF GOVERNENCE ..................................................................... 22
  B. SCORING OF GOVERNANCE .............................................................................. 26
  C. PERCEPTIONS OF STRATEGY ............................................................................. 27
  D. SCORING OF STRATEGY ...................................................................................... 31
  E. FINANCE .............................................................................................................. 31
  F. GENDER ............................................................................................................... 33
  G. CHURCH AND STATE ........................................................................................... 34
APPENDIX I: Scoring .................................................................................................... 36
Bibliography .................................................................................................................. 37
Introduction to the Regional Comparative Research Project in Receptive Ecumenism and the Local Church
Paul Murray

Background

This preliminary report is the result of the first phase of the work carried out by the regional comparative research project in *Receptive Ecumenism and the Local Church* that has been running in the North East of England since 2007. At the heart of *Receptive Ecumenism* is the principle that further ecumenical progress will become possible if – and only if – rather than asking the typical question as to what ‘other’ traditions might need to learn from ‘us’, each tradition instead takes the creative step of rigorously exploring what ‘it’ needs to learn and can learn (or ‘receive’) with integrity from its others. The conviction is that if all were acting upon this principle then change would happen on many fronts, albeit somewhat unpredictably. Hence *Receptive Ecumenism* takes seriously both the realities of the contemporary ecumenical context and the abiding need for the Christian churches to walk the way of conversion towards more visible structural and sacramental unity. The basic aim of this particular project is to examine how the respective sticking points in the organisational and ecclesial cultures of the churches of the North East of England (the ‘North East’) might be creatively helped and developed by learning, or ‘receiving’, from each other’s ‘best practice’.

The report covers the Christian denominations in the North East, not comprehensively but within the resources of the project and in relation to those denominations or groupings that have generously agreed to participate in the project. They include:

- Anglican Diocese of Durham
- Anglican Diocese of Newcastle
- Assemblies of God, Northumbria
- Roman Catholic Diocese of Hexham and Newcastle
- Methodist District of Newcastle
- Methodist District of Darlington
- Northern Baptist Association
- Salvation Army, Northern Division
- United Reformed Church – Northern Synod
- Autonomous Evangelical Churches.

As the above list makes clear, this project takes ecumenism to a new level. Although ecumenism traditionally concerns the inter-denominational, this project is also intra-denominational, taking into account the different structural, governmental, and financial policies within distinct regional groupings of the same denomination. For example, included in this study are both the Anglican Diocese of Durham and the Anglican Diocese of Newcastle, and similarly the Methodist District of Darlington and the Methodist District of Newcastle.
Mapping the Trajectories

The Project unfolds along three key trajectories of research, each with its own research team, working in a co-ordinated yet relatively distinct fashion, and represented in this document by three individual reports. These trajectories and related research teams have become referred to as:

- Governance & Finance
- Learning & Formation
- Leadership & Ministry

*Governance & Finance* asks directly after the organisational cultures and systems of authority, accountability, strategic planning and finance operative in each tradition.

*Leadership & Ministry* asks after how these organisational cultures and systems are administered and shaped by the cultures and practices of leadership in these traditions.

*Learning & Formation* asks how the respective cultures and identities of the churches are nurtured, transmitted and shaped through the habits, practices, processes and programs operative at various levels.

Together they ask: what are the organisational patterns reflected in the formation of church? How do those structures promote or impede Christian identity or certain styles of ministry? And what are the positive and negative aspects of the various models in relation to formation? While this preliminary report, deriving from an initial mapping exercise, does not claim to answer such questions in full, it does lay the groundwork for exploring more adequately the questions by establishing a framework for their rigorous comparative study.

The overall Regional project in Receptive Ecumenism and the Local Church is conceived in four broad phases. Phase I involves a detailed mapping of what is at least in theory, is currently happening in each of the participant traditions relevant to the three trajectories (Governance and Finance, Learning and Formation, Ministry and Leadership), and relevant also to the congregational, intermediate, and regional level of denominational organisation.

- *Governance & Finance* maps out the organisational structures of the churches and their finances and governance at the various levels.

- *Learning & Formation* gives a general survey of extant learning experiences of lay church members that are variously described as ‘adult Christian education’ and ‘Education for Discipleship’.

- *Leadership & Ministry* maps out the various types and levels of ministries and leadership roles, as well as the various routes to ministry, as they pertain to the denominations.

Together, these reports provide the groundwork for subsequent Phases by highlighting not only the forms involved, and practices undertaken, but also the issues that arise, and possible empirical case studies.

Phase II and III are conceived of as the empirical parts of the project, exploring how these structures and issues work out in practice and where the points of ability, dysfunction and, therefore potential receptive learning can be found to lie. Phase II is specifically
concerned to test after the accuracy of the initial Phase I mapping exercises (conducted on the basis of extant documentation and initial conversation) through conducting a series of closer empirical data gathering exercising. Each research trajectory employs its own specific methodology. For Governance & Finance this is principally qualitative methods, through the use of formal structured interview questions. For its part, Leadership & Ministry employs a questionnaire yielding quantitative data. In turn, Learning and Formation employs a qualitative listening audit. Hence included in these Phase I reports are the empirical apparatus for Phase II. For example, the Governance & Finance Report includes the formal interview questions, whilst Leadership & Ministry includes the draft questionnaire and rationale.

Phase III will follow on directly from Phase II by pursuing a series of focused case studies that will integrate the concerns of all three research teams; case studies such as examinations of how each of the denominational groupings are handling, at congregational level, the declining members of ordained/authenticated ministries. Phase IV will be the phase of dissemination, application, and it is hoped reception.

It is the overall hope of this Phase I report to set the foundation for a project that will lead to significant fresh knowledge and understanding in the fields of ecclesiology, ecumenism, practical theology, the sociology and anthropology of religion, and in organisational studies and the study of human resources and finance more generally. Ecclesiastically the hope is that the project will: a) issue in the identification of a range of well thought-through and tested specific practical proposals for real receptive learning within the participant traditions that would enable each of them with integrity to live their respective callings and mission more fruitfully; b) provide a thoroughly researched framework against which to assess how the various traditions might most effectively work together; c) provide a much-needed and highly significant model of good practice by demonstrating a particular, creative way of living the contemporary ecumenical challenge that can be offered to the wider church, nationally and internationally.
Section A: Governance and Finance
Marcus Pound

This section is the result of the Phase I work carried out by the Governance & Finance Team within the regional comparative research project Receptive Ecumenism and the Local Church. The document maps out the regional, intermediate, and congregational structures of the various denominations of the North East of England on the basis of extant documentation and informal interviews. It is not a comprehensive record of all the denominations of the North East but, within the resources of the project, of those who have been willing to contribute, either through a direct representative sitting on the Governance & Finance research team and/or through help given in sourcing relevant documents and associated interviews. The aims of the report are: 1) to map out the organisational structures and strategies of the denominations with reference to the formal documentation given; 2) to identify where further research is needed and particular case studies which may be taken up in Phases I and II as part of a more detailed and empirically based study; 3) to provide the basis of comparison in Phase II between the formal documentation pertaining to the denominations’ respective self-descriptions of their organisational and financial cultures, and the empirical data. In short, does the actual practice reflect the documented position?

It is not the intent of this document to answer such questions, but to provide the initial groundwork (Phase I) in relation to which such questions may be asked intelligibly. This has been undertaken through a series of informal conversations with key members of the denominations involved, both clergy and lay workers, and through reviewing the formal documentation provided by the denominations (e.g. statutory law, mission documents, year books, relevant authoritative national and international reference points etc.).

This section proceeds by discussing each participating denominational relative to the following headings: a) history; b) ecclesiology; c) constitution; d) demographics; e) basic structure; f) personnel; g) regional committees and structures; h) intermediate committees and structures; i) congregational committees and structures; j) organisational flowcharts; k) regional mission and strategy; l) intermediate mission and strategy; m) congregational mission and strategy; n) finance; o) Questions.

Summary of key issues arising from Phase 1 to be explored within each of the churches.

These issues are to be explored further at regional, intermediate and congregational level as appropriate:

- Do governance arrangements work well? Is flexibility inhibited or enabled? How well does the centralisation / decentralisation issue get resolved? Where does decision-making power actually lie and how well-distributed is it? Is there a relationship between the degree of autocracy and the governance arrangements? Do people in positions of governance see their role as spiritual leadership or church management?
- Is the mission / strategy of the church effective and how well is it linked at the different levels?
- What are the cultural and theological barriers and access points for women in matters of governance and mission / strategy?
- What is the relationship between governance and mission / strategy? Is the church stronger on governance or mission / strategy?
- How is the financial situation being handled (particularly where the church is running a deficit), and is the financial situation driving the mission / strategy?
Salvation Army – Northern Division
Executive summary
Marcus Pound

Context

With overall membership (i.e. officers, soldiers, adherents, recruits) and average weekly attendance in decline of -2.2% over three years (-1.1% a year), the situation of the Northern Division may be broadly considered static, and it continues to develop its mission with a view to innovate expressions of mission.

One of the most striking features of the Salvation Army is the way it embodies a series of paradoxes; for example, strongly hierarchical, that hierarchy is itself employed to allow for the greatest level of flexibility and autonomy to the local corps. ‘A paradoxical situation’ may then, best describe the scenario.

Governance

Governance at local level strongly reflects the paradoxes of the Army, with an emphasis on the consensual and collegial decision making processes, underpinned by the autocracy and hierarchical privilege of the corps officer in decision making. Likewise, concerning governance at regional level, while all decisions are channelled through and signed off by the Divisional Commander, those decisions do not appear imposed from the top down so much as reflecting initiatives that can be seen to arise from the grass roots up (with the exception of stationing officers; i.e. determining where an officer is posted within the Division, Territory or world.). This was reflected in the scoring with local levels scoring marginally better in effectiveness than development; i.e. the consensual approach led to a more effective means of governance if not as tightly developed as the Divisional Headquarters; while the Divisional headquarters scored marginally better (i.e. the overall scoring is still better than average) on development than effectiveness. If however, Divisional Headquarters is less effective than developed, this was reflective perhaps of a highly bureaucratised system which while it could be streamlined in theory, did not seem to impede greatly its overall effectiveness.

Further factors attributing success to the Governance were:

- Finances: money is realised (i.e. found for where appropriate) and overspending kept in check by DHQ.
- The strong bond generated through married officers, often leading a corps together.
- Expertise: while expertise is not found in all corps around a given area, DHQ resources the corps with that expertise through its division of labour.

To this extent there is no lack of clarity in the decision making processes and the systems works well, allowing for flexibility, and ownership of various responsibilities. The appraisal of the Division by the local corps was overwhelmingly positive. DHQ was seen to offer an unconditionally supportive role across the boards. One can say that the division manages primarily from a mission perspective.
Strategy

It is difficult to determine an overall strategy document for the Division as a whole, other than the initial elements outlined in the Trust’s Reports, which include:

- Providing Christian worship
- Maintaining and extending community activities
- Reaching out to the young
- Influencing government policy
- Supporting the Army’s social work, both locally and internationally.

The impact of the territorial wide strategy ALOVE (what amounts to an internal reformation, challenging the Army’s identity around issues of uniforms and band formation with a view to attracting fresh members) appears to have little impact in the region, although a number of officers would clearly like the question addressed more widely.

Emphasis on mission priorities are strong, with understanding the needs of a community placed above the need of a worship centre, a train of thought that comes after a process of rationalisation and centralisation of the Division’s worship centres. The process of rationalisation continues to be a strategic priority. Further to that, the Division encourages corps initiatives which give fresh expression to the Army (i.e. parent and toddler groups; breakfast mornings etc.)

Strategy at local level appears reasonably well developed (with some corps more focused than others), and structured through the application of Mission Development plans which all corps are encouraged to develop in tandem with the Director of Evangelism and the Treasurer. Strategies cited reflected the needs of the local communities.

Scoring of strategy at local level was comparable, with development of strategy, albeit marginally higher than effectiveness; at regional level the development of strategy was deemed better than effectiveness with an overall very high score (i.e. much better than average – 1.86) a feature indicative of the way that strategy takes root at the local level.

Finance

The finances of the Division run a large deficit so, given a budget of £X, approximately half of that money comes from the corps; i.e. tithes and donations, with the rest made up from THQ support. Overall some 65% of the corps are funded from the national pot. Crucial in this regard are the financial resources of the Salvation Army as a whole, and through which struggling Divisions are funded. The Divisions run a tithing system, with 10% of corps takings being passed to DHQ who tithe 10% to THQ. Corps are run as a single units, and encouraged to be financially independent.

Nonetheless, governing from missional perspective within the North East, the understanding is that corps operates to support the poorest, rather than encourage the poorest to support it. So while the Army runs the highest deficit budget of the regions denominations, it does not appear as a crisis on their horizon.

Nonetheless, from the regional perspective, this means that the link between finance and strategy is carefully considered and hugely important: strategy and budgeting go hand in hand. Whilst from the perspective of the local corps, emphasis is on developing a mission/vision or strategy prior to financial considerations which can be sorted out in conjunction with the Division’s Director of Finance.
Gender

The strong presence of Catherine Booth in the history of the Army’s origins serves as the basis for equality in gender-relations, such that women are able, and generally do hold office in all key positions of power. Many officers are married to other officers, and serve together in a local corps, which serves to strengthen the governance thereof. However, while many female officers exercising women’s ministry, they continue to play a supportive role to their husbands.

Church and State

The Army’s stance on gambling means that national government funding through lottery schemes is not viable, thereby diminishing possible areas of financial support. Similarly, the possibility of local/national grants for social services is also increasingly being put under question by regulations required in national law (e.g. providing provisions for same-sex couples in the Army’s social-service centres). This suggests that funding opportunities are becoming more restricted.

Conclusion

The Northern Division is a church in overwhelming deficit yet manages to avoid the sense of managing decline with an emphasis on mission – a paradox supported in other paradoxes, such as the adoption of rigid systems to allow for the greatest flexibility. With financial support from THQ the Northern Division continues to operate in a steady way, whilst rationalising its centres and encouraging fresh expression for the Army. Many of these take the form of initiatives within the local community, while the face of the Army retains the strong markers of its traditional identity. Such initiatives suggest a marginal increase of members within particular corps although regional membership remains relatively static. Taking the fresh expressions of the Salvation’s Army mission a step further into the hard questions of identity may encourage membership further; it might also risk loosing something recognizable in the North-East which affords the Army its high standing in the communities it serves. If numbers do start to dramatically decline it is not only financial consideration that must be addressed, but broader cultural issues within the Army too.

Strengths

The following can be identified as strengths of which the Salvation Army – Northern Division can offer to other traditions:

1. Clarity in the decision making processes and governance arrangements.
2. DHQ is perceived wholly supportive terms by the local corps.
3. Good system in place on the part of the DHQ for the development and implementation of local strategy.
4. Able to combine hierarchical model with a sense of devolved power ad flexibility.

Open Questions

The following can be identified as open questions which the Northern Division might seek to address, and where learning from other traditions may be of assistance:

1. How the financial system might be more adequately addressed without compromising on its mission basis?
2. While relations between the local corps and DHQ remain strong, how well developed are bonds between corps? What networks exist to help corps share resources?
3. How will the SA address internal questions about identity and corps representation?
4. ‘Fresh expressions’ of corps are springing up, but how can the vision of corps in this regard be developed further?
A.6 Salvation Army: Northern Division
Marcus Pound and Russell Tucker

A.6.a History

‘We are not and will not be made a Church. There are plenty for anyone who wishes to join them, to
vote and to rest.’ It was not William Booth’s original intention to establish a new Christian
denomination. An early convert to Methodism and travelling Methodist Minister he began to realise
that the poor were not made to feel welcome in the churches and chapels of Victorian England.
Resolved to do more, he resigned his post and returned to London’s East End where he had worked
previously, with a view to doing more for the poor, the homeless, hungry, and destitute. His
preaching quickly impressed some missioners who encouraged him to lead a series of meetings in a
large tent, which led him to establish a movement, which he called ‘The East London Christian
Mission’, one of 500 charitable and religious groups helping out in the East End.

The movement grew rapidly and Booth came to realise that its success depended upon the
strong direction of a single hand: ‘I am determined that Evangelists in this Mission must hold my
views and work on my lines’. Moreover, since Booth saw his movement as engaged in a spiritual
battle, it was logical that he should adopt a military metaphor. In 1878 the mission was reorganized
along military lines with preachers referred to as officers, with Booth as their General. The mission
became known as the Salvation Army.

Today’s Army maintains evangelistic and social enterprises (emergency disaster response;
health programs; education programs; residential programs; day-care, addiction dependency
programs; service to the Armed Forces; and general community services such as prisoners support,
charity shops, and feeding programs). These are undertaken through the authority of the General,
who is aided by full-time officers and employees, as well as soldiers, who give service in their free
time. It currently serves in 113 countries and other territories employing 16,945 active officers,
1,082,166 senior soldiers (2008). In the United Kingdom the activities of its Social Work Trust make
The Salvation Army one of the largest and most diverse providers of social welfare in the UK after
the Government. The Salvation Army have been active in the North since the early 1800s.

A.6.b Ecclesiology

Like the Methodism from which it sprung, Salvation Army ecclesiology is a mixture which combines
belief about the mission of the church, with a pragmatic sensibility toward the latter. The church
exists for the sake of its mission in the world and hence is ordered toward this aim. And because its
purpose is to further the mission of the church, it must be judged not only by its faithfulness to the
gospel, but its effectiveness in advancing mission. Robert Paul calls this attitude ‘evangelical
pragmatism’, by which the church must be free to meet the spiritual needs of every age. This
implies to an extent that ecclesiastical institutions are secondary to the missionary imperative:

1 Orders and Regulations for the Salvation Army, London: SA, 1878. Quoted in Harold Hill, Leadership in the
2 By 1882 a survey of London discovered that on one weeknight, there were almost 17,000 worshipping with
the Salvation Army, compared to 11,000 in ordinary churches
June 2008.
4 The Salvation Army Year Book, 2008, p. 11.
5 Salvation Army, Social Work Trust, Charity Registration No. 215174.
6 Phil Needham, Community in Mission: A Salvationist Ecclesiology, The Salvation Army, 1987,
http://www1.salvationarmy.org.uk/uki/www_uki.nsf/0/12896B1F80141A6B80256F960052C358/$file/Library-
CommunityinMission.pdf
structure serves mission. Institutional structures may be employed from time to time, but ultimately should be set up to meet the needs of the moment and should be modified or discarded in that regard. In short, Salvationist ecclesiology holds that everything connected with the ordering of the church’s life and work must serve its missionary calling. Hence what is important is less the form of the Army, as the process by which it achieves its goals.

The missionary purpose of the church makes for a unity, and herein lays the relevance of the military metaphor for the church: an army tends to be united in a common purpose. Indeed, unity was an important theme for Booth, hence the Army distilled its doctrinal statements to what its early leaders considered as the missionary essentials, eliminating divisive points of doctrine which may serve to polarise the denominations. Yet in building structures to serve mission, a church also has to be adaptive; i.e. the missionary church must maintain a sufficient flexibility to suit the terrain in which it serves. In the early Salvationist movement, soldiers were organised into ‘brigades’ for specific missionary tasks, and these groups became important vehicles for evangelism precisely because of their adaptability, meeting needs in settings outside the institutional, organising themselves around specific tasks, determining their own format, organising for battle, and ensuring discipline. In short, the small group is ideally suited for this disciplined pursuit of objectives and the adaptation of structure and method to the needs of the battlefield. The logic invoked here is reflected today through the implementation of a Mission Development Plan in each corp. In structuring for mission, therefore, the church organises its life in ways that facilitate the flexibility and mobility required for combat readiness with the clear implementation of missionary objectives.

A.6.c Constitution

The Salvation Army operates under two central trusts:

- the Salvation Army Trust (‘Central Funds’)
- the Salvation Army Social Work Trust (‘Social Work Funds’)

The charitable objects of the Salvation Army are, as defined by its Trust Deed, dated 30 January, 1891: ‘The advancement of the Christian religion’; the ‘advancement of education, the relief of poverty and other charitable objects beneficial to society’ Hence, evangelism plays a key role. The specific objectives of The Salvation Army Social Work Trust are:

- the relief of poverty, sickness, suffering, distress, incapacity or old age;
- the advancement of education; and
- the provision of training in Christian and moral principles and the assistance of those in need of protection.

A.6.d Demographics

The area covered by the Northern Division has been described as the belt which goes round the belly of the British Isles. It covers an area stretching from the Carlisle, and embracing part of the Lake District (Penrith and Whitehaven) on the west coast, to Newcastle on the east coast. It extends north of Newcastle to Ushington, and South to Middlesbrough and Stockton. In practice, a majority of its corps are situated in the historic region of Northumbria, making its population equivalent to but in excess of 3.1 million.

The Northern Division is home to 3462 members. Corps statistics, recorded between the months of March and April 2007 detail total attendance at the various corps events (e.g. home groups; outdoor evangelism events; prayer meeting; parent and toddler groups etc.) at 86,027.

---

8 The Salvation Army, Financial Report, 2006, Charity Registration No. 241779
9 Corps Statistics 2007, Statistical department THQ.
This includes both adults and young, but excludes the various other social outreach programs such as hostels. Average attendance at worship in the same March to April period amounted to 1455 (giving an average congregation size of 29). As the graph below shows, membership (i.e. covenanted soldiers or youth) is in a slow decline, dropping on average by 1.14% a year over a seven year period.\(^\text{10}\)

*2006 contains the same data as 2005, and the figures given for 2007 are also given for 2008. It is the duty of the Divisional Commander to collect the statistics. Where data is missing, it is carried over from the previous years. Reasons for lack of data may include illness or temporary lack of Divisional Commander.*

Figures relate to the Sunday Morning meetings, taken between an 8 week period, March to April. Statistics are taken from Salvation Army Statistics office, ‘Northern Activity Profile’.

\(^{10}\) Statistics Office, THQ.
\(^{11}\) Statistics Office, THQ.
A.6.e  Structure

The Salvation Army is a military-style organization. All positions, except that of General, are held by appointment. Army operations are divided geographically into Territories, which are then further sub-divided into divisions, and corps. Territories usually correspond to the particular countries in which the Salvation Army is represented.

The regional unit within territories is called a Division, and is administered by Divisional Commanders who are responsible to the Territorial Commander. A Division is a grouping of districts, similar to a diocese in the Church of England or the Catholic Church. Each Division consists of a number of corps and social centres which are mostly run by officers of varying rank.

The Salvation Army equivalent for a parish or church is a Salvation Army corps. Each corps is led by a corps officer, the Army equivalent of a minister (responsible to the divisional commander). The congregations are composed of soldiers, i.e. those who live by the Salvationist tenants; adherents – those who attend although do not share the level of commitment.

The Salvation Army services the communities through 47 corps, five Social Service Centres, two Community Centres, and a host of other forms of social outreach programs.

A.6.f  Personnel

The structure of personnel runs, in ascending order, as follows: Cadet, Lieutenant, Captain, Major, Lt. Colonel, Colonel, Commissioner, Chief of Staff, General. Cadet is the title given to those in training to be Salvation Army Officers. Lieutenant, Captain, and Major are the regular ranks for Salvation Army officers. A Cadet is commissioned to the rank of Lieutenant, and after 5 years promoted to Captain, then after fifteen years receives the rank of Major in recognition of service. Lieutenant-Colonel, Colonel, Commissioner and General are all special appointment ranks in that they are only given to officers in senior leadership positions. Further to that:

- **Soldier**: a person who has signed the Soldier’s Covenant (Articles of War) and been enrolled as a member of the SA. Must have professed conversion and accepted SA doctrines, and committed to a distinctive lifestyle involving not only normal Christian ethical standards but also abstention from tobacco and gambling.  

- **Recruit**: A person who has professed conversion and is undergoing instruction to prepare for enrolment as a soldier.

- **Adherent**: A person who formally regards the SA as their ‘church’, i.e. they sign a formal statement) without taking upon themselves the life-style commitments involved in being a soldier.

- **Junior Soldier**: A young person, from age 9 upwards (to approximately 15/16), who signs a pledge, and affirms a promise regarding life-style.

- **New Seekers**: those who wish to become members with no previous Salvation Army background. (Historical trend to invite people to respond to an altar call, at the end of a sermon,

- **YP Seekers**: teenagers wishing to become members with no previous Salvation Army background.

The Northern Division is home to 76 full time officers, 2373 soldiers; 30 recruits; 682 adherents; 377 junior soldiers; 18 New/YP seekers (total: 3462).

---

12 This has implications for the sources of funding opportunities (i.e. national lottery)


A.6.g Regional: Committees and Structure

The seat of the Northern Division is the Divisional Headquarters, currently serviced by seven full-time Salvation Army Officers (Minister of Religion) and ten full-time administration staff. The Army also employs a number of part-time and full-time staff through its various missionary activity such as educational projects and mobile emergency units. The Divisional Commander has overall responsibility for the Division, whose principle should be, in undertaking efficient management of the Division, to fulfil through delegation rather than administration. The Divisional Commander is chairman of the Divisional Strategy Council; Business Board, Appointments Board and Candidates Board, and a member of all advisory boards.

The Division relies on six Boards:

1. The Divisional Business Board (weekly): sub-board of the Salvation Army Trust Company. Four members form a quorum, the board deals with all expenditure. Their operations are governed by international regulation and by the guidelines determined by the board of the Trustee Company. The secretary is the Divisional Administration Officer. Members include: Divisional Commander; Director of Women’s Organisations; Director for Personnel; Director for Evangelism; Director for Social Program; Director for Finance and Administration.

2. The Divisional Strategy Council: forum for coordinating the work in support of the Army mission (weekly, must meet monthly), church growth, new developments in social services, young people & youth-work, adult and family, community work, fundraising, localised projects, divisional events. Ex officio members include: Divisional Commander; Director of Women’s Organisations; Director for Personnel; Director for Evangelism; Family Officer; Youth Officer; Director for Social Program; Director for Finance and Administration.

3. The Divisional Appointments Board: advisory body for formulating proposals regarding personal. Membership includes: Divisional Commander; Director of Women’s Organisations; Director for Personnel; Director for Evangelism.

4. Divisional Candidates Board: to monitor candidate recruitment. Membership includes: Divisional Commander; Director of Women’s Organisations; Director for Personnel; Director for Evangelism, Director for Social Program.

5. Divisional Advisory Council: An advisory council made up of diverse members and functions to advise the Divisional Commander of Mission Strategy.

6. Further to this there is a Divisional Youth Advisory Council.

A.6.h Intermediate: Committees and Structure
Non-applicable

A.6.i Congregational: Committees and Structure

The corps is the local SA unit, equivalent to a parish or congregation. The corps is run by a Corps Council, an advisory group of senior local officers (i.e. non-commissioned volunteers) and other members of the corps, including adherents and members. The Council advises the corps’ commanding officer on local policy and program. A Corps Council is established in every local centre in accordance with the Orders and Regulations Governing Corps Councils, and it be given encouragement to embrace the ownership of the Corps Mission Programme. Typically a corps

---

15 Ibid., 2.7
program will include: weekday public meetings, bible study, house groups, age-related meetings, parent and toddlers, band/choir rehearsal etc.
Regional: Mission and Strategy

The key elements of The Salvation Army Central Trust’s medium to long-term strategy consist of:

- providing Christian worship and proclamation of the Christian message in Corps, community and social centres, outdoors and wherever people are, and facilitating opportunities for Christian worship, reflection and discipleship on a wider basis by means of a variety of media, including literature, music, electronic media and personal evangelism;
- maintaining and extending the range of community activities operated at local Corps, and seeking to establish new Corps providing worship community programmes, ethnic diversification and increased membership;
- reaching out to young people, especially those who are marginalised, through the vehicle of a specific youth sub-brand, offering holistic support and mission involvement, and engaging them in Christian values;
- influencing policy makers through the provision of information on social issues and problems;
- training and equipping current and future Salvation Army officers, staff and volunteers;
- financially supporting The Salvation Army Social Work Trust in the provision of residential and outreach programmes for people who are homeless, vulnerable families and children, older people, victims of substance misuse, military personnel and their families, prisoners and their families, people with health issues and/or special needs and those affected by natural and man-made disasters; and,
- supporting the work of The Salvation Army internationally by holding appeals to support the Salvation Army’s international mission, including development work, and to provide relief to those affected by disasters overseas; and, on occasion, by releasing appropriate personnel to engage in Salvation Army work overseas.¹⁶

However, it is also appropriate here to refer to a territorially wide strategy document: ALOVE. Although launched four years ago (2004), it represents the outworking of a decade and a half’s reflection on the nature of church. In the 1990s many Salvationists were wrestling with the question: what are the fundamentals of the Salvation Army? How important were brass bands and uniforms to its identity? The debate took place across leadership, and was specifically driven by ‘The Mission Team’, reforming element within and across ranks. In answering the question, they made a special appeal to the Salvation Army’s social mission, and in particular to establish this vision for the young in ways which gave licence to create new models of worship and hence Salvationist identity. In short, the document is not so much a document which seeks to address the youth, but rather, by addressing the youth, address the corporate identity of the Salvation Army as whole.¹⁷

The aims of the document as stated are:

- to raise young Salvationists as a missionary force;
- increase numbers of young people coming to Christ and committing their lives to holiness;
- to establish a new sense of vision amongst the young;
- increase young persons training for leadership;
- to create new models of Salvation Army worship;
- provide new opportunities for the nurturing of faith;
- inject energy into the corps;
- to engage meaningfully with the marginalised;

¹⁶ Salvation Army Trust, Trustee’s Report, 31 March, 2007, (Charity Registration 214779)
transform communities affected by deprivation amongst the young;

to address the declining numbers and drop out rates amongst the young.

A.6.1 Intermediate: Committees and Structures
Non-applicable

A.6.m Congregational: Mission and Strategy

It is the responsibility of the Director of Evangelism to ensure that all Corps operates a ‘Mission Development Plan’ His aim is not to provide one, but facilitate Corps in devising their own to reflect the local situation. The Mission Development Plan sets out the individual strategy for its particular Corps. Mission plans are put in place bi-annually, although the document is fluid in regard to progress. The Mission Development Plan is formulated by: 1) Corps Officers; 2) Corps Council; 3) Director for Evangelism, and may engage areas such as: community services; youth and children’s work; finance and resources. The Corps Officer, Corps Council, and Divisional Director for Evangelism meet quarterly to discuss the Plan. The outcomes to follow:

- agreed plan for the future;
- objectives set;
- submission of Plan to the Divisional Strategy Council;
- submission of Plan to Territorial Corps Strategy Council for Record;
- monitoring of progress/action towards the established goals;
- variations of Plan in response to changing scene.

A.6.n Finance

Regional: No data is available at this level.

Intermediate: Non-applicable

Congregational: Corps budgeting is undertaken by: a) the Corps Officer; b) Local Finance Officer; c) Divisional Headquarters representative annually (Nov/Jan). The outcomes to follow: 1) draft budgeting document is created which defines the financial status of a corps; 2) where a surplus or neutral budget is recorded, it is submitted to DHQ for recommendation; 3) where there is a shortfall the budget is submitted to Divisional headquarters where the Divisional Director of Business and Administration considers further support funding. The Divisional Director for Business and Administration can consider the allocation of Mission Support Resources from a budget allocated by Territorial Headquarters (£500,000).

Corps accounting is undertaken weekly by the Corps Officer and Corps Finance Local Officer. Transactions/Banking is reported monthly to Divisional Headquarters; where they are scrutinised and the data inputted into Agresso Accounts. Budget monitoring is undertaken monthly by the Corps Officer and Corps Finance Local Officer as well as the Director of the Business Board and Administration and involves monthly reports and bank reconciliation. An Income and Expenditure report is issued to the Corps, highlighting variations to the budget which must be managed either locally or divisionally. Bank accounts are reconciled and a monthly report is issued from DHQ to THQ. The Salvation Army has its own Bank: the Reliance Bank.
A.6.o  Questions

1. How do status and function interact?
2. How is leadership challenged by changing assumptions about Salvation Army identity?
3. To what extent do the pragmatics of mission determine leadership style?
**A. PERCEPTIONS OF GOVERNENCE**

a. Different organisations work in different ways: how would you describe the governance system at your level? (Key words: hierarchical, collegial, conciliar, personal)

**Local:** At the heart of the local Corps is the corps council, deemed responsible for the ‘ongoing strategy for the corps’ including the organisation of activities and programs which will further the mission of the Corps. Corps council was said to provide a ‘of kind of ownership and risk taking over responsibilities’ and ‘an opportunity for the whole congregation to be represented.’ The council provides a forum for a ‘consensus building approach’, variously drawing on, where applicable, representative Salvationists and the corps finance team (not all corps have a treasurer, in which case the role is assumed by the corps officer). The corps council is deemed responsible for the ‘ongoing strategy for the corps’ including the organisation of activities and programs which will further the mission of the Corps. Corps council was said to provide a ‘of kind of ownership and risk taking over responsibilities’ and ‘an opportunity for the whole congregation to be represented.’

Yet it is also clear that this model is underpinned in other ways by ‘an autocratic style’ said to be ‘engrained’ in the culture. So for example, as one interviewee put it, ‘In certain circumstances, yes, my wife and I work closely together so we would often discuss and come to a decision ourselves because we are the leaders of the corp.’ Likewise, another officer, while not considering the system ‘hierarchical’ added:

> but at the same time it can be, because if we sit down and the chief decision is: this is where we’d like to go, they can sit there and say, ‘I really don’t feel that’s the best way we should go’; bottom line is that the corps officer can make the decision, and sometimes you have to make the decision [...] at which point they have to just say: OK, because they know actually they’re just an advisory board.

In short, while the forum is democratic, the position of the officer allows a strong hand to be given, depending on the interest of the officer. Hence, while the style of leadership was described by an officer in terms of bringing the congregation/council ‘into as many discussions as we possibly can so we can make a decision that carries them all’, it was also noted by the officer that ‘sometimes you need to just say: “this is the way we are going”.’

Lay responses reflected also this dual aspect to governance. Decision making was described as ‘consensual’ but also ‘tiered’, the latter term preferred over ‘hierarchical’ which tended to suggest ‘superiority’. 
Regional: DHQ operates through a number of key committees, chiefly the Divisional Business Board and the Strategy Council, headed by the Divisional Commander. Again, the description of the governance system was found to be a paradoxical mix of hierarchy such that ‘Whatever happens at our SA churches’ centre and social service centres; everything comes through boards through to the Divisional Commander’ with whom final regional authority sits, or, as another office put it:

The SA is structured from top to toe, internationally, nationally and divisionally, and so we work in a command structure, even at the divisional level, although we have a divisional strategy, we have a divisional administration and business, that is then sent up to our national territorial level for it to be accepted. So we very much work under a control structure, and the corps that we care for and corps officers report to us, we then report to national headquarters and national headquarters report to international headquarters. It’s as simple as that [...] completely hierarchical, 100%.

On the other hand:

Structurally it looks like that [hierarchical] but that decisions are really made at the local level because the commanding officer and the church, the local officers and the elders have actually made the decision and presented it to us [...] so although it looks hierarchical, it starts at grass roots but comes up.

DHQ was said specifically to manage ‘from a mission point of view’, offering a program of responsibility for the activity of the corps and that the process of management was ‘driven by the work or the mission and people in the corps, their desire to develop mission where they are the driving force.’ In other words, it may be hierarchical, but it functions to devolve decision making processes to the local level.

b. Would you say the governance arrangements at your level work well and why? (Key words: embedded, flexible)

Local: Governance arrangements were generally said to work to the extent they allowed flexibility. Existing structures awarded a ‘place’ for people in which they were encouraged to take ‘ownership and risk taking’ by those charged with responsibilities. This suggests a ‘relational’ environment. Key in this regard is the contributing characters: “we’ve got a mature group of people here who are willing to listen’ and take responsibility. Again, the comments reflect the delicate balance in the Army between autocratic leadership and clearly defined structures which worked towards devolved leadership.

Problematic areas were seen to lie in the duplication of thinking at the various levels, and the feedback response from DHQ/THQ, especially around areas of finance (see below))

Regional: The regional view of the officers interviewed (4 out of 5) was ‘They work for us’. This was attributed to a variety of factors:

- **Finances**: money is realised, and measures are in check to ensure there is not overspending at local level.
- **The relationship between married officers**: Officers are often married and working as a team both at the local level and Divisional level, with the Divisional Commander’s wife typically in the role of Divisional Director of Women’s Ministry.
- **Expertise**: ‘people don’t always have the expertise, and that’s why we’ve got the levels in, hopefully, between us all there is the expertise or we know who to go to, to get expertise.’
For two interviewees however the levels created their own problems, although exclusively in terms of the relation between DHQ and THQ. The system was described as ‘time consuming’ and Very slow, and laborious, we have a certain amount of decision making authority but once it becomes a major project [...] its up to national level. For example, ‘if we are dealing with a major property project, the property project comes from the local level to the divisional level, it goes to our strategy council; we then have to take it to two boards in London for it to be passed, then if we start dealing with finance it goes through the whole process. Mission: same process. So every level of the project it goes through 3 or 4 steps. That’s why it’s slow.

As one interviewee pointed out, the difficulties raised above were to be found historically; the SA had ostensibly been based on an authoritarian model, ‘so sometimes people are waiting from those at the top to tell them what to do next.’ Yet some twelve years earlier the SA had moved towards an ‘increasingly decentralised management’, and it was felt that ‘the centre really are seeing the Division manage the affairs.’ Nonetheless: ‘the problem is that the leadership isn’t quite used to that as a concept and it takes quite a while for the actual membership to wake up and understand that they have some control, they can do something different.’

c. In organisations power is both centralised at some levels and devolved to others. This can create tension. Is there tension in your organisation and if so how is this addressed?

Local: The perspective from the corps officers on the relation between the levels reflected the sense of freedom given at the grass roots: ‘to a large extent we’re given freedom to develop and work it out here, and I think that’s been something that, I think in the last decades, certainly the leadership of the SA, nationally and divisionally, has tried to give authority and power and responsibility to the local corps’. Hence not only did the interviewee not experience any sense of tension between, but positively felt supported and encouraged by the division. As another officer put it: ‘I would say that DHQ let us take the bulk of our local decisions and will support where they can.’

Regional: While the regional opinion of one officer accepted that tension could arise, these were largely seen to be reflective of the relation between a local corps and THQ, especially where a local corps needed a project signed off by a trustee down in London. Nonetheless, it was recognised that sometimes delays serve as ‘a safety net’ ensuring ‘that we’re good stewards of the money that we’re raising,’ and on the whole ‘those that are in post want it to achieve the mission at grass roots, and whatever decisions are made is to facilitate the mission of the church.’ Yet these were also qualified by two interviewees, local and regional, ordained and lay, as ‘frustrations’ rather than tensions.

d. Where does decision-making power actually lie and how well-distributed is it?

Local: For both officers power was seen to ultimately lie at the desk of the Corp officers, yet, as one interviewee added, ‘we could make life very difficult for ourselves if we didn’t ensure that we had the support of the people, so in some respects the people have power’. This was further reflected in the lay responses for whom ‘it rests with the officer, they’ve got final decision’ and ‘within the Corps’, although not necessarily the corps council.

The distribution of power rested in the governance of the local officer; i.e. the extent to which he or she engaged the people.

Regional: Responses from regional interviews indicated the local level as the basis of power-making decision: ‘It sounds contradictory, but at church level they make decisions, they try different things, they’re given permission to do whatever they want to do.’ The role of DHQ was seen as essentially one of ‘encouragement’.
Decision making power was also seen to lie by two interviewees at THQ, but the sense that THQ was encouraging in the way DHQ was to its lower tier was not reflected in the comments: ‘Sometimes we feel we’re just like a post; however we go to THQ as little as possible, because if we can make a decision locally, we’ll do that.’

Reflections on the distribution of power reflected the above ambiguity. On the one hand power was seen to be well distributed when thought of in terms of the local church: ‘I think it is, and that’s how we work, […] we have worked hard here to help every director to see that actually we are there to facilitate the front line, not to brow beat or dictate.’ On the other hand that level of trust and support was not found in relation to THQ: ‘if we are appointed to do a job they [THQ] should allow us to do the job and not expect us to keep answering to London.

e. **To what extent do people in positions of authority see their role as spiritual leadership?**

(following page)

f. **To what extent do people in positions of authority see their role as church management?**

**Local:** The ordained local responses clearly indicated that they saw their role in terms of spiritual leadership. The lay response highlighted how different situations required different approaches, as well as underlining the sense of ‘good’ spiritual and managerial leadership at the top of DHQ. The interviewee’s concluding comment corroborated the opinion of DHQ: ‘I think the two are well correlated.’

**Regional:** Both managerial and spiritual forms of government appeared well correlated at regional level. All regional leaders are SA officers, so basically, as one interviewee put it, ‘their first task is as a spiritual leader and then depending on their role or responsibility other factors come into play. For one interviewee: We would say everything we do is spiritual, although we’re in a managerial role, hopefully we’re managing in a spiritual concept as well, and all the decision making is done under the guidance of the Holy Spirit […] You know, it is spirit led and managed.’ The interviewee cited as an example, the way the SA was moving out of the past from traditionalism and new ventures as examples of a spirit led shift in managerial approaches. Similarly, while it was pointed out that the director for business was not a spiritual leader; i.e. his role is just the finance and business side of the division; his decision making was underpinned by a spiritual side. Indeed, the lay interviewee pointed out that the support and development of the work of the SA requires enough business background to make and help the strategy in the division ‘and if we together make decisions about moving one particular thing forward, then it may mean we make a decision on loosing something else’ and the responsibility of the Business Director is to make a judgment on the financial side, but ‘its not a question of saving money in a nice pile in the back there, its not about protecting that, its about using the money, […] in the strategic mission.’

g. **To what extent do people in positions of authority see their role as managing changes that occur in the organisation?**

**Local:** Managing change was not seen as important as ‘leading change, because, of course changes happen, people move on to different circumstances, people mature, people fall out with one another, but I think the bulk of the responsibility is to encourage people to embrace change, and move forward in change, because the danger in the church is we become stuck in a rut.’

The sense of leading change was reflected in the comments of the lay interviewees: ‘I suppose they see their role, well because we’re in a position of what we call leadership, we would lead by example, we would then show the people how we thought it should be done, and you know, expect them to do it like that.’
Some hesitation was expressed with the question of managing change: ‘That’s an area where we’re not strong, but we’re getting better, and that’s because of the present leaders, but the rest of the Corp council are just sitting below average in terms of management.’ Earlier responses from an officer highlight the role of, or lack of training in this regard:

I think what happens is, we don’t give them any training for that part of the role. We don’t say, this job is gonna entail this, or give you some training when you come in, what opinions or how to put a proposal forward. How do you know, none of that, you just expect people to come on, so the lollipop man might be in, he might have a valid contribution to make but tends to sit quiet because I don’t think he knows how to approach the situation, so there is not an analysis of strategy plans; but that’s to do with training. We could do a lot better with that.

Regional: Change management was clearly a priority of the regional officers: ‘Yes defiantly’ A key issue, identified by one officer, in shaping change management was the question of the SA’s historical identity:

its no good us walking around and having a drum under our arm, it just doesn’t work, worked in the Victorian times, hundreds of people came to Christ, it doesn’t work now, its relational; its to me, going back to the market place, as Jesus did, sitting with the local people in the coffee shop, having a conversation, and building up a relationship [...] In the Victorian times, SA officers would be moved possibly after 6 months, what can you do in 6 months [...], whereas in this 21st C. we’re much more keen on knowing that change will only happen locally if someone is left long enough to see that change coming through.

For one interviewee the regional perspective afforded a window on change not always perceived at local level: ‘now that we are at this level I am seeing that the process of change is always changing’, a function of sitting on the various councils. For another interviewee: ‘Well that’s my real reason for being, because we have a very changing environment: how do we move those corps out of centres in this region, into those strategic places where they are actually meeting need?’

B. SCORING OF GOVERNANCE

a. In a word or phrase, how would you describe the governance system at the level above / two above; below / two below you? (Elicits two responses)

Local: The overwhelming perception of DHQ’s governance support by the corps officers is supportive. One respondent employed the term hierarchical, but this appeared as a reflection of the distance between the Corps and DHT rather than a mode of governance.

‘I think that the shift has been over the last decade or so, has been a shift towards the role of DHQ to be a supportive one, rather than one of... of course there is a management dimension to that, but they have a responsibility to manage and support me,’

‘think they’re supportive [...], they serve what we do.’

‘My perception of DHQ would be that underneath it all, is that same spirit of collegiality, but in practice it needs to be far more structured and bolted down [...] I’m not sure they can be as free as us, [...] they are a management structure. [Does it work well?] For us it does, in terms of their support for our ministry it does. [...] I can phone and there is somebody on the other end who will be able to talk me through how we navigate some particular problem. They are very responsive as to if we ask for something we get an answer.’
‘Well I was thinking of hierarchical, because we don’t have an awful lot to do with them. [...] We’d only need them if, our first port of call would be the officer, and if they didn’t do anything it would then be DHQ, so hierarchical, yes.’

‘passionate.’

Regional: The overall regional perception of corps governance from DHQ tended to emphasise their role of freedom and autonomy (3 out of 5).

‘Different. Different in that the local corps officer, I mean some of them are, unfortunately, dictatorial, which is not the way I personally am, and some are inclusive of everybody.’

‘I had far more freedom as a corps officer, even than this level, because I just got on with the job. It’s when you come into the middle management then you realise that you have to follow a structure of governance which you are unaware of until you reach this level.’

‘They have much greater freedom.’

‘Fairly autonomous, I think really, mostly they would feel they’ve got the power to get on with their situation.’

I think the most important element in all of this is relevance, it has to be relevant to a centre, the traditions of some corps are still lost in the past, and therefore there is no spark from within to ignite the new developments and the governance will then be driven from here.

C. PERCEPTIONS OF STRATEGY

a. Is there a clear sense of purpose at your level?

Local: All respondents felt there was a sense of purpose. This was specifically defined by one participant as: ‘To get to the place where we are being fully effective and reaching people who are far from God and introducing them to the gospel and building them up into Christians, that is what we are trying to do.’ And another as ‘Trying to bring people into the kingdom’.

Regional: All five interviewees responded in positive terms to the question, which was given foundation in the role of strategy which each corps developed in tandem with the Divisional Director of Evangelism, and the role of the Business board which sits once a month. A further response also highlighted the crucial role that local knowledge played in the development of purpose; i.e. beyond a more general intent to ‘bring people into the kingdom’ purpose was to be defined and given form by the specificities of the local context.

b. Would you say your organisation has a strategy at your level?

Local: A strong sense of strategy for the local corps was identified by both officers interviewed. For example:

we want to come and make inroads in the community, and the people resources we have, we want to do that by getting to know people in the community, so the easiest way we can do that is through working with developing children’s ministry [...] just to get to know children and families and give them points of access to the church, through festival times, through special services for children and families to become a part of.
Lay responses were however less sure: ‘No, and that’s because we’re not getting the strategic thinking coming from the corps council; we might get it from one individual to another, but to work effectively it needs to be more consolidated to what is presently.’ The interviewee highlighted the need for more formal training of lay representatives on the corps council.

**Regional:** The general shape of that strategy was to be found in the developing historical situation of the Salvation Army:

At one time there would be a SA building almost everywhere a pit shaft went down. We’ve had to strategically now dispose of and centralise and rationalise our worship centres, whilst at the same time tried to make sure, that a weekly service is delivered on a satellite basis away from the worship centres. Having a worship centre is not the main thing, understanding what the needs of that area are, proving for Salvation a place of worship is one thing, but also understanding the needs of that area and finding mechanisms for delivering them [...]. We might be using other buildings to deliver programs. While we might have fewer SA centres, we’ve still got activity because we’ve rationalised and bring up to date our ability to deliver without having the incumbencies, and sort of buildings, bricks and mortars which are much harder to maintain.

All five interviewees at regional level affirmed positively the sense of having a clear strategy. One interviewee listed ‘three ‘P’s that directed strategy: a) the people; b) the program; and c) the property, with the rule of thumb being: ‘If two out of those three are falling over then we start asking questions about the viability of that centre, so particularly if it’s the people and the program, not so much the property; the number of people and ability to resource the program are the key factors. It wouldn’t normally fall over because of the property.’

**c. Is the strategy written down?**

**Local:** All Corps are encouraged to operate a ‘Mission Development Plan’ in conjunction with the Director of Evangelism, setting out the individual strategy for the particular Corps. Mission plans are put in place bi-annually, according to some sources, three yearly according to others, although there is some fluidity to the process. The review entails: 1) Agreed plan for the future; 2) Objectives set 3) Submission of Plan to the Divisional Strategy Council; 4) Submission of Plan to Territorial Corps Strategy Council for Record; 5) Monitoring of progress/action towards the established goals; 6) Variations of Plan in response to changing scene.

Both Officers referred to the review process. For one: ‘we haven’t if you like ticked the boxes of completing the official review documents that DHQ will at some point want us to do.’ For the other, the relative newness to the area meant the review was in the early stages

There was a sense that the review process was impeded by the high level of time commitments on the part of the Director of Evangelism; but also that ‘I suspect that they’re aware were doing something and are happy to let us get on with it.’

Lay opinions were mixed with one interviewee recalling ‘we had a meeting about it and when we had a review of our corps we decided how to go forward; I suppose it is written down really.’ The other lay response was: ‘Not that I’m aware of [having a strategy written down].’

**Regional:** It appears that regional strategy is local strategy; i.e. strategy comes through the divisional strategy meetings, (every month or six weeks), and entails reviewing the centres in the division, especially those presenting obviously strategic plans for the future, with a view to ‘feeding down to them strategy that we’d like to help them with; mission development [...] to resource and empower the local churches to achieve their strategic goals.’
d. Who decides the strategy?

Local: Locating who decided the strategy was characteristically diverse. For one officer it was himself and his wife who were the principle drivers in deciding strategy, asking the question, thereby reflecting the significance of married officers in the governance of a corps as well as the hierarchical aspect of its structure. This was balanced however by the view of the same officer that ‘questions of strategy or vision or mission sometimes need too emerge rather than be imposed [...] so in a sense people are on board with the strategy as much as they know it.’ The hierarchical and collegial nature of decision making was further underlined by a second officer. Strategy ‘may start with the whole congregation, or it might start with the corps council and kind of be a pyramid affect.’

One lay interviewee cited the PCC; the other underlined the democratic sensibility which had to underlie all decisions about strategy: ‘You can’t be autocratic in a church [...] you need to be discussing the situation with them, the points, the objectives you want to reach, so it’s a consultation thing.’ However, this was seen to bring its own problems related to the level of general engagement by the corps: ‘We try the consultation thing, but the poor fellow doesn’t get very far, its frustrating, anyway.’

Regional: Deciding strategy at regional level was seen involve a whole series of voices within the church as a whole as well as government voices underlying the link between the SAs mission based approach:

there is an international strategy, a national strategy, a divisional strategy and a local strategy, so at every level the strategy is created and managed, so if you look at out social services centres for homeless, there is a further strategy which is involved there which then becomes governmental, and then government demands a certain level of governance and management that we have to adhere to, because all our funding comes from the government.

Divisional strategy however was fundamentally decided through the Divisional Commander with the directors, who constitute the strategy council. Hence for one interviewee: ‘We as a collective group decide, although there is a ‘particular role [...] for a practical and financial and asset point of view.’ Their role was perceived however, as indicated earlier [see Ba] to be more in support of corps strategies – fed up to the region. So, as one regional officer replied: ‘I suppose it would come from the local level really, they would tell us there is a need [...] it would be initiated mostly at the local level.’

From this perspective the aim of the strategy council was either to ratifying or modifying local strategy.

The basis for ratification or modification were listed by one interviewee in terms of 1) numbers; 2) finance; 3) and leadership (a variation of the three ‘p’s):

So obviously we deal with the decline of our numbers and obviously we are promoting through program to try and rectify that and address it with how your going to do this, and then they’re reviewed annually again by ourselves.

Obviously finance is a very important part, whether a church is self supporting or whether we give a grant for mission aid, because they’re not making it on their own. We are trying to bring about the reduction of that every year; they have got to find some way to lift their finances locally. Because we can’t keep giving them financial aid. So that’s addressed annually because it is a concern.

And obviously personal leadership, whether there are local people, if you don’t recruit people you don’t have local leaders to help, then if you don’t have local leaders you’ve not also go people in power to raise, fundraise and develop programs to help
financially, people’s giving as well, personnel tithing, giving to the church as well. So those are the three major ones that we address corporately together.

e. Who puts it into effect?

**Local:** The notions of autonomy and delegation also arose in responses from the local corps. The principal responsibility was seen to lie with the corps themselves; i.e. the local people: ‘We depend on the hard work and the energy of the local people, we make it happen at the level of saying, right let’s get together, let’s decide, let’s do this, let’s advertise, so we drive it forward in that sort of sense.’ While the Divisional Director of Evangelism and the local corps Officers were cited in terms of ‘steering’ or ‘guiding’.

**Regional:** The strategy council was cited as the loci responsible for strategy.

f. How well are resources used in support of the strategy?

**Local:** Respondents answers viewed ‘resources’ primarily in terms of people in their volunteer status, with problems arising due to time allocation, in particular, existing commitment to aspects of SA life such as band practice (hence issues around resources also pertained to issues around identity). Financial resources were not cited as a particular concern, because of the level of financial support, grants or otherwise, offered by the SA structure overall.

**Regional:** For one officer, repeating a widely held sentiment (repeated in various responses to other questions; e.g. see Ba): ‘we exist to be a resource centre for the front line ministry, so it is handled well, and that’s how we see our main aims for church at the grass roots.’ As such, the relation of resource to strategy is said to be highly structured:

> There are so many different strategy in relation to new projects, new buildings, new missions and so on, the whole, the resources of finance, and time, and structure of mission is really clearly thought out, it has to be for us to seek the funding that we all want.

Finances play a clearly central role in this regard, as one officer pointed out, and necessitates structured links between the resources and strategy: ‘Finance would be discussed in the strategy board and documented, but then it would go to the business board for clarification’ with the minutes of those two boards going to territorial headquarters.’

The role of finance and strategy, and the state of properties was further said to impress upon the district ‘rationalising to facilitate strategy, that’s obviously our priority at the moment, and we probably always will be, because there will always be so many areas of development and dilapidation, and we address those sorts of things.’

g. How well is strategy at your level linked with strategy at other levels?

**Local:** Responses on the part of local officers and lay alike reflected a sense that strategy was not linked at the local level to the regional. For one interviewee this was a reflection of the distance between the two, but it was also suggested that a link between strategies was perhaps the wrong way to view DHQ, and reflected the general view of regional governance on the part of local corps: ‘we see them as a resource, as a support to what we are doing.’

**Regional:** That DHQ was less concerned with linking strategy, as resourcing local strategy, was reflected on by four of the interviewees. For example, as one Officer out it: ‘essentially it’s the local level who get on with the job. They do it well.’ Comments on the link between DHQ and THQ were
confined to initiatives around special Sundays; e.g. Harvest, Easter weekends, candidates Sundays. And where a strong link was prescribed; i.e. ‘They have to be’ the relation was given formal shape through the role of the DDE who works with the local corps on a programme and mission and development; and the Divisional Director for Administration who deals with finance and property. In this way, strategy a local level is developed in tandem with the expertise of regional officers, and formally set out in the corps mission development plan.

D. SCORING OF STRATEGY
For summary scoring schedule see Appendix I.

E. FINANCE

a. Who holds the purse strings at your level?

Local: Not all corps operate with a treasure; in some case the function of corps officer and treasurer is combined, a job no doubt facilitated by the standardised account manuals and forms, and in some cases, limited budgets within which each corps operates. Where the two operate the relation was described ‘a fine balance’. Where corps receives financial support for subsistence, the sense is that DHQ hold the purse strings.

Regional: Responsibility for finances similarly falls between the Divisional Commander and the ‘The divisional director of business and administration’, as well as the business board; i.e. a regional team who all have input. In short, the decision making processes around finance are shared.

b. What is the financial position of the church at your level?

Local: Of the two corps represented, one was ‘coming out of deficit of about £4000’; the other was in surplus. Overall some 65% of the corps are funded from the national pot, which can be anything from £5000 to the highest which is £28000.

Regional: The overall position of the region is that it is running at a deficit. Given a budget of $X^{18}$, approximately half of its money comes from the corps; i.e. their tithes or donations, and the rest is made up by support from THQ. However, within that deficit the division just about breaks even.

c. If you are running a surplus, why is this and how is the surplus being used?

Local: For the corps in surplus, this ‘amazing feat’ was achieved through a couple of ‘really big significant donations [i.e. legacies]. One was to the tune of 50,000 pounds.’ The surplus was currently ‘in a cash reserve’ with a view to forthcoming expenditure on building work.

Regional: Non-applicable

d. If you are running a deficit, how is this being addressed?

Local: For the corps in deficit, this was seen to have been addressed by support funding from DHQ, and a general plea for donations or fundraising.

A note on assessments by a regional officer: The assessment comes through DHQ from corps and through to THQ who hold the pot; THQ administers all the assessment. The paperwork comes back through DHQ and the money is filtered back down to the corps.

18 Actual figures for DHQ are not given, only percentages.
Regional: As one interviewee explained, ‘the cost of employing people, facilitating the life of those people and the work of those people is always going to be more than we can generate from the corps, so the centres, the headquarters, have their income streams from trading alms and income, from the banks, income from the SA trading company which has charity shops and recycling centres, so that generates money for the territory, as does the Lyon’s Bank’.

Moreover, attitudes to this question were fashioned by the particular expectations and ethos of the SA mission:

The SA has traditionally worked with the underclass, for want of a better word, that’s where the SAs community is [...] if your working with the poor, they are not going to generate, well even when they come into membership or service or being a receiver of community provision, they never turn into a financial fruitful resource for the church.

In short the expectations of the SA are shaped by its missional priority, it recognises a priori in the North East that it is there to support the poorest, rather than helping the poorest support it.

More specifically the regional deficit was being addressed in a number of ways including the encouragement of legacies, a THQ initiative, working with local people so address the issues with church members to give fundraising opportunities, a reduction of grant aid or mission aid. The problem was also being address in structural ways; for example, ‘uniting and amalgamating corps together now.’

e. To what extent is the strategy at your level influenced by the financial position?

Local: Finance was generally seen to play a nominal role driving strategy: ‘I don’t think it is too a great extent, its more influences by people resources on what we’ve got available.’ For one officer, the sense was: if money were needed for a viable initiative then ‘there would be money that would be available for us from DHQ and THQ to help us to do that.’ Likewise, another officer offered: but I think finances cut in from time to time, when it comes to outreach. [So finance doesn’t drive strategy?] I don’t think we’re stretching far on finance for outreach.’ In other words, strategy did not generally require large funding initiatives.

The lay response again took a more pragmatic approach: ‘Well we can only do as much as we can within the financial restraints.’

Regional: Two officers highlighted the link in very strong terms: e.g. ‘Hugely, hugely’ and ‘We cannot start a new project, especially a new property project or major strategy unless the budgeting and finance are put into place, so the two work hand in hand.’ Yet for two other officers the approach to supporting local corps in their strategy was precisely to suspend the question of finance – in part – in the visional stage, and only later explore the financial implications: ‘we would say, put the best scenario down, but then obviously the Director of Business would work out the nitty-gritty with people [...] he has always said, don’t think of the finance’. Likewise, ‘finance does play a part in our long term strategy planning, but I’ve got to be honest, I don’t let that limit our wider vision and thinking [...] ‘we decided that finance wouldn’t be a stumbling block for the possibility of developing mission and Kingdom building.’

Other examples of finance driven strategy cited were: the THQ led strategy to encourage legacies and an encouragement to let rooms out in the church properties.
f. What is the financial position of the church at the next level up (and/or below) and is this having an impact on your own financial position and strategy?

Local: Of the two officers interviewed one recognised that DHQ has a very, very, tight budget’ but took it that ‘The structure of the salvation army is such that THQ in London have financial resources and management, that is fed down through the division to the corps so finances are pulled across the whole of the UK division’. The other officer was unaware, but raised the point:

one of the questions that they [DHQ] will ask us regularly is are you insuring that the members of your congregation know the financial position of the corps, but I don’t recall seeing anything that says what is the financial position of DHQ. The THQ produce a report where the financial position is clearly stated, and if you have the will and the understanding you can read it.

No sense of impact was recorded by either officer. Lay responses were equally divided in line with the above officers; hence one thought the DHQ was in deficit, while the other did not know. Again, the point was raised from the lay perspective regarding centralised funding from THQ: if the DHQ was in trouble ‘they would go the next level up’ as opposed to squeezing more from the local corps.

Similarly, no impact of the regional budget on the local was recorded.

Regional: The Division, as with the corps, runs a tithe system: all corps give 10% of everything they make to Divisional Headquarters, who in turn give 10% to the national HQ, and the national HQ gives 10% to the international HQ [note: tithing is only undertaken on one of the accounts – evangelism?]. Each corps runs as an independent unit and the aim is for them to seek to maintain their financial independence from DHQ, but when a corps within the division can’t meet that independence, then they seek money from the DHQ mission development pot.’

In regard to the funding of officers it was noted that ‘with the structure of the SA all officers are guaranteed their allowance [...] that comes from a Territorial pot that is given through the division to the officer; no officer would ever go without, whereas in the old days, [approximately 25 years ago] if you didn’t have the money locally to pay yourselves, officers went without their salary for the week because you paid all the bills, but you didn’t get your salary.’

F. GENDER

a. What roles do women play in your organisation?

Local: While it was recognised on the one hand that women have historically played a prominent role in the SA with the initial preaching of Catherine Booth, tension was seen to arise from the officer’s perspective in regard to married conditions and authority; i.e. where there is a SA army officer couple, and commandship of a corps or indeed a division is given over to the man. As one officer put it: ‘it would be very unusual, for example in our situation, if my wife had been appointed as a corps leader and me to be appointed in another post.’ Single women officers who were not married, or husbands who were not officers, were not seen to be held by such constraints; i.e. a single women were more likely to become a corps leader than the wife of an officer.

However, women were seen to occupy a prominent role, both in terms of officership and lay.

Regional: Regarding gender, it was generally accepted that, ‘its evenly balanced and there is no difference’, although it was recognised that ‘over the years it’s been a male dominated corps, in leadership terms.’ The sentiment that married female officers generally played a supportive role to an officer spouse was repeated at regional level by two officers: ‘its fairly common to have a single
woman running a local SA corps, its not usual to have a married couple where the woman is the planning officer and her husband is the support role, it is always, he is the planning officer.’

However, the fact that a number of leaders national and international leader were single women or married; i.e. given status at all levels, served to set the SA apart for one officer; another saw women to be ‘very strong’ and ‘probably more numerate in that role now than they’ve ever been.’

b. Based on your experience what are the main factors that influence opportunities or barriers for women? (Key words: cultural, theological)

Local: The general balance of gender was put down to the role of married couples within the institution, and historically to the example set down by Catherine Booth.

Regional: Reasons given for the positive role of women in the SA again reflected the historic role played by Catherine Booth and the ingrained nature of gender balance. Reasons given for the negative role of women in the SA included general cultural expectations; e.g. ‘it’s a man’s world.’

Theological or cultural?

Both theology and culture were seen to play a critical part in the establishment of women’s roles. For example, it was recognised that ‘there was obviously cultural factors […] the whole role of women within the Victorian society, but also the demand that Catherine Booth made on William.’

Perhaps what is important in the appeals made by the officers and lay alike to Catherine Booth is not that they pose the question: ‘to what degree was Catherine a product of the Victorian emancipation of women?’ as the fact that she is identified as part of SA culture; i.e. the very appeal is in-itself theological.

For one Officer and lay interviewee however, there was not theological basis: ‘people would not really admit that often but I think it’s just a cultural thing.’ Or in the words of the lay interviewee: ‘I think it’s a cultural thing’

G. CHURCH AND STATE

a. Has charity law forced any changes onto legal or other structures or practices recently; how has this affected governance arrangements or strategy?

Local: No effect of charity law on governance practices was registered at local level.

Regional: Affect was registered at regional levels in terms of a shift in the power in decision making away from the local level (i.e. Divisional) towards a the Trustees group in THQ, formed for the purpose of Charity law. In more practical terms, it was noted that the procedures had tightened up a weak area around finance, i.e. budget lines are more squarely observed, but that it had also rendered problematical decisions around selling buildings. For example, as one interviewee explained, regarding section 36 of the charities act, ‘we’re not allowed to sell a property which doesn’t match is valuation, the commission doesn’t allow us to move it on […] and similarly you cant rent to someone, you can’t do advantageous things with employees or members’. This issue had been further compounded of late by the downturn in the economy where an evaluation 12 months prior now was out of sync with market, and appeared overpriced, thereby stalling the movement of property.
b. Within your own organisation, what would you see as the main tensions between civil and religious law?

**Local:** Tensions between church and state at local level were registered in a variety of ways including employment law as it related to the SA social centres. For example, ‘the SA are happy to employ anyone in the Social service centres and I guess that is in keeping with the law. Some in the SA, myself to some extent, would argue that we could be a bit more selective in our advertising for place, in stipulating that people need to have to have a life, a Christian faith, because to some extent would the SA social service ministry be Christian ministry if those who are practically putting hands on are not practicing faith, so in some senses the SA doesn’t create a tension because it complies with the law, so there should be tension.’

The centralising of grant funding through the lottery by the government was also seen as an area of tension to the extent it excluded a major source of funding from the SA (e.g. listed building grants) because of the latter’s stance on gambling.

Bureaucratic restrictions thwarting the traditional street marches were also noted as was charitable collection: ‘I think the fact that you’ve got to ask for permission when you want to do a collection [an outside collection], that would probably be the only time, because you always have to ask permission from the authority.’

**Regional:** Tension was to be found regionally in the legislation around CRB checks (recently addressed by the government) and SA social service centres. In particular it was felt that the ethos or care provided by the SA was being underlined; for example, ‘They demand that no man or woman stays in our hostel for 6 months. Years ago a man would stay in a SA hostel [...] until death. Now there is a 6 month move on period. So the idea of taking a man and giving him a sense of security, and teaching a trade and allowing him to work, those days are gone. There is a real demand from the government that, they come into our system, they are moved on very, very, quickly, and if we don’t reach the governments levels of move, then we are penalised.’

Government was described by one interviewee as ‘anti-church’ when it came to financial grants because ‘if we want to do anything within the church that has to be our fundraising; if we want to do anything in the community we are freer with the fundraising [...] but we can’t use the fundraising on the church side, we have to be very specific where it’s being used.’
APPENDIX I: Scoring

Scoring of governance and finance are on a scale of 1 to 5 where 5 is highly developed/effective, 3 is moderately developed/effective and 5 is under developed/ineffective.

Scoring of Governance

<table>
<thead>
<tr>
<th>Level</th>
<th>Development</th>
<th>Effectiveness</th>
<th>Average Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local level</td>
<td>Where would you score the level of development of the governance systems and processes that are in place?</td>
<td>Where would you score the effectiveness of the present governance arrangements?</td>
<td>2.11</td>
</tr>
<tr>
<td>Regional level</td>
<td>Where would you score the level of development of the governance systems and processes that are in place?</td>
<td>Where would you score the effectiveness of the present governance arrangements?</td>
<td>2.00</td>
</tr>
</tbody>
</table>

Scoring of Strategy

<table>
<thead>
<tr>
<th>Level</th>
<th>Development</th>
<th>Effectiveness</th>
<th>Average Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local level</td>
<td>Where would score the level of development of the systems and processes for deciding and agreeing strategy?</td>
<td>Where would you score the effectiveness of the present strategy?</td>
<td>2.30</td>
</tr>
<tr>
<td>Regional level</td>
<td>Where would score the level of development of the systems and processes for deciding and agreeing strategy?</td>
<td>Where would you score the effectiveness of the present strategy?</td>
<td>1.90</td>
</tr>
</tbody>
</table>

Scoring of Institutionalisation

<table>
<thead>
<tr>
<th>Question</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>How would you describe your church in terms of the degree to which it is institutionalised on a scale of 1-5, where 1 is highly institutionalised, 3 is moderately institutionalised and 5 is un-institutionalised.</td>
<td>1.90</td>
</tr>
<tr>
<td>Is the effect of the institutionalised church 1 - very supportive, 2 - supportive, 3 – neutral, 4 – unsupportive or 5 – very unsupportive to the practice of your faith?</td>
<td>2.00</td>
</tr>
</tbody>
</table>
Bibliography
