

others

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General Brian Peddle brings an Easter message to The Salvation Army

■ OPINION

Sandra Pawar encourages us to learn the language of lament

■ INTERNATIONAL POSITIONAL STATEMENTS

We examine The Salvation Army's stance on alcohol in society

■ SALVATION STORY

'I really surrendered to God and my life changed forever'

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HOPE



April
2020

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Issue 04
Volume 04
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- General Eva Burrows



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WORDS
 SCOTT SIMPSON

Time and eternity intersect at the Cross

The collision of God and sin

I'VE LONG BEEN A FAN OF THE WRITINGS OF Oswald Chambers, who is probably best-known for the devotional, *My Utmost For His Highest*. These writings have had a significant impact on my life, so it seemed only natural, when beginning to meditate upon Easter in preparation for writing this editorial, that, alongside my Bible, I turned to the Scottish-born author and preacher.

Chambers, understandably, has quite a bit to say on the subject of Christ's death and resurrection, and as I researched his work I began to formulate how I could translate some of his insights into my own article. Then I read the following entry in one of his devotionals; words that I encourage you to read, slowly re-read, and allow time for their significance to deeply embed itself into your hearts and minds.

The Cross of Jesus is the revelation of God's judgment on sin. Never tolerate the idea of martyrdom about the Cross of Jesus Christ. The Cross was a superb triumph in which the foundations of hell were shaken. There is nothing more certain in Time or Eternity than what Jesus Christ did on the Cross: he switched the whole of the human race back into a right relationship with God. He made Redemption the basis of human life, that is, he made a way for every son of man to get into communion with God.

The Cross did not happen to Jesus: He came on purpose for it. He is "the Lamb slain from the foundation of the world" (Revelation 13:8 NKJV). The whole meaning of the Incarnation is the Cross. Beware of separating God manifest in the flesh from the Son becoming sin. The Incarnation was for the purpose of Redemption. God became incarnate for the purpose of putting away sin; not for the purpose of

self-realisation. The Cross is the centre of Time and of Eternity, the answer to the enigmas of both.

The Cross is not the cross of a man but the Cross of God, and the Cross of God can never be realised in human experience. The Cross is the exhibition of the nature of God, the gateway whereby any individual of the human race can enter into union with God. When we get to the Cross, we do not go through it; we abide in the life to which the Cross is the gateway.

The centre of salvation is the Cross of Jesus, and the reason it is so easy to obtain salvation is because it cost God so much. The Cross is the point where God and sinful man merge with a crash and the way to life is opened – but the crash is on the heart of God.

- Oswald Chambers (1874-1917)

Just as Chambers writes "the crash is on the heart of God", so, too, did the words in this devotional come crashing into my understanding of the phenomenal redemptive work of Christ on the cross, taking me to a deeper place of understanding and humble thankfulness. What powerful words they are to express God's ultimate act of sacrificial love in redeeming a lost humanity – words that convey the true meaning of Easter far more poignantly than anything I could muster.*

Scott Simpson is the Assistant Editor-in-Chief.



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Khaitlyn Nott has been on a remarkable journey over the past few years ... from the bush to the beach - from Frogmore (population 50) to Wollongong (population 300,000) - and, significantly, from hopelessness to hope. Read her inspiring story inside. Photo: Lena Pobjie



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Salvation Story

Issue 04
April 2020

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Others is a monthly publication of The Salvation Army in Australia. *Others* is printed by Focus Print Group, 25 Arctic Court, Keysborough, Vic 3173, Australia. Print post approved PP236902/00023

Member, Australasian Religious Press Association.
All Bible references are quoted from the *New International Version* unless otherwise stated.

Subscriptions
Annual: \$24 (includes GST). Available from:
subscriptionsothers@salvationarmy.org.au, phone (03) 8541 4562 or post to The Salvation Army, National Editorial Department, PO Box 479, Blackburn Vic. 3310

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Recognising that God is already at work
in the world, we value:

- Integrity
- Compassion
- Respect
- Diversity
- Collaboration

We commit ourselves in prayer and
practice to this land of Australia and
its people, seeking reconciliation,
unity and equity.

VALUES STATEMENT



WORDS

COMMISSIONERS JANINE AND ROBERT DONALDSON

Written in red

Easter reminds us of love's greatest story

HOW DO YOU FEEL ABOUT GIVING UP SOMETHING important to you? Have you ever been asked to give up something that's really valuable? Think about that for a minute. Does something come to mind? Whatever you have had to give up willingly or reluctantly or through no choice of your own, has cost you because you know its price.

As I reflect on Easter I am reminded of its precious importance to me. The highest price was paid for my sin. What's so important about Easter? It's important because it proved that Jesus was who he claimed to be. He was God in the flesh, and he came to earth to save us. Jesus paid the ultimate price.

Three events occurred in succession on that Easter weekend: Jesus on trial; the death of Jesus; and the resurrection of Jesus.

Jesus actually went through six trials. At the end of those trials what did they find him guilty of? Nothing. They made up charges that didn't stick, and then convicted him of claiming to be the Son of God. That's why Jesus went to the cross. He claimed he was the Saviour of the world (John 12:47). Jesus could have stopped his trial at any time, but he knew his death was all part of the greater plan.

After suffering a night of jeering and beating, which finished with being crowned with thorns, Jesus was crucified. Crucifixion is probably the most horrific of deaths. We cannot comprehend the pain and agony Jesus suffered for us. Why? Because he alone was the only one able to pay for our sins. We deserved punishment, but Jesus paid the ultimate price.

After Jesus died, they took his body down and put him in a tomb. A large stone was placed in front of the entrance. The religious leaders were worried that the body of Jesus may be stolen, so Roman soldiers stood guard at the tomb. They didn't want him coming out, but we know, of course, that he did!

Maybe you already know the story. But it's vital we remember that Easter is not remembering some good, kind religious teacher who lived over 2000 years ago. It's a celebration of the fact that he is alive today. I am the proof of that, along with two billion other Christians who will celebrate Easter this year.

Easter is the best news ever because it's a continual reminder that God gave up his only, precious son to be delivered to this earth as a baby. He lived among us, dying on a cross so that we might be saved.

*In letters of crimson, God wrote his love
On the hillside so long, long ago;
For you and for me Jesus died,
And love's greatest story was told.
I love you, I love you
That's what Calvary said;
I love you, I love you,
I love you, written in red.*

*Down through the ages, God wrote his love
With the same hands that suffered and bled;
Giving all that he had to give,
A message so easily read.
I love you, I love you
That's what Calvary said;
I love you, I love you,
I love you, written in red.
I love you, I love you,
I love you, written in red.*

(Gordon Jensen)

May your hearts and souls be blessed this Easter time! Rejoice and celebrate the miracle and triumph of Christ's resurrection. May God fill your homes with peace, hope and love. *

Commissioners Janine and Robert Donaldson are Territorial Leaders, Australia Territory.



To watch the Donaldsons' monthly video message to The Salvation Army Australia Territory, go to: others.org.au/donaldsons

TAKING A STAND

Exploring The Salvation Army International Positional Statements

ALCOHOL IN SOCIETY – STATEMENT OF POSITION

The Salvation Army encourages an alcohol-free lifestyle as a way of enhancing the wellbeing and health of all people. As a witness to this, Salvation Army soldiers choose to live an alcohol-free life.

The Salvation Army recognises the harm alcohol causes in individuals, families and communities. It advocates for reducing the consumption of alcohol and offers its services to support and restore people negatively impacted by alcohol use.

Download the International Positional Statements at salvationarmy.org/isjc/ips



ALCOHOL IN SOCIETY Reducing the human toll

This International Positional Statement (IPS) is intriguing because it addresses both individual health and community wellbeing. It draws a distinction between the individual alcohol-free lifestyle choice of Salvationists and the reduction of alcohol consumption by society at large. It is a subtle, yet important contrast.

WHOLENESS

The Hebrew concept of shalom is applicable here. More than the absence of war or conflict, shalom joins salvation, health, healing, wholeness and wellness with physical, mental and spiritual fulfilment – both for the individual and

the community. The individual Salvationist's commitment to abstinence from alcohol expresses a behavioural lifestyle that aims for maximised personal wholeness.

Individuals are strengthened towards this wholeness with the mutual support of other Salvationists, holding each other accountable and encouraging each other.

The community of faith known as The Salvation Army commits to a reduction in alcohol consumption and an overall increase in community wholeness through modelling, education, advocacy and the

provision of rehabilitation programs and support groups. Some people abstain from alcohol for health reasons.

PRINCIPLE

The negative global and societal impact of the alcohol industry leads some people to make a principled choice to abstain from alcohol consumption. This is one factor for the collective Salvation Army. The choice of abstinence is an expression of its Christian faith and values.

Any principled protest is likely to be in the minority, but can be, nevertheless, powerful in its impact. When communal momentum gathers, wholesale change can be effected. For example, note the relatively recent Western rejection of nicotine, where smoking has gone from being socially acceptable to legally prohibited in many public settings. Some people abstain from alcohol out of principle.

VOW

One component of spiritual formation is the relationship between tangible human appetite and intangible spiritual values. An individual, seeking to nurture and strengthen spirituality, will often willingly commit to sacred self-denial. This essentially makes a statement – to the individual, to the community and to God – that healthy spirituality is more

important than bodily appetites. A public vow or commitment helps this.

There is some similarity with athletes and artists who make self-denying commitments for their sport or art form. The Salvation Army offers a voluntary commitment to abstinence from alcohol for individuals through the signing of the Soldier's Covenant, a way to express the idea of a vow. Some people abstain from alcohol as a spiritual commitment.

SUMMARY

While the consumption of alcohol is a normal part of society, the carnage wreaked is vast – from functional alcoholism to full-blown addiction, from cirrhosis of the liver to drink-driving fatalities, from spousal and child abuse to binge-drinking brawls, from work absenteeism to spiralling medical costs for entire nations.

This IPS affirms the alcohol-free healthy choice made by individual Salvationists, and upholds the combined advocacy and care offered by The Salvation Army to reduce the alcohol-induced human toll in the community. *

This series of articles was first published in *The Officer* magazine.

FACTS AND FIGURES

- The harmful use of alcohol results in 3.3 million deaths each year.
- On average, every person in the world aged 15 years or older drinks 6.2 litres of pure alcohol per year.
- Less than half the population (38.3 per cent) actually drinks alcohol; this means that those who do drink consume on average 17 litres of pure alcohol annually.
- In general, the greater the economic wealth of a country, the more alcohol is consumed and the smaller the number of abstainers. High-income countries have the highest alcohol per capita consumption and the highest prevalence of heavy episodic drinking among drinkers.
- Delegations from all 193 member states of the World Health Organisation (WHO) reached consensus at the World Health Assembly in 2010 on a WHO Global strategy to reduce the harmful use of alcohol.
- A significantly higher percentage of the reporting countries indicated having written national alcohol policies and imposing stricter blood alcohol concentration limits in 2012 than in 2008.

* World Health Organisation, who.int/substance_abuse/facts/alcohol/en/

VIEWPOINT

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WORDS

DANIELLE STRICKLAND

Raising the right ‘hosanna’

Taking another look at our Palm Sunday catchcry

HOSANNA MEANS “GOD SAVE US”. IT rings out as an anthem of praise on the Sunday before Easter as Christians everywhere retell the story of Jesus’ triumphal entry into Jerusalem. Actual palm branches are waved and donkeys petted and unleashed as we attempt to participate in the unfolding Jesus drama.

But if we are totally honest, Palm Sunday is a little awkward. We want to enter into the celebratory nature of it all, but because we know how the story goes it’s pretty tempting to hold back a little – at least that’s how I dealt with the complicated nature of raising a ‘hosanna’ last year. I’ve heard the story of Jesus so many times that I recognise the bait and switch of the ‘hosanna’ on Sunday replaced by ‘crucify him’ on Friday. I’m smart enough to reserve my full self from the silly crowd’s quick and temperamental excitement.

But here’s the thing. I think I might be completely wrong about the fickleness of the crowd those thousands of years ago in Jerusalem. What if the crowd wasn’t fickle at all? What if they never changed their tune? Don’t get me wrong, I’m convinced they yelled out “Hosanna” at the top of their lungs, but I just don’t think that word means what I think that word means.

Let me explain. For Jews in Jesus’ time, waving palms was something like waving the national flag. Two centuries before, when the Maccabees and their followers were victorious over the Syrian tyrant Antiochus and cleansed the temple, they cut down palms to wave as they made their victory march around Jerusalem. Thereafter, palms were a sign of Israelite independence and a memorial of their revolutionary victory.

So, when the crowds greeted Jesus with palms raised high, they meant, “Hail to the Son of David, who will lead us to regain our freedom from the Romans, the way the Maccabees led the revolution against the Syrian tyrant!” They weren’t asking God to save them so much as they were asking God to join them in saving themselves. And, as much as it may sound like the same thing, it is indeed a completely different thing altogether.

“Help us help ourselves is the age-old idea of religion and politics. The dangerous mix of them together is a toxic potion of ‘saving’ not from ourselves but from ‘them’ – the ‘others’ who ‘aren’t like us’.”

Help us help ourselves is the age-old idea of religion and politics. The dangerous mix of them together is a toxic potion of ‘saving’ not from ourselves but from ‘them’ – the ‘others’ who ‘aren’t like us’. The same cry is uttered from every other crowd since – including me. I say ‘save me’, but what I mean is ‘on my terms’. I cry ‘save me’, but what I mean is please make me win, be the best, land at the top, be the special one, the ‘right’ one, the



chosen one. Please elevate me, be on ‘my side’ is the hosanna I shout most of the time. It’s a hosanna all right but it’s not the kind of saving I need, it’s just the kind I want.

When push comes to shove, the crowd doesn’t change its mind, it changes its leader. They trade Jesus for Barabbas because he has a sword and a plan to fight against the Romans. Jesus has a plan to die in order to save the Jews and the Romans and everyone else from their greatest enemy – themselves.

The hosanna we should be raising is the one Jesus has the will to fulfil – a plan to save us on his terms, not ours. This will mean saving us from our expectations, fears, hopes, control, resentments, divisions, dignity ... well, ourselves. And that is a kind of hosanna we don’t often raise – but we could.

Hosanna is the right word; I just pray I’ll use it the right way. The way it was always intended. God save me. Even from me. *

Danielle Strickland is a Canadian Salvationist who blogs at daniellestrickland.com

Bible Words

A fly in the ointment. Commonly used to describe something that has gone wrong with a system or procedure, this phrase comes from Ecclesiastes 10:1, which states that “dead flies spoil the perfumer’s ointment”.

WORDS

NEIL YOUNG

The path to peace

Experiencing God’s gift and then sharing it

LIKE MOST CHRISTIANS, I USUALLY START the day with private devotions. I have some scripture in mind and some devotional help. This approach is fine when everything is going well, but when we are faced with anxiety over some issues, we have to take ourselves seriously in hand and do something about our problem. We all have those periods when we lose our peace and cannot get things right.

I can recall such a time for myself. My concern was with the decline of the Church, in membership and attendances in the Western world, but especially those here in Australia. Statistics cannot be ignored because they confront us with the truth. At the beginning of the 20th century, the Church was a major influence in Australia. These days, only five per cent of Australians regularly attend church.

I lived with this concern for many years, but there came a time when I was forced to deal with it. I needed to bring my distress to God and to experience all that he made available to me. I came to the conclusion that I had to cancel my engagements, including meals, phone calls and other business, and spend time listening to God without any

interruptions. It was actually a fast. This fast lasted around 12 hours – as an elderly man it was as long as I could cope with – but what happened in those 12 hours was life-changing.

During this fast the Holy Spirit brought to my attention what Jesus said to his disciples just after the Last Supper, as recorded in John 16:33. Jesus told his disciples, “I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”

That is a monumental statement, to have Jesus giving the disciples his peace when he knew what he would be facing in just a few hours’ time. Apart from his prayers in the Garden of Gethsemane, Jesus was completely at peace throughout the ordeal that he suffered. It was upon that realisation I knew that he could give me his peace – that was what I was fasting for.

Then, I was directed to the words of a song that at the time I only vaguely knew. The songwriter commences with his devastation over his lost faith. He describes the pain caused by his “shattered hopes and unbelief”, but as the song progresses he finds this peace. The song concludes with, “Jesus himself drew near, when alone on the road, oppressed by my load, Jesus himself drew near and walked with me.” I realised that this experience was also available to me for the humble asking. Praise God, I was given a renewed peace that I had not experienced for too long a time.

Many Bible readers will know that this poet’s song is a parallel to the story of Cleopas and his friend on the road to Emmaus, found in Luke 24:13-35, where it says, “Jesus himself drew near and walked with them” (my translation). There are some implications in this

story for all of us. The text reads “Jesus himself” drew near. That pronoun (himself) is what is called an emphatic pronoun and was included by Luke to emphasise that it was Jesus *himself*. My belief is that Christians do not heal the spiritual and the moral shortcomings of people; we just introduce them to Jesus, who has the love and strength to give people his peace.

Now we need to think about how we communicate this to lapsed believers as well as to those who are without faith. The peace we have received is such a blessing to us, but we are never to keep our experiences to ourselves. We are to share them, and experience God’s peace as we do. In doing so, we also have to be careful to avoid ‘talking down’ to people, especially those who are not believers.

What we have has been given to us freely as a gift from God – it is not something we have achieved – so we cannot feel superior; we are just another follower on the way. God’s love extends to all his children whether they turn to him or not. We need to do the same even if it means sacrifice.

Those outside the faith need to see that we have a peace that “the world cannot give and the world cannot take away”. The hope is that they will see what we have and want this for themselves. The Gospel is still good news so let us enjoy it to the full, whatever our circumstances.*

Lieut-Colonel Neil Young is a retired Salvation Army officer who lives in Queensland.

Bible Words

Like a lamb to the slaughter. A phrase generally used today in reference to an innocent victim or someone who is bound to lose in his or her circumstances, the words come from Isaiah 53:7, referring to the coming Messiah's willingness to accept his fate.

WORDS

SANDRA PAWAR

Disturbed and broken

Learning the language of lament

ONE OF THE FIRST STEPS WE CAN TAKE as a justice seeker is to lament alongside those who have been damaged and have lost hope. Emmanuel Katongole, author of *Reconciling All Things: A Christian Vision for Justice, Peace and Healing*, writes of lament as “a cry directed to God. It is the cry of those who see the truth of the world's deep wounds and the cost of seeking peace. It is the prayer of those who are deeply disturbed by the way things are.”

When I spent time in Athens for my Masters' fieldwork, there was a continuous engagement with pain as I heard devastating stories from refugees and asylum seekers. I listened to the story of a mother from Afghanistan whose six children were smuggled to Athens by human traffickers after her husband was killed by the Taliban. I sat in the city's Omonia and Victoria Square and watched young boys selling themselves for sex in order to survive. I heard them say “no”, but still go with their exploiter anyway.

I listened to case workers share how they had children as young as nine years old sleeping on the steps outside their building because they had no beds for them inside. I heard the story of a three-year-old child being left alone without

family when her parents died at sea. These are true stories; these are real-life situations that should tear us up inside, stories that should cause us to weep.

The only thing I could do with the stories I heard and the things I saw was to give them back to God. I could only cry and weep in lament for these children of God who had faced and were facing things I could not even imagine.

Author Bethany Hoang, in her book *The Justice Calling*, reminds us that “there are countless stories of people all over our world – people created by God for a life of wholeness and flourishing but who instead undergo a living nightmare of injustice”. Such were the people I met in Athens; deeply broken and hurting people, scarred from the injustices of this world.

“Lament opens the way for us to name the brokenness, to honestly sit and mourn with those who mourn, and weep with those who weep.”

Katongole offers that “when we draw near to those who are most sinned against, our call is not first to ‘make a difference’ but to allow the pain of that encounter to disturb us”. So, as justice seekers, what we must do first is allow ourselves to be disturbed and broken by the despair we see around us. We must first learn the language of lament before rushing to try to find solutions for the problems we see. Lament opens the way for us to name the brokenness, to honestly sit and mourn with those who mourn, and weep with those who weep. It is an ongoing action that helps us stay close to the heart of



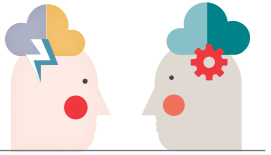
God even as we move into the work of justice.

It's easy to run away from people who are suffering and much harder to stand in the struggles with them. But before we attempt to do anything else, stand we must. We must stand alongside those who are suffering, we must hear and embrace their cries, and we must spend time in lament.

Who are the people in your community that break your heart and disturb you? How can you station yourself alongside them and share their pain and heartache? How can you spend time in lament for them? *

Captain Sandra Pawar
is Multicultural Planter,
WestConnect Salvos, Sydney.

Mailbox



Letter

WHAT'S THE DIFFERENCE NOW?

The dictionary informs me that “distinctives” differentiate differences in quality or kind. I can look back to my first appointment as an officer 50 years ago, and it seems that across the organisation there were a range of practices which readily differentiated the Army from other churches.

To note just some of those, it was common to have a brass instrumental group, from three or four to 23 or 24, which accompanied congregational singing. One or two open-air meetings, often outside the local hotel, were a standard activity. The majority of soldiers wore uniform – full navy blue in winter with the ladies in bonnets.

Most meetings on a Sunday morning had a distinct holiness theme, which led into singing a prayer of dedication such as, ‘All there is of me Lord’. No matter where one travelled in Australia (or wider afield) these were features of Salvation Army corps life that in varying degrees distinguished us from other church groups.

In our social services of that era, our focus was on those who were most marginalised, those who were, dare I say it, often shunned and despised by the wider community. It is good that many groups are now responding to the desperate needs within our communities, but with the advent of minimum standards of care, service delivery and accountability required by society today, I now search for what differentiates the Army's work from other faith-based agencies.

We cannot return to the past, and although I believe there is a place for the Army as part of God's people, I confess that I struggle to identify what it is about us that is distinctive.

– Cecil Woodward



Online

WELL PLAYED, GSA

‘Ten years of kicking goals for Christ’, *Others Online* by Jessica Morris, 4 March:

Blessed to call GSA (God's Sports Arena) our Sunday night home church. At a time when so many are being disenchanted with the church, GSA provides a safe place where people are loved, accepted and not judged – a place where people can connect with God in a meaningful and non-threatening way. Thanks, Bill (Hunter), for following an unconventional leading from God to start a sports church.

– Neil Clanfield

The article ‘How to bring back the ‘good old days’, by Philip Sutcliffe, *Others Online*, 28 February, drew a large response. Below is a selection of comments:



Facebook

CORPORATE WORSHIP THE KEY

Good to hear! Back in the ‘good old days’ there were divisional gatherings – like central holiness meetings etc. People were involved in singing (songsters) and music making (band). Nowadays a small modern praise and worship group includes very few. People were included in the act of worship in these vital groups as well as testimonies, not just in a testimony period but asked to give a formal witness to what was happening in their life. Corporate worship I believe is the critical point from which other missional activities occur, not the other way around. We are spiritual beings in a human body, not human beings who become spiritual.

– Elizabeth Albiston-Goffin



Facebook

UNIQUENESS IN THE COMMUNITY

Thanks for thinking about it; there's been a lot of fobbing off. Your article is a good start! Maybe also consider The Salvation Army's useful uniqueness in the community with songsters and brass bands and uniforms. And consider also the Church as a whole becoming ashamed of the truth. Sudden change is distressing to a lot of people. In contrast, God never changes! But, “whatever happens, keep thanking God because of Jesus Christ. This is what God wants you to do” (1 Thessalonians 5:18 CEV).

– Roseanne Randall



Facebook

SOMETHING'S BEEN MISSING

Well said! Something that seems to be missing so often from not only The Salvation Army but other churches too, particularly in city areas.

– Heather Taylor

Your opinion counts. We want to hear from you.

If you've read something in Viewpoint or elsewhere in this issue of *Others* that you would like to comment on, then please get in touch. Email your letter of no more than 250 words to:
others@salvationarmy.org.au

PATHWAYS TO LIVING LIFE TO THE FULL

It starts with holistic care for the individual

WORDS NICKY GANGEMI

The National General Manager for Alcohol and Other Drugs (AOD) Services, Kathryn Wright, has an inspiring vision for her area: “We want to give our clients choice and walk with them every step of the way, never giving up hope!”

The Salvation Army is uniquely positioned in the AOD space, allowing its services to go far beyond simply clinical treatment and support. With our collaboration through Local Mission Delivery, those who find themselves supported through AOD care are able to access holistic care through other Salvo services too.

These connections to other services open up many opportunities to link with social groups, such as men’s groups and play-groups, or provide meaningful work such as volunteering at Salvos Stores. People are able to connect with corps if they wish to further explore spirituality and faith.

A great example was highlighted in Commissioners Janine and Robert Donaldsons’ Monthly Message (salvationarmy.org.au/berwickmission) where members of the Berwick Corps meet and share the love of Jesus with members of the Start AOD community co-located on the same site. “All these services and connections mean there is a holistic shape to our care, and we are able to work across all the major human needs,” says Kathryn.

The Salvation Army AOD Services is dedicated to creating pathways for people to build their lives in ways that



are meaningful and purposeful – that everyone would “have life and have it in its fullest”. This mission is based on Jesus’ words in John 10:10.

AOD Services provide people with opportunities to not only to survive the circumstances they find themselves facing but to participate fully in life and thrive.

At the core of AOD Services is the strong belief that “all people are worthy and deserving of love, respect, and dignity” (National Model of Care, p.7). This belief is based on our biblical understanding

that all people are made in the image of God and underpins the new model of care developed as a result of the new national structure.

“The new model intends to ensure a consistent, evidence-based model of care that aligns with current best practice, state and national AOD policy frameworks and directions and The Salvation Army’s philosophy and values,” says Kathryn, referring to the National Model of Care (p.8). “We want to keep the warmth and care that is so evident throughout The Salvation Army, while

also making sure we give people the best care. We want our practice to be put through well-researched, evidence-based filters.

“Our new national approach offers many different treatment types, from residential and day rehabilitation, to case management, relapse preventions and harm-reduction intervention. We want to offer pathways that are more intense and pathways that are less intense, based on the individual’s circumstance. We offer access to primary health initiatives, like needle and syringe programs, basic health interventions and sobering-up services, as well as recovery-oriented programs.”

By responding on all these different levels, the AOD Services model of care can help reach people where they are at. The AOD space is just one of many expressions where Salvos, employees and volunteers show the love of God to others. This is done by showing hospitality, being generous, welcoming participants and visiting them wherever they happen to be. This is how the AOD services “make God’s word and his wonderful plan of salvation accessible” (National Model of Care, p.7).

One thing Kathryn would like people to better understand about AOD Services is the concept of ‘harm reduction’. Harm reduction does not condone drug or alcohol misuse but acknowledges that some people in society will use alcohol and other drugs. Harm reduction is a framework that supports programs, services and policies to create ways to care for people’s health before they are ready to undergo more intensive treatment. Its purpose is to reduce and prevent harm for both individuals and the wider community, keeping open the option to reduce and cease substance abuse. Harm reduction services also create valuable alternative access points for people who may not otherwise access AOD services.

“We don’t give up hope on people living full and healthy lives whilst they are still living,” Kathryn explains. “Rehabilitation



ADVOCACY APPROACH

The Salvation Army has a specific Advocacy Approach. It aims to do advocacy in a way that builds trust, credibility and authority. Part of that means that, even though there are many issues that The Salvation Army would like to speak on, to be most effective, Salvo personnel focus their efforts and only speak when:

- there is a moral imperative to speak;
- we have an agreed, national evidence-informed policy;
- we can meaningfully advance the public or policy conversation; and
- our contribution supports or amplifies the voices of people with lived experience.

In March, The Salvation Army furthered its approach by:

- continuing to work closely with the government at all levels around bushfire recovery including preparing submissions for four inquiries into the fires;
- making submissions on homelessness, temporary migration, and credit cards and gambling;
- engaging with relevant ministers on a number of issues, especially family violence after natural disasters.

or counselling are only helpful to people if they are alive. Likewise, the outcomes for participants are better if they aren’t suffering from HIV due to contaminated needles, a lost limb due to poor injecting techniques or have an alcohol-induced brain injury. It is important to place value on lives even before individuals are ready for treatment and to implement strategies that give people the opportunity to be in a space to accept help.”

Holistic care of the individual is achieved by addressing a whole gamut of factors in the AOD space. By offering many pathways and building meaningful connections The Salvation Army is able to help many live their life to the full as they travel along their recovery journey.

If you or someone you know would like access to AOD services, please visit salvationarmy.org.au/need-help/alcohol-and-other-drug-services/ to view our service locations and get in touch. For Victorians requiring AOD assistance, call Directline on 1800 888 236. *

Nicky Gangemi is a resource writer with the Territorial Mission Support Team.

The General's Easter message to the international Salvation Army

HEALED AND MADE WHOLE

WORDS GENERAL BRIAN PEDDLE



“Surely he took on our infirmities and carried our sorrows; yet we considered him stricken by God, struck down and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his stripes we are healed. We all like sheep have gone astray, each one has turned to his own way; and the Lord has laid on him the iniquity of us all.”

(Isaiah 53:4-6 Berean Study Bible).

The Easter message is the most profound, true, life-changing, life-giving message we can ever hear, respond to and participate in. In short, the Easter story is the culmination of God's plan of salvation for the redemption and restoration of humanity. Such unconditional sacrificial love unleashes the mercy, grace and forgiveness of God. We should be experiencing boundless joy, caught up in awe and wonder, celebrating our new-found freedom and living in a new dynamic relationship with the Almighty.

We see in these verses from Isaiah just what God has done for us in Jesus. In going to the Cross, Jesus does something extremely positive, yet it involves him being subjected to pain, ridicule, brokenness and separation from the Father with whom he has shared a deep intimacy for all eternity. Jesus takes on everything that is negative, destructive and painful. This display of genuine, unconditional and sacrificial love is unparalleled in human history.

Even as we read and consider what Jesus takes on himself, we sense a release, an unburdening and a freedom. Jesus takes on our infirmities and carries our sorrows. Yes, there is a glimpse of the humanity of Jesus here as the Word that “became flesh” (John 1:14) – fully human while fully divine – understands the frailty, weakness and imperfection on a personal level. Having said that, we need to recognise that there is much more going on.

Jesus is doing more than identifying with us. He is taking on our weaknesses, infirmities and sorrows so that we don't have to carry them. Link that opening statement to Philippians 4:6-7 (“Do not be anxious about anything ...”) and 1 Peter 5:7 (“Cast all your anxiety on him because he cares for you”) to better understand what is offered to us in Jesus. Look again at what happens to Jesus – he is pierced, crushed, punished and wounded. Why would Jesus accept

all of that? Why would God allow his only Son to endure all of that?

Another read of the verses from Isaiah illuminates what we receive through this sacrifice – peace and healing for ourselves. The punishment inflicted upon Jesus brings us peace. We experience healing because Jesus was wounded. It is almost beyond our understanding, but a horribly painful moment brings us healing and a horrifically violent act brings us everlasting peace.

There is something of an unfair transaction going on that demonstrates the extravagance of God and his unmerited favour that we call grace. There is also something profoundly theological, sacrificial and covenantal taking place.

The sacrificial code and practices we find in the Old Testament are there to atone for our sins and imperfections. Here on the cross, the spotless Lamb of God pays the ultimate sacrifice once and for all, ushering us into a new dispensation of grace and deliverance.

We have peace with God because of all that was accomplished by Jesus, and this peace is experienced by having faith in Jesus (see Romans 5:1: “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ”). Yes, it's that straightforward – we don't have to complicate it!

The Easter story doesn't end with Calvary. Easter Sunday is about resurrection and new life. In 2 Corinthians 5:17 we are reminded that, “If anyone is in Christ, the new creation has come: the old has gone, the new is here!” The old reality of being held captive by sin, of death being our final enemy, is gone! On Easter Sunday we rise to new life in Christ – that new life is eternal life, it encapsulates victory over sin and death, it includes our healing and wholeness, it is a life of deep peace. As Isaiah 26:3 says, “You will keep in perfect peace those whose minds are steadfast, because they trust in you.”

This Easter you can experience healing and wholeness in Christ. It's why Jesus came to earth. It's what God desires most for you. ✱

General Brian Peddle is world leader of The Salvation Army.

THE GOOD SOIL

How to grow hope this Easter

WORDS MARK HADLEY

My 10-year-old has smiled since the day he was born. He loves his mother dearly and he loves to make his father laugh. Daily, he devotes himself to drawing in a way that is as creative as it is unconscious. I don't think he has the faintest idea how individual or impressive those pictures are. And, so you know I'm not just another myopic parent, I'll include a couple in this article for you (overleaf) to appraise. But as you view them, I'd like to ask you to consider this question: How does a generation like his lose hope?

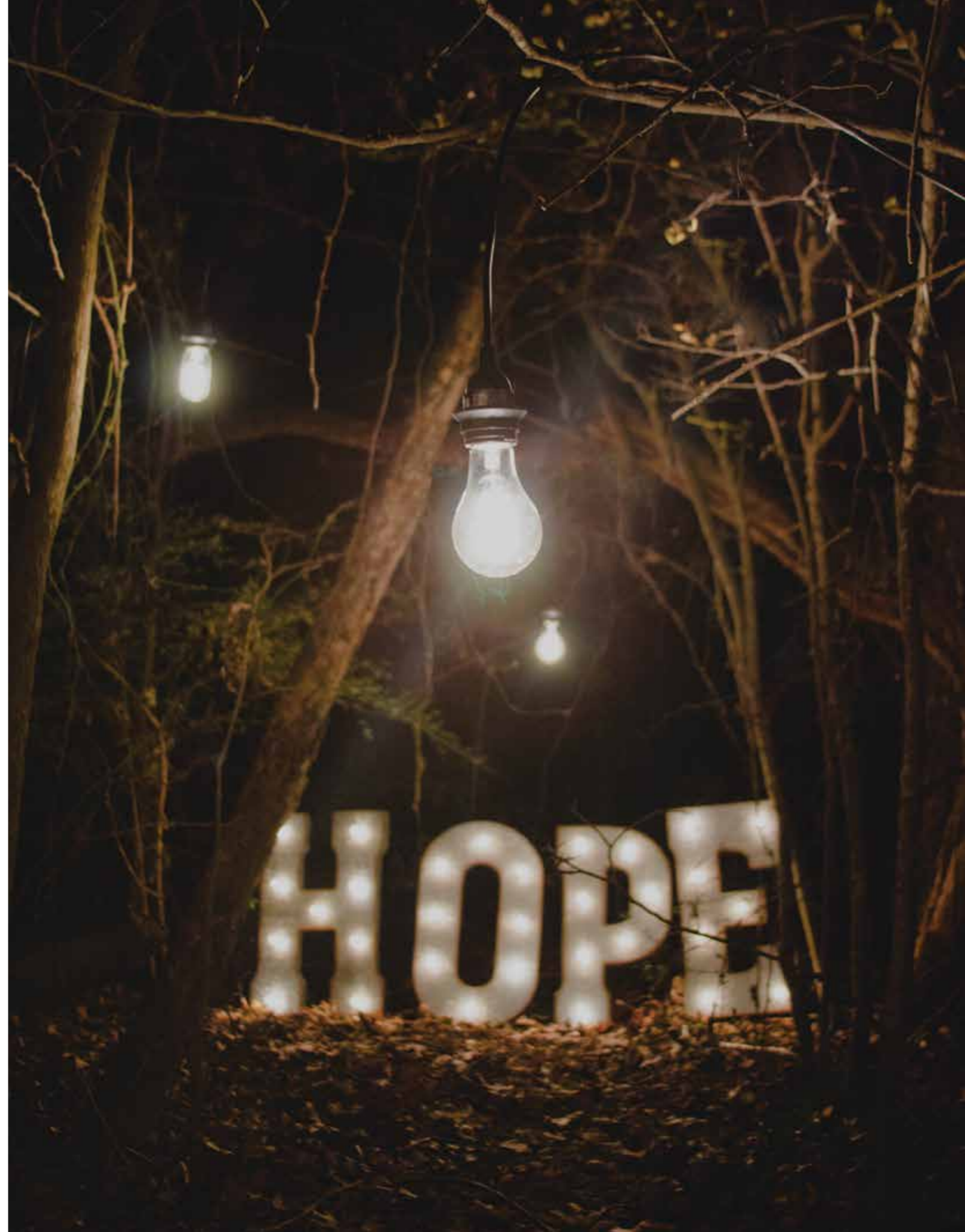
To be born into the 21st century is to be born into an era of hopelessness. Kim Johnstone is a demographer with the Astrolabe Group. She has provided decades of expert advice on the transformation of Australian communities. Her picture of Millennials (those people born between 1981 and 1996) resembles a child left standing alone in a parking lot wondering where their parent went: "[Millennials] perceive the earth as afflicted by looming and possibly disastrous problems with pollution and climate change. They believe these problems were caused by humans. Logic tells them the people who made this mess are fading from history, leaving the wreckage for them and their kids to deal with."

Johnstone's observation isn't confined to

these shores. Dr Loren Soeiro is a New York psychologist specialising in helping people find peace and fulfilment. He says millennials are a generation defined by their lack of hope: "Up to 17 per cent of them are depressed and 14 per cent suffer from anxiety. Millennials seek psychotherapy more often than members of Generation X or other, earlier generations." Why? What sets them apart from those that came before? Why this rising tide of fear associated with the future? The easiest answers are economics and the environment.

The Huffington Post's Senior Enterprise Reporter, Michael Hobbes, says millennials are facing the scariest financial future since the Great Depression. At the age of 35, the very edge of that generation, he believes that he and his fellows will never experience the freedom adulthood promised. "Like everyone in my generation, I am finding it increasingly difficult not to be scared about the future and angry about the past," he writes. "My rent consumes nearly half my income, I haven't had a steady job since Pluto was a planet and my savings are dwindling faster than the ice caps the baby boomers melted." This, from a financial journalist. Let that sink in.

In 2019, CoreLogic, a leading property data provider, said their research indicated that →



younger Australians hadn't given up on the great Australian dream of owning a home. "They want to own homes. In fact, by being denied it, they want it even more," wrote head of research Tim Lawless. "But they are losing hope that they will ever be able to realise that dream." Deloitte Australia now calculates that only a third of millennials believe they will live to be better off than their parents.

ENVIRONMENT GENERATION

Economies may yet rise, but perspectives on the environment have settled into a downward spiral. Climate change has risen to the level of an extinction event in our youngest minds. The *Australian Millennial Report 2020* is the most comprehensive study into the attitudes, behaviours and expectations of Australian millennials. It sums up the classic millennial in the persona of 'Sara' who has spent her entire 20s watching the political machinations associated with environmental policies, with little result other than rising personal tension: "She believes that global warming emissions is the most pressing environmental threat and currently does everything she can to look after the environment."

However, anyone reading this article should be familiar with a perceived international threat combined with a sense of personal powerlessness. Generation X grew up learning about the terrors of nuclear war, being entertained by films like *WarGames*, *The Day After* and *Threads* and singing along to a stunning catalogue of songs dedicated to the "... shadow of the mushroom cloud". The baby boomers experienced a lifetime of Cold War confrontations and looming international menace for which nuclear weapons were supposed to be the deterrent. In turn, their parents, the Builders, faced the international tensions that led to the ravages of World War Two. And then there is the Silent Generation, born between 1928 and 1945. Their lifetimes encompassed the War to End All Wars, the Great Depression as well as the Second World War. Yet, I think it's fair to say that these generations were protected from the millennials' sense of bleakness by other factors entirely. We

find ourselves in a hopeless situation, because hope itself has changed.

Consider the *Oxford Dictionary's* definition for hope: "a feeling of expectation and desire for a particular thing to happen". Note carefully where hope rests: in the heart of the person who experiences the feeling or the desire. Now compare that definition with what the same dictionary lists as an 'archaic' or old-fashioned use of the word: "a feeling of trust". In this case hope depends not on the individual, but on something the individual is trusting *in*. Hope once had as its focus something you were certain of. Now it relates to things you can have little or no certainty about. This isn't just a game of semantics. Our changing usage hints at a change in thinking that makes it virtually impossible for millennials to live in hope.

During the late 20th century, intellectuals, academics and artists were spurring each other towards a new way of seeing the



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Is it any wonder
millennials
struggle to grow
hope, when
there's nothing
certain to plant
it in?”

world. Postmodernism, as it came to be known, was a scepticism towards the grand narratives and ideologies that had defined the previous century. Truthfully, there was lots to criticise about all-encompassing explanations like Arianism and Communism. However, moral systems soon followed the fate of political ones, and eventually this rejection grew into a wholesale denial of truth itself. This led Nobel Prize winner Harold Pinter to write: "There are no hard distinctions between what is real and what is unreal, nor between what is true and what is false. A thing is not necessarily either true or false; it can be both true and false."

INTELLECTUAL BIEGE

Education systems embraced this new non-reality. It liberated teachers and learners alike, assuring them every opinion was not only equally valid, but equally right. Politically, party values became subservient to situational ethics. Postmodernism also dovetailed neatly with the West's growing celebration of individual freedom in the face of community values. 'Disagreement' became synonymous with 'intolerance', 'argument' a wholly negative term, and 'my opinion' the deciding factor in every discussion.

The practical result, though, was that subsequent generations were born into a sea of intellectual beige. Back to *The Huffington Post's* Michael Hobbes: "This is why the touchstone experience of millennials, the thing that truly defines us, is not helicopter parenting or unpaid internships or Pokémon Go. It is uncertainty."

Is it any wonder millennials struggle to grow hope, when there's nothing certain to plant it in? Google the phrase 'What to do when you have no hope', and you'll be provided with solutions like "List your successes, strengths and resources", or "Have trust in yourself". But what if your confidence can't change the world? Where does hope come from? If the only thing you can rely on is yourself, and you are manifestly unequal to the challenges of the day, what is there left to hope for? By contrast, the Bible (the book that earlier generations



Two examples of my son's creativity that have inspired me to reflect on where true hope is found for the people of his generation.

swore by), focuses on that more old-fashioned definition of hope. In climactic times, it encourages readers to rest their peace not on what we bring to the situation, but what stands strong separate of us. In short, the events of the original Easter. It points to the Son of God, willingly allowing himself to die so that we might live forever, and rising so we can rise to God's family. Hearts resting on this hope, it says, weather every storm: "We have this hope as an anchor for the soul, firm and secure" (Hebrews 6:19).

Unlike the other major religions of the world, Christianity builds its hope on events in actual time. "It is as if Christianity happily places its neck on the chopping block of public scrutiny," says historian Dr John Dickson, "and invites anyone who wishes to come and take a swing." And they do. Philosophers like Michel Onfray and scientists like Richard Dawkins have suggested the man commemorated this Easter is a myth. Yet it's worth noting no serious historian is prepared to deny the historicity of Jesus. "Frankly, I know of no ancient historian or biblical historian who

would have a twinge of doubt about the existence of a Jesus Christ," says Professor Graeme Clarke of the Australian National University. "The documentary evidence is simply overwhelming." Even when we come to the resurrection, agnostic academics like Professor Ed Sanders of Duke University are not prepared to abandon the evidence: "That Jesus' followers (and later Paul) had resurrection experiences is, in my judgment, a fact. What the reality was that gave rise to the experiences I do not know."

This is the soil of certainty that Christians plant their hope in this Easter. This is where hope grows. Not by the strength of those who choose to believe it, but the strength of the evidence itself. The truth of the life, death and resurrection of Jesus Christ remains to be rediscovered by every generation, including millennials. And if that truth remains, then so too does hope. *

Mark Hadley is the culture writer for *Others*.



TEN REASONS TO BELIEVE IN LIFE AFTER DEATH

Easter is the foundation of a Christian's faith; the resurrection of Jesus the pivotal moment in history when death was conquered once and for all. The apostle Paul emphasised the critical importance of Christ being raised from the dead, and by association opening the way to eternal life for all those who believe in him, when he wrote: "But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith ... If only for this life we have hope in Christ, we are of all people most to be pitied" (1 Corinthians 15:12-14; 19).

So, can we believe the promises of the Bible that there is life after death – and that it lasts forever? The greatest fears of life are often connected to the unknown, and for many people the greatest unknown is what happens one second after death. Here, however, we consider the evidence that we don't have to face death with fear and uncertainty.

1 THE INJUSTICES OF LIFE

It would be difficult to believe that life is good if we knew there was nothing beyond the grave to compensate for problems of inequality and unfairness. While some people seem destined for happiness, others are born into terrible relationships and circumstances. If we could be sure there was nothing to offset unequal distribution of suffering, many would have reason to curse the day of their birth for the way life has treated them (Job 3:1-3). We could agree with King Solomon who at a low point in his life said: "I looked and saw all the oppression that was taking place under the sun: I

saw the tears of the oppressed – and they have no comforter; power was on the side of their oppressors – and they have no comforter. And I declared that the dead, who had already died, are happier than the living, who are still alive. But better than both is he who has not yet been, who has not seen the evil that is done under the sun" (Ecclesiastes 4:1-3).

2 BEAUTY AND BALANCE

There is much about life that doesn't seem to correspond with personal problems of unfairness and hardship. But for all that is hurtful and unequal, there is beauty and balance. For moments of horror and violence, there are times of harmony and peace. As age-worn bodies succumb to pain and weakness, children and young animals play with carefree joy. Human art, in all of its glory, corresponds to birds in playful flight and morning song. Each sunset and dawn provides an answer to nature's need for rest and renewal. Dark nights and cold winters come with the awareness that "this too shall pass". If there is nothing beyond the grave, the pattern of nature is stunningly incomplete.

3 NEAR-DEATH EXPERIENCES

The clinical evidence for life after death is subjective and arguable. It's often hard to assess the significance of "out-of-body experiences", encounters with bright lights, long tunnels, or angelic guides. It's difficult to know how to respond to those who speak of temporary near-death visions into heaven or hell. What we do know is that there are enough of these kinds of experiences to create a sizable library on the subject. Taken as a whole, this body of evidence shows that as people approach death, many sense they are coming not to the end of existence but to the beginning of another journey.

4 A PLACE IN THE HEART

The human heart hungers for more than this life offers. Each of us experiences what →

King Solomon called “eternity in [our] hearts” (Ecclesiastes 3:11). While it is difficult to know what Solomon meant, it is apparent that he was referring to an inescapable longing for something this world cannot satisfy. It was an emptiness of soul that Solomon could not escape. For a while, he tried to fill this inner void with work, alcohol, and laughter. He tried to satisfy his longings with philosophy, music, and sexual relationships. But his disillusionment grew. Only when he returned to his confidence in a final judgment and afterlife could he find something large enough to satisfy his longing for significance (Ecclesiastes 12:14).

5 UNIVERSAL BELIEFS

While some believe it’s impossible to know whether there is life after death, belief in immortality is a timeless phenomenon. From the pyramids of the Egyptians to the reincarnation of New Age thinking, people of all times and places in history have believed that the human soul survives death. If there is no consciousness or laughter or regret beyond the grave, then life has fooled almost everyone from the Pharaohs of Egypt to Jesus of Nazareth.

6 AN ETERNAL GOD

The Bible names God as the source of immortality. It describes his nature as eternal. The same Scriptures tell us that God created us in his likeness, and that his plan is to welcome his children eventually into his eternal home. The Scriptures also teach that God introduced death into human experience when our first ancestors trespassed into the darkness of forbidden territory (Genesis 3:1-19). The implication is that if God allowed the human race to live forever in a rebellious condition, we would have unending opportunity to develop into proud, self-centred creatures. Instead, God began to unfold a plan that would ultimately result in the eternal homecoming of all who chose to be at peace with him (Psalm 90:1; John 14:1-3).

7 OLD TESTAMENT PREDICTIONS

Some have argued that immortality is a New Testament idea. But the Old Testament prophet Daniel spoke of a day when those who sleep in the dust of the earth will be resurrected, some to life and some to everlasting shame (Daniel 12:1-3). An author of the Psalms also spoke of the afterlife. In the 73rd Psalm a man named Asaph described how he almost lost his faith in God when he considered how evil people prospered and the godly suffered. But then he said he went into the sanctuary of God. From the perspective of worship, he suddenly saw evil men



standing on the slippery ground of their mortality. With new insight he confessed: “You guide me with your counsel, and afterward you will take me into glory. Whom have I in heaven but you? And earth has nothing I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever” (Psalm 73:24-26).

8 QUOTES OF CHRIST

Few would accuse Jesus of being an evil man or a false teacher. Even atheists and people belonging to non-Christian religions usually refer to Jesus with deference and respect. But Jesus wasn’t vague or indefinite about the reality of a continuing personal existence after death. He said: “Do not fear those who kill the body but cannot kill the soul. But rather

“You guide me with your counsel, and afterward you will take me into glory. Whom have I in heaven but you? And earth has nothing I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever” (Psalm 73:24-26).

fear him who is able to destroy both soul and body in hell” (Matthew 10:28). Jesus promised Paradise to the repentant thief who was dying at his side, but he also used the Valley of Hinnom – a foul garbage dump outside of Jerusalem – as a symbol of what awaits those who insist on risking the judgment of God. According to Jesus, facing the reality of life after death is the most significant issue of life. He said, for example, that if an eye keeps you from God, you have reason to get rid of that eye. “It is better for you to enter the Kingdom of God with one eye than to have two eyes and be thrown into hell” (Mark 9:47).

9 THE RESURRECTION OF CHRIST

There is no greater evidence for the existence of life after death than the resurrection of Jesus Christ. The Old Testament predicted a Messiah who would overcome sin and death for his people (Isaiah 53; Daniel 9:26). The testimony of Jesus’ followers is that he did just that. He voluntarily died at the hands of executioners, was buried in a borrowed tomb, and then three days later left that tomb empty. Witnesses said that they had seen not only an empty tomb but a resurrected Christ who appeared to hundreds of people over a period of 40 days before ascending to heaven (Acts 1:1-11; 1 Corinthians 15:1-8).

10 PRACTICAL EFFECTS

Belief in life after death is a source of personal security, optimism, and spiritual betterment (1 John 3:2). Nothing offers more courage than the confidence that there is a better life for those who use the present to prepare for eternity. Belief in the unlimited opportunities of eternity has enabled many to make the ultimate sacrifice of their own life in behalf of those they love. It was his belief in life after death that enabled Jesus to say: “What good will it be for someone to gain the whole world, yet forfeit their soul?” (Matthew 16:26). It is the same truth that prompted Christian martyr Jim Elliot, who was killed in 1956 by the Aucas Indians, to say: “He is no fool who gives what he cannot keep, to gain what he cannot lose.” *

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BUSH TO THE BEACH IN ONE POWERFUL PRAYER

Rural chaplains help Khaitlyn find her spiritual home

WORDS BILL SIMPSON

Not a lot happens in Frogmore most days. It's a quiet place – more of a peaceful rural retreat with a postcode than a village – on a back road between Canberra and Bathurst in south-west New South Wales. They don't get many tourists in the area.

Half a dozen or so houses are side by side along Frogmore Road, but mostly it's a settlement of farms scattered in the surrounding fields. A 2016 official national census shows a population of 132, but a sign on the side of the road suggests it's really around 50. Most families in the area are engaged in sheep and horse farming.

There are no hotels or motels. There is farm-stay accommodation 16km out of 'town', a craft shop and there's also a rural fire station. Wikipedia says one of the most recent memorable events was the burning down of the local community hall during a bushfire in 1997 and a 'pass the hat around' concert featuring Lee Kernaghan to raise funds for a replacement. Frogmore's public school closed almost 40 years ago due to lack of numbers. A bus takes kids 20km or so to the nearest school.

But something happened in September 2016 that dramatically changed the lives of three people – all members of the one family. It was late one weekday

afternoon. Max and Karen Smith, Salvation Army rural chaplains at the time, were driving on Frogmore Road on their way home from a day of visiting farms. They had called into 14 properties. Not everybody was home, but it had been a long day of 'cold calling'.

As they got close to yet another track into a farm, Max suggested he and Karen go in. Karen wasn't keen. She had a migraine. "We have to go in here," he told Karen. They drove along the track to a farmhouse. Max got out of the car and started talking with a woman. Karen stayed in the car, initially, but as Max and the woman talked, Karen thought she should join them. The woman's husband joined them. The Smiths were invited inside for a cuppa.

Inside was Khaitlyn, the then 20-year-old daughter of Jan and Warren Nott. She thought the Smiths were just travellers who had lost their way. Khaitlyn's mother asked her to put on the kettle. The two couples and Khaitlyn moved to the farmhouse verandah to continue the chat. They talked for almost three hours.

The Smiths showed regard and respect for the Notts. That's what rural chaplains do. It had impact. The Notts trusted Karen and Max with intimate →

Country girl Khaitlyn Nott is settling into life on the coast as the Wollongong Salvation Army youth worker. **Photo:** Lena Pobjie



life details. As they talked, the Smiths asked Khaitlyn about her hopes and dreams. Khaitlyn was pessimistic. She had achieved Certificate IV in Community Services at Young TAFE and a Diploma of Enrolled Nursing at Cootamundra TAFE. But there were no employment opportunities offering in or around the remote community. She felt confused and lost with life.

LIFE-CHANGING PRAYER

The Smiths asked Khaitlyn if they could pray for her. Khaitlyn was surprised. Her family did not have any religious associations. God was not really in the picture. She agreed. “After the prayer, I opened my eyes and tears were streaming down my cheeks,” Khaitlyn recalls now. “I can’t describe how I felt. I looked at Mum and Dad, and they were crying, too. This was an incredible moment.

“Karen and Max said they would be at The Salvation Army at Young on the next Sunday morning and invited us to come. I had never been to The Salvation

Army before. I didn’t really know The Salvation Army was a church. I had collected at school for the Red Shield Appeal and dropped off clothing at Salvos Stores. But that was about all I knew; that The Salvation Army was a charity. Our family wasn’t

“
After the prayer, I opened
my eyes and tears were
streaming down my cheeks.
”

a church family. But we went to The Salvation Army at Young on the Sunday morning. Everybody was so friendly. We went back the following Sunday and we have been going ever since. That was three years ago.”

Khaitlyn was enrolled as a Salvation Army soldier at Young Corps in September last year. Her parents are still actively involved in corps activity. “For me,”

Khaitlyn says, “becoming a Salvation Army soldier was a baptism of sorts. It was an outward way of showing how I was feeling inside. By that, I mean that I was on fire for God. The Salvation Army was now my home, my family, my life. When I first went to The Salvation Army, I knew that it was where I was supposed to be.”

She became enthusiastic about finding work. “But I learned that whenever I came up with a plan, God said, ‘Nah’”. I was checking a Salvation Army website for jobs and there it was right at the bottom of the list, under ‘Y’ for youth work. “Wollongong Corps was advertising for a youth ministry intern. It was exactly what I wanted. But this time, I asked God first. I prayed and told God that I would go all the way to Wollongong (275km away) if he wanted me to.” From the bush to the beach; from a population of about 50 to 300,000. “This time God said, ‘Yes’.”

LINKS IN THE CHAIN

Khaitlyn started in her new role at Wollongong at the end of last year, leading youth members under the direction of Corps Officers Majors Phil and Rebecca Inglis.

Major Karen Smith, now Area Officer for NSW South-West, and Max (retired), have remained close friends with Khaitlyn and her mother and father. “A lot of people were involved [in the Nott family’s spiritual journey],” Karen says. “Max and I had nine specially selected people praying for us during our [rural chaplaincy] ministry. And there were the people at Young Corps who encouraged and nurtured the family.

“The lesson here is that we are all links in a chain. We all have our part to play and, as we play our part, God works. To be honest, I suppose that I didn’t really expect the family to turn up to church. We come across lots of people that we invite to church. Not many come. But God had his hand on this family. He still does.

“I didn’t really want to go into their home that day. I was tired. But God had plans. Faithful people had prayed and God honoured their prayer.”*

Bill Simpson is a contributing writer for *Others*.



Opposite page: The Frogmore countryside where Khaitlyn grew up. **Top:** The coastal city of Wollongong, which is now home for Khaitlyn. Photo: Lena Pobjie. **Left:** Khaitlyn and her parents Jan and Warren Nott.

AGE SHALL NOT WEARY PETER THE BUGLER

Shoalhaven Salvationist soldiers on through Anzac Day ceremonies

WORDS JULIA HOSKING



The haunting sound of Peter's bugle as he performs the Last Post has been heard by thousands of people at Anzac Day services over the years.

The year was 1946, and the world was still celebrating the end of World War Two. Peter Williams, who was 11 at the time, had spent much of his primary school days practising hiding in an air-raid shelter. His school in Newcastle (NSW) was next door to a steelworks – a prime target for a Japanese air strike.

His grandfather had died on the battlefields of Europe in World War One, and Peter was also aware of The Salvation Army band that perished on the Japanese warship, the *Montevideo Maru*, in 1942. “When it was all over, everyone was happy,” Peter says, quite simply. “They had a big victory celebration march in the main streets of Newcastle and The Salvation Army band played in the march. I played the cornet in the march for the victory celebration.” It was the first time his love for brass banding had intersected with military events – and it certainly would not be the last.

When Peter turned 18, he was called up for National Service and joined the Green Beret commando unit. “I was highly trained for all undercover stuff – parachuting, submarines ... I was a frogman,” he says.

Now 85, Peter plays the Last Post at upwards of 20 Anzac Day ceremonies in the Shoalhaven/Nowra

region of southern NSW each year. For the past 60 years, he has been playing an old bugle at these services. The bugle, he estimates, is 120 years old and was used in the Second Boer War (1899-1902). “I bought the bugle about 60 years ago from a collector,” he says. “It was possibly also used in the First World War – the one where my grandfather was killed – and possibly the Second World War.”

Peter, who attends Shoalhaven Corps with his wife Maz, has been a member of The Salvation Army his whole life. “Pete has been a long-term supporter and bandsman of The Salvation Army, faithfully using his God-given musical skills to share the love of Jesus,” says Shoalhaven Corps Officer, Captain Matthew Sutcliffe. “Outside of his playing, Pete and Maz give up a lot of their time to service the community. Over the years, they’ve run community meals and bread runs, helped with nursing home visitation and chapels, and volunteered for welfare at the corps. They regularly provide kids entertainment at corps events and Pete’s playing of the trumpet with a puppet is always a hit.”

Despite experiencing some recent health difficulties, and the coronavirus crisis cancelling many public Anzac Day services around the country this year, Peter is determined to continue to meet his

commitment of playing at schools and other community events in the days before, on and after Anzac Day whenever he is called upon in the future. He has been doing the gig for so long now that he’s even become a bit of a ‘town celebrity’. “Many adults come up to me and say, ‘I remember when you played at my school,’” says Peter. “The headmaster at each school rings me up to book me every year and they know me well.”

Over the years, Peter has noticed a positive shift in the way schools commemorate Anzac Day. “Schools are getting more involved than when I was at school,” he says. “Every school [in the area] has a big service with speeches, wreath laying and choirs singing. The Catholic high school has a strong Aboriginal heritage and while I’m playing the Last Post, one of the students plays the didgeridoo the whole way through it. It raises the hair on your arms.”

It’s a huge commitment but Peter is enthusiastic about it. “I love it! I can’t wait,” he says. “There’s not many people playing in brass bands at 85; it keeps me a bit young!” *

Julia Hosking is a content writer in the Communications team.

NEW HOPE IN A GALAXY NOT SO FAR AWAY?

The latest force to join the galaxy of streaming options for Australian audiences is Disney+. The new home for all of the production giant's family entertainment also acts as a one-stop portal for everything Star Wars. But the 11 films of the Jedi universe are not the centre of Mickey's strategy for success. Disney+ now fields a Star Wars television series for every age group that could hope to swing a lightsaber ...

Words Mark Hadley

1

Star Wars: The Clone Wars



The award-winning animation returns and the real heroes are its clone troopers. Genetically identical, they still find ways to express themselves individually. Aimed at kidults, its creators have selected that determination to be distinct as the trademark by-line that launches the final season: "Embrace others for their differences, for that makes you whole."

2

Star Wars: Rebels



The teen-focused back-story to the rag-tag assemblage of fighters who will one day take down the Empire's first Death Star. In particular, this animation chooses as its hero two non-conformist Jedi – Kanan, a half-trained Padawan, and Ezra his apprentice, who discovers whole realms of the force on his own.

3

Star Wars: Resistance



A prequel series to *The Force Awakens*, aimed at primary and early high school viewers with a style that mimics pace-setter *Iron Man: Armoured Adventures*. In it we meet teen characters Caz (who starts the series stepping back from his father's plans to pursue his dreams of being a pilot), and Niku, the alien optimist whose greatest faith is reserved for his friend.

4

The Mandalorian



An adult western in space set some time after *Return of the Jedi*. Our sympathies are drawn towards a lone Mandalorian gunman, feared by all, and a 'baby Yoda' who everyone wants dead. Outsiders who are increasingly finding their meaning in each other as they travel across the galaxy.

5

Lego Star Wars: All Stars



A timeless Star Wars universe which presents all of the series' greatest characters in Lego form, hanging out and going on adventures together. This universe is so at peace with itself that a former Separatist battle droid is now part of Han Solo's crew.

Disney+ has done an incredible job of fracturing the Star Wars universe into bite-sized chunks for every age group. Its choice of the 'long-arc TV series' as a delivery system means those age groups can be effectively locked in for years to come, transitioning from platform to platform as their tastes mature. The real beauty of this system, though, lies in the consistent Star Wars worldview.

Our worldview is the viewfinder through which we interpret our day-to-day reality. We read news reports about bank corruption, and our worldview suggests the cause. We see people sleeping on the streets and our worldview tells us why they're there. Our worldview even shapes the way we digest social media, telling us which of the pictures we see are most personally attractive. It is our underlying explanation, and most certainly for what's wrong with our world.

In his book, *Every Good Endeavor*, American pastor/theologian Tim Keller says that everyone knows things are 'seriously out of whack'. According to Keller, each time we notice this, our worldviews attempt to answer three basic questions:

1. How are things supposed to be?
2. What is the main problem with things as they are?
3. What is the solution and how can it be realised?

The Star Wars 'galaxyview' is no exception. The series' listed above and the films that spawned them all believe in a world where people are free to follow the path of their dreams and so discover their true selves. The problem is always a repressive counter-culture – Sith, Empire or First Order – that stands in the way of this wish fulfilment. And the solution? A Republic, a Rebellion, a Resistance dedicated to overturning centralised control in the name of individual freedom. But this isn't actually a 'New Hope', just an old one flying an X-wing.

The Star Wars philosophy leans heavily

on 20th-century psychology. We possess deep desires for pleasure but, according to Al Wolters, they are suppressed by "... the authority figures in society and family". So all this time, it wasn't just Luke's father behind Darth Vader's mask. Consequently, Sigmund Freud suggested our only solution was realising "... the unrepressed freedom of the individual". And, not surprisingly, every Star Wars storyline ends with the utter destruction of a trade blockade, a Death Star, a weaponised planet, an immense fleet – to the cheers of children and dancing Ewoks. Yet, the Star Wars universe continues to fight the same battle over and over again, against new and greater villains, because it's not really the 'authority figures' that are standing between us and happiness.

By contrast, Christianity's worldview says our greatest happiness lies in a deep, personal relationship with our Creator. But we live unhappy lives because our hearts have rebelled against God – the enemy is inside, not outside. The only solution, Keller says, is for God to graciously remove the sin that comes between us and him: "Sin infects us all, and so we cannot simply divide the world into the heroes and the villains. (And if we did, we would certainly have to count ourselves among the latter as well as the former.) Without an understanding of the Gospel, we will be demonising something that isn't bad enough to explain the mess we are in; and we will be idolising something that isn't powerful enough to get us out of it."*

Mark Hadley is the culture writer for *Others* and one of Australia's leading Christian communicators.

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Watch

N.T. WRIGHT AND MICHAEL F. BIRD

THE NEW TESTAMENT IN ITS WORLD



In this comprehensive DVD set, acclaimed biblical professor N.T. Wright and Ridley College's Michael Bird take us into the wonderfully complex world of the New Testament.

The New Testament In Its World: An Introduction to the History, Literature and Theology of the First Christians consists of 37 video lectures (13 hours of content) to introduce you to the historical, literary, biographical and cultural realities of the Gospels and the Early Church.

Designed as a solo resource, or accompanied with the written book and workbook, the DVD boasts images of the original locations, which add colour to the intensely detailed and convoluted lectures. A valuable resource, but only if the audience is willing to have their mind, spirit and perseverance stretched by university-level paradigms. Available at Koorong stores and koorong.com.au.
 – Jessica Morris

Read

ALAN HIRSCH AND MARK NELSON

REFRAMATION



This book – *Reframation: Seeing God, People, and Mission Through Reenchanted Frames* – could change your life. Written for those who belong to the Church, Hirsch and Nelson call on readers to belong to Christ. The authors state, compellingly, that there is a need

to change how we see “God, people, and mission” and call for “reenchanted frames” through which to view them.

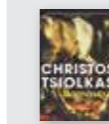
“We live in a world that is constantly on a pilgrimage, searching and longing for so much more,” they write, and yet followers of Jesus, caught in a “crisis of interpretation” are “robbed of the capacity to speak, to care and to notice” our fellow pilgrims. These reframers contend we “struggle to articulate the story of God in a way that brings clarity to these longings, this world, and our place within it” – they call on us to rediscover the wonder of a creative God who inhabits our imagination, our stories, our lives and our universe.

This volume is a wake-up call. Within its pages, its notes and resources, its honesty and passion, your pilgrimage may be illuminated by the flame of the Holy Spirit. Available at Koorong stores and koorong.com.au.
 – Barry Gittins

Read

CHRISTOS TSIOLKAS

DAMASCUS



Damascus shocks, confuses but also comforts the reader. It shocks because Christos Tsiolkas seasons his narrative with numerous expletives and obscenities. Infanticide, lust, prostitution and immorality are involved – and that all before page 28.

Saul's pre-conversion life is confusing. He is not the man who rigorously adhered to the lifestyle of a Pharisee. Saul is victim of a mugging on the Damascus road instead of having an encounter with Jesus. Christians come to the rescue and in their company Saul gradually begins to see the light. The reader is comforted when Ananias enters with his greeting,

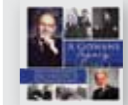
“Brother Saul”. Here we are nearer the biblical text as Paul is given patient, pastoral care. But again, fiction wins out. Happily, Timothy is depicted as a worthy protégé to Paul and is commissioned to further the apostle's evangelism following his master's execution.

The author's after-note should be read first. It explains much about the author and his personal journey in writing *Damascus*. Available at all bookstores.
 – Commissioner Doug Davis

Listen

THE INTERNATIONAL STAFF SONGSTERS

A GOWANS LEGACY VOL. 2



Even though this is the second serving of General John Gowans' lyrics by the International Staff Songsters, most of the chosen songs are as well known and loved as your favourite slippers. Paired with John Larsson's wonderfully complementary tunes, it is as much a tribute to Larsson as it is to Gowans.

Salvationists will sing along to the familiar songs from our own musicals, many of which have become a standard part of Salvation Army hymnody, from the jaunty 'That's the Spirit' to the fervent, including 'Burning, Burning'. Four non-Larsson tunes complete the set, and Ivor Bosanko's melody to the chorus 'In This Quiet Moment' is inspiring. Overall, *A Gowans Legacy Vol. 2* brings together the high-quality sounds of the International Staff Songsters, the felicitous tunes of Larsson and the everyday poetic wisdom of Gowans.

Available at Melbourne Salvation Army Supplies (1800 100 018) or commerce.salvationarmy.org.au, and Sydney Salvationist Supplies (1800 634 209) or thetrade.salvos.org.au.
 – Merv Collins

All things new at Captivated conference

WITH A CONFERENCE THEME of 'All Things New', who better to have as the keynote speaker than someone new to a job.

That was the case at the Brisbane women's Captivated Anew conference, held at Stafford Corps last month.

Commissioner Janine Donaldson has been in the role of Australia territory leader and national president of women's ministries for a handful of months alongside husband, Commissioner Robert Donaldson, so was well qualified to speak to the theme.

Janine told the women that God was in the habit of making all things new. She said that no matter what season in life we are going through, "Don't ever give up on God."

This year marks 30 years since the Women's Bible Convention – now called Captivated



Commissioner Janine Donaldson, Colonel Olive Lucas and Aunty Esme Fewquandie at the 2020 Captivated Women's Bible Convention in Brisbane.

– began in Australia and the Brisbane event continues to be a shining star on the Queensland women's ministry calendar.

The Friday night/Saturday event was divided into three sessions and included inspirational testimonies from Aunty Esme Fewquandie (Townsville Riverway Corps) and Mel Myers (Bayside Corps), and a challenging Bible focus. About 300 women had registered.

The Stafford worship

auditorium was transformed into a rainforest with live plants, unfurling fern fronds – the conference symbol – and a 3m 'creek' complete with running water; all the work of Stafford soldier Nerylie Whitecross.

The worship centre, foyer, piazza and sports hall areas were set up as a village market with stalls, food and lolly tables. The Brisbane Streetlevel coffee van and a Salvos Supplies stall were also present.

Ninety people attended a testimony workshop in the Saturday break, delivered by retired Colonel Olive Lucas. Olive told her life story of many highs, dangers and tragedies around the world and life in a "very different" retirement.

A collection for the 2020 territorial women's ministries project, The Waterhole (a community centre in Alice Springs), raised \$2608.

– **Darryl Whitecross**

Geelong Conference Centre to be sold to fund mission

THE SALVATION ARMY-RUN Geelong Conference Centre is to be sold to release resources for holistic mission across the wider Army.

Purchased 25 years ago, the centre is located in the Geelong Botanic Gardens and has been a place of significant spiritual development for Army personnel all over Australia.

"In reviewing the conference centres in the Australia Territory within the context of their involvement in the direct delivery of the mission, along with the additional Army funds required to maintain these, the decision has been made to sell the Geelong Conference Centre," said Chief Secretary Colonel Winsome Merrett.

"The funds realised from the sale will provide a significant capital investment into our investment portfolio, which will enable The Salvation Army to generate additional revenue into the future for mission programs and activities."

The centre has hosted numerous gatherings, conferences and personnel in and out

of the Army since it was bought in 1994. It was upgraded in 2008, significantly increasing the worth of the property.

"In selling the centre, there is an awareness that it has been a place of 'holy ground' for many people," Winsome said. "I would not want to underplay the significance of this place."

– **Jessica Morris**

GSA celebrates 10 years of kicking goals for Jesus

GOD'S SPORTS ARENA CHURCH in Brisbane has celebrated a decade of recovery, community and salvation from the sin bin.

The church held its 10-year anniversary celebrations last month at Brisbane City Temple Corps, where it is now based.

Former Brisbane Broncos chaplain Bill Hunter founded God's Sports Arena (GSA) as a countercultural mission expression of The Salvation Army, meeting in a small church in the shadow of Suncorp Stadium.

The church adopted a sports theme, with services filled with whistle-blowing, sports metaphors and half-time oranges.

Today the congregation is 200-strong with 70 adherents.

Bill said members and friends celebrated the anniversary "with gusto".

"We cheered, we clapped, we sang 'Happy Birthday' and we recalled how God's goodness has come through," he said.



Celebrating 10 years of God's Sports Arena – (from left) 'whistle-blower' Greg Dhnaram, ministry worker Paul Brittenden, 'IT guru' Jess Pratt and GSA founder and leader Envoy Bill Hunter.

"It was emotional because you realise it's not about me, it's about what God can do in so many people's lives. It doesn't matter what rock bottom you hit – there's hope for everybody." Over the past two months, God's Sports Arena has enrolled 15 adherents.

"Our church is full of

recovering addicts. A lot of our people have been to prison, have prostituted themselves, some are gay, some are transgender, 85 per cent of our congregation are these people," said Bill.

"Our mantra is to 'Love, encourage and don't judge'. We see people come to faith all the

time because we love them."

Proving that the GSA community reaches far and wide, video messages were shared throughout the anniversary service from friends of the church, including former NRL stars Justin Hodges and Brad Thorn, author Bronwen Healey and Lieut-Colonel Miriam Gluyas, NSW/ACT Divisional Commander.

But it was the words of Lieut-Colonel David Godkin, Qld Divisional Commander, that summed up the spirit of the night perfectly.

"We love you because you love other people," he said. "You're so accepting, you're so honest, you're so full of unconditional love to one another. You give each other third and fourth chances. [GSA is] just a wonderful community of God's people."

View video of the night on the GSA Facebook page.

– **Jessica Morris**

Gold Star presentation ceremony a 'moving moment'

A GOLD STAR PRESENTATION service has been held on the NSW Central Coast to honour the service of the late Major Kaye Townsend.

Kaye passed away on 2 September last year from cancer while she and her husband, Major Peter Townsend, were serving as the officers at Inverell Corps in Northern NSW.

Lieut-Colonel Miriam Gluyas, NSW/ACT Divisional Commander, presented the Gold Star to Kaye's mother,

Mrs Del Seabrook, in what was described as a "moving moment".

Salvation Army Gold Stars are a commemoration presented to parents whose officer children have passed away while still on active service. "It was an honour to present the Gold Star to her mother," said Miriam. "She was delighted as she hadn't been able to get to the funeral, so this was a significant time for her."

Peter flew down from

Atherton Tablelands in Far North Queensland, where he is now the corps officer. Other family members attended, including Kaye's twin sister, along with friends, other officers and Salvationists.

Some tributes were given and letters read out from Commissioner Rosalie Peddle and Commissioner Janine Donaldson (world and territorial president of women's ministries respectively).

– **Lauren Martin**



Major Peter Townsend and Lieut-Colonel Miriam Gluyas with Mrs Del Seabrook and her brother (both seated) at the Gold Star presentation.

Tamworth homes in on relief from drought

THE NORTHERN NSW CITY OF Tamworth and surrounding townships have been hit hard by drought, but locals are breaking new ground with an exciting project that will support farmers through this challenging time.

'The House That Drought Built' – a collaboration between The Salvation Army, G.J. Gardner Homes (Tamworth), McCloy Group, Tamworth Regional Council and PRDnationwide – will see the construction of a luxurious 299.5m² property in the prestigious Lampada Estate, just 5km from the Tamworth CBD.

The project was officially launched last month with a sod-turning ceremony. Over the coming months, building contractors and suppliers from the local area will be invited to



◆ **Left:** G.J. Gardner Homes Tamworth director Daniel Urquhart (left) and Tamworth Mayor Cr Col Murray turn the first sod. **Top:** Salvation Army representatives at the sod-turning ceremony (from left) Julia Metcher, Harriet Farquhar and Dave Burbidge. **Above:** A drawing of the house to be built.

support the house construction by donating their services to create a Hamptons-style family home.

'The House That Drought Built' will be auctioned in July with all proceeds going to the Salvos' Rural Drought Relief program, providing much-needed financial assistance to farming families.

Nicole Jenkinson, Public Relations Manager for The Salvation Army in Hunter, Central and Mid North Coast,

said the project was uniting the community.

"The House That Drought Built' will provide a considerable injection of funds into the rural support program, which will allow us to extend this critical assistance to farmers in the Tamworth local government area," she said.

"It's extraordinarily generous community initiatives like this that make a positive and meaningful impact on the lives of so many."

Natalie and Daniel Urquhart, owners of G.J. Gardner Homes, Tamworth, came up with the concept after recognising the detrimental impact the drought was having on their community. Daniel said he and Natalie saw it as an opportunity to make a difference.

"The ongoing drought is putting community resilience to the test, but this challenge is bringing out the very best in people," said Daniel.

– Jessica Morris

Hope and a Future program off and running for 2020

THE SALVATION ARMY HOPE and a Future program has kicked off for 2020 with 11 future leaders from Papua New Guinea chosen for mentoring and education support.

The program is a partnership between the Australia Territory and the Papua New Guinea and Solomon Islands Territory.

It was established in 2014 to address the challenges faced

by young people growing up in Papua New Guinea, where it's estimated that only 22 per cent of teenagers reach upper secondary school.

Colonel Kelvin Alley, Papua New Guinea and Solomon Islands Territorial Commander, said while the most noticeable thing about the program was the aspect that involves participants training for and running

in the Gold Coast Marathon, it was much broader in scope and impact.

"This is not a marathon training program – this is about character development, persistence, commitment to something that stretches and is hard, but can be achieved," Kelvin said.

As part of the program, each participant receives mentoring,

support, marathon training and – after the completion of the marathon – an education scholarship to better themselves, and therefore, better the mission.

The two participants from last year's program chosen as young adult mentors to work alongside Captains Kila and Pouna Komu are Rebecca Negere and Darby Kevin.

– Lauren Martin

NRL kicks off partnership with the Salvos

THE NATIONAL RUGBY LEAGUE partnered with The Salvation Army for a historic week of football, goodwill and generosity in bushfire-hit southern NSW last month.

The NRL and the NRL Women's Premiership threw their support behind the Salvos in the 'Road to Regions Tour', as current players and some former stars from a variety of clubs travelled through communities to raise funds for The Salvation Army Drought Relief Appeal and the Bushfire Disaster Appeal.

It culminated in the EISS Super Sapphire Trial Tribute match between the Penrith Panthers and Parramatta Eels in Bega on Saturday 29 February, with The Salvation Army having a strong presence at the ground. Close to 5000 fans packed the venue and supported a good cause.

"This is a new partnership with the NRL this year, and we are very excited to partner



◆ Salvation Army representatives Captain Rod Parsons (centre left) and Major Topher Holland (centre right) before the NRL match in Bega with match officials, who are wearing The Salvation Army Disaster Appeal logo.

with them around the disaster space," said Emily Whitehouse, The Salvation Army Corporate Partnerships Relationship Manager.

"They came to us and wanted to raise money for drought, bushfire and other disasters,

like the ongoing recovery from the Townsville floods last year."

During the game, officials and players wore The Salvation Army Disaster Relief logo, the Army's mascot Shiedly mixed with the crowd and Salvo volunteers collected donations.

The NRL capped off the Road to Regions initiative in the competition's opening round. Crowds and TV viewers heard about the Salvos' disaster response, and were encouraged to donate.

– Jessica Morris

Victoria Division hosts community day of fun in the sun

FAMILIES AFFECTED BY THE 2019-20 Australian bushfire disaster were among hundreds of people invited to attend The Salvation Army Community Fun Day at Gumbuya World amusement park in Victoria's West Gippsland.

More than 700 people who are connected to a variety of Salvation Army mission expressions gathered at Gumbuya World in Tynong North for a day of fun, sun



◆ Divisional Commander Lieut-Colonel Bruce Stevens at the Community Fun Day.

and community-building on Saturday 7 March.

The day included families

experiencing hardship and disadvantage, communities affected by the bushfires, retired officers, corps members and various youth groups, all with the goal of creating an inclusive and diverse community.

"It was an opportunity as a division to support corps," said Lieut-Colonel Debra Stevens, Assistant Divisional Commander. "It was a gift for them to spend time with people to build relationships – that's

how people are going to come to know Jesus and connect – through relationship.

Busloads of people travelled from as far as Bairnsdale to attend the event, which encouraged people connected with Army expressions to bring their wider family to the day.

The event was made possible through the generosity of Gumbuya World, which discounted ticket prices.

– Jessica Morris

Benji the wonder dog a hit with Doorways clients



Benji mixing with Doorways clients during a group session at Glenorchy City Salvos. **Right:** Glenorchy City Corps Officer Captain Jeff Milkins with Benji.



NOT ALL SUPERHEROES WEAR capes – some have four paws and are named Benji.

And while he’s no Clark Kent, the therapy dog may as well be for the people who drop in for assistance at Glenorchy City Salvos in Tasmania.

The three-year-old black Labrador ‘failed’ guide dog school because he was distracted by other dogs too much. But

he soon found his purpose – helping struggling Tasmanians find their feet again.

Benji ‘works’ at Glenorchy City Corps, north of Hobart, greeting and mixing with community members who come in for emergency relief and case management through the Doorways program.

“Often people who come in to see us are traumatised and

their emotions are heightened, so Benji picks up on that and can help ground people,” said Glenorchy Corps Officer Captain Jacqui Milkins.

“He is a gentle and loving presence and can just calm people, or be there for them before they’re ready to talk, or as they are talking as well.”

Aided by his sidekick (or human handler) Shelley, who

is a Doorways facilitator, Benji comes into work each day wearing a special harness that lets him, and others, know that he is officially ‘at work’.

Any therapist (or superhero) needs a break, and Benji has his own little bed set up as an office, ready for whenever he needs it. “He also gets time to play,” said Jacqui.

– **Jessica Morris**

Reconciliation Action Plan launch a significant step for Tasmania



Captain Kim Haworth interviews artist Alan Mansell about his artworks that were commissioned for the Reconciliation Action Plan launch.

MEMBERS OF TASMANIA’S INDIGENOUS community have taken part in launching The Salvation Army Reconciliation Action Plan for the Tasmania Division.

Chief Secretary Colonel Winsome Merrett and Tasmania Divisional Commander Captain Kim Haworth officially launched the plan during a service at Hobart Salvation Army on Sunday.

Under the leadership of Grant Herring, project manager, the plan was developed over 18 months with input from Indigenous communities and Reconciliation Tasmania.

The key intents of the plan are to:

- build relationships with Indigenous

people, listening to their voice and input;

- cultivate actions that relate to cultural understanding and recognition;
- recognise the historic mistreatment of Tasmania’s Indigenous peoples;
- enact opportunities around employment outcomes and governance; and
- look at supplier diversity.

“It’s significant for The Salvation Army to say that we recognise the truths, injustices and the historical nightmare that is Australia’s [treatment towards Aboriginal peoples],” said Major Brad Watson, Public Relations Secretary for Tasmania.

– **Jessica Morris**

Enrolments

INGLE FARM CORPS SA



MAJORS DAVID AND KYLIE COLLINSON recently enrolled five senior soldiers and accepted two adherents at Ingle Farm. Pictured (from left) are new adherents Georgia Littlechild and Kathryn Medlow, and new soldiers Natalie Howard, Dillon Moncera, Daniel Shephard, Aronne Maclean and Julie Marshall.

BRUNSWICK CORPS VIC



MAJOR COLIN ELKINGTON RECENTLY enrolled Sara Panahi as the 18th soldier of the Brunswick Corps Farsi Faith Fellowship. Sarah is pictured with Colin and ministry assistant Kevin Amiri. Holding the flag is Francis Ferizadeh.

GOD'S SPORTS ARENA QLD



ENVOY BILL HUNTER ACCEPTED 15 adherents at God’s Sports Arena (GSA) church in Brisbane on 16 February. The group (pictured with Bill, left) includes Grant, Clayton, Sonja, Jason, Tim, Nicole, Matthew, Damien, Ian, Anthony, Danielle, Wayne, and Andrew. Two of the new adherents, Liech and Arbi, were absent for the photo.

CALOUNDRA CORPS QLD



AUXILIARY-LIEUTENANTS KAREN AND TIM CLARK (PICTURED FAR RIGHT) ENROLLED Jessica Allwright (front row, second from left) as a senior soldier on Sunday 8 March. They also accepted 12 adherents – Robert Smith, Dennis Lonergan, Andrew Boyle, Jenny Boyle, Dale East, Richard Smyth, Pam Norman, Sheila Flint, Pat Patterson, Maggie Macfarlane, Rod Houston and Margaret Lees.

Send us your enrolment stories.

We want to share your stories. Please send details including date of enrolment, name of corps or centre, names of enrolling officer(s), new soldier(s) and/or adherent(s), and a high-resolution photo to: others@salvationarmy.org.au

International Staff Songsters celebrates 40 years

THE INTERNATIONAL STAFF Songsters (ISS) has celebrated its 40th anniversary with a concert at Fairfield Halls in south London.

General Brian Peddle and Commissioner Rosalie Peddle attended the event, called A Choral Symphony because the main feature of the evening was a performance of four choral symphonies written for the songsters over recent years by Stephen Pearson (lyrics) and Richard Phillips (music).

This was the first time the four works had been presented in one program, with the London Mozart Players providing orchestral accompaniment on this occasion.

The General thanked ISS leader Dorothy Nancekievill and the songsters for an evening in which they had shared "words of grace" that had stirred people's emotions and challenged their hearts.

He also acknowledged the group's service over 40 years as a response to "a holy calling".

Army responds to Nashville tornado



◆ A Salvation Army mobile van is stationed in the heart of the disaster zone in Nashville. **Below:** A Salvation Army worker greets a resident who came to the mobile van for assistance.

THE SALVATION ARMY IS continuing to assist people affected by two tornadoes that struck the US city of Nashville and its surrounds on 3 March.

The wind funnels left a near 100km path of destruction through the region, killing 25 people, injuring many more and leaving hundreds of people homeless.

Salvation Army disaster relief teams were among first responders, setting up mobile kitchens and roving support



across seven areas in the region.

As of 13 March, more than 6239 meals had been dispensed, along with 9255 snacks and 7177 beverages. Staff and

volunteers have also provided personal and prayer support to 1377 people. As cleaning and rebuilding efforts continue, The Salvation Army has now moved to the recovery phase.

"The Salvation Army stays in a disaster until the need is met," said Major Stephen Story, Incident Commander for Tennessee. "But now we are focused on continuing long-term recovery discussions and planning alongside our county and city partners."

Peddles the first international leaders to step on Botswana soil

GENERAL BRIAN PEDDLE AND Commissioner Rosalie Peddle last month became the first international leaders of The Salvation Army to visit the African country of Botswana.

After conducting Officers Councils for 590 active and retired officers, cadets and envoys in the neighbouring country of Zimbabwe, the

Peddles arrived in the Botswana capital of Gaborone to a traditional ceremony.

The General met with the Minister of Presidential Affairs, Kabo Morwaeng, who acknowledged the Army's work by saying it was "strategically positioned to deal with humanitarian crises by virtue of its mandate and ability to reach

people at grassroots level".

The Peddles then shared in fellowship with the Botswana Council of Churches, of which the Army is a member.

A Saturday afternoon concert and a Sunday morning service at the Ave Maria Pastoral Centre was well attended by soldiers and friends from both Zimbabwe and Botswana.



◆ General Brian Peddle leads an altar call at the Sunday morning holiness service in Botswana.

ABOUT PEOPLE

INTERNATIONAL APPOINTMENTS

Effective 1 May

Major Winsome **Mason**, Secretary for Business Support (with promotion to the rank of Lieut-Colonel), Australia Territory. (Winsome is returning to the Australia Territory from the Singapore, Malaysia and Myanmar Territory.)

Effective 1 July

Captain Kristopher **Halliday**, Pioneer Officer and Corps Officer, Luleå, Sweden and Latvia Territory; Commissioners Kenneth and Jolene **Hodder**, National Commander and National President of Women's Ministries, respectively, USA National Headquarters; Lieut-Colonels Kelly and Donna **Igleheart**, Chief Secretary and Territorial Secretary for Women's Ministries, respectively, USA Western Territory, with the rank of Colonel; Lieut-Colonels Jabulani and Fikile **Khoza**, Chief Secretary and Territorial Secretary for Women's Ministries, respectively, Southern Africa Territory; Lieut-Colonels Samuel and Theresa **Baah**, Chief Secretary and Territorial Secretary for Women's Ministries, respectively, Malawi Territory; Majors Dieudonne and Edith **Louzolo**, General Secretary and Command Secretary for Women's Ministries, respectively, Liberia and Sierra Leone Command; Majors Emmanuel and Dancille **Ndagijimana**, General Secretary and Command Secretary for Women's Ministries, respectively, Rwanda and Burundi Command; Colonel Henrik **Andersen**, Territorial Commander, Switzerland, Austria and Hungary Territory, with the rank of Commissioner; Lieut-Colonel Donna **Evans**, Chief Secretary, The Netherlands, Czech Republic and Slovakia Territory, with the rank of Colonel; Lieut-Colonel Stuart **Evans**, Secretary for Spiritual Life Development and Assistant Chief Secretary, The Netherlands, Czech Republic and Slovakia Territory, with the rank of Colonel; Lieut-Colonels Kelvin and Cheralynne **Pethybridge**, Territorial Commander and Territorial President of Women's Ministries, respectively, Eastern Europe Territory, with the rank of Colonel; Majors Richard and Ann **Borrett**, Chief Secretary and Territorial Secretary for Women's Ministries, respectively, Eastern Europe Territory, with the rank of Lieut-Colonel; Majors Wilson and Nara **Strasse**, Chief Secretary and Territorial Secretary for Women's Ministries, respectively, Brazil Territory, with the rank of Lieut-Colonel; Majors Jean and Ariane **Olekhovitch**, General Secretary and Command Secretary for Women's Ministries, respectively, Italy and Greece Command; Major Hector **Crisostomo** School Administrator, Lae Primary School, Papua New Guinea and Solomon Islands Territory and Major Melba **Crisostomo** School Chaplain, Lae Primary School, Papua New Guinea and Solomon Islands Territory.

Effective 2 July

Colonel Lisbeth **Andersen**, Territorial President of Women's Ministries, Switzerland, Austria and Hungary Territory, with the rank of Commissioner.

Effective 3 July

Colonel Colleen **Riley**, Territorial President of Women's Ministries, USA Western Territory, with the rank of Commissioner.

Effective 4 July

Colonel Douglas **Riley**, Territorial Commander, USA Western Territory, with the rank of Commissioner.

TERRITORIAL APPOINTMENTS

Effective 11 February

Captain Emma **Moore**, Mission and Ministry Formation Coordinator, Eva Burrows College, Office of the Secretary for Personnel.

Effective 28 February

Lieut-Colonel Debra **Stevens**, Assistant Divisional Commander, Victoria Division.

Effective 16 March

Major Bev **Kingston**, Bushfire Recovery Outreach Worker, NSW Community Engagement, Office of the Secretary for Mission.

Effective 20 April

Major Cathryn **Williamson**, Corps Officer, Grafton, NSW/ACT Division; Major Mark **Williamson**, Corps Officer, Grafton, NSW/ACT Division.

ENGAGEMENT CALENDAR

COMMISSIONERS JANINE AND ROBERT DONALDSON (TERRITORIAL LEADERS)

Thur 9 April – Board meeting, Adelaide.
Sun 12 April – Sunday worship, Tuggeranong Corps, Canberra.
Mon 27-Tues 28 April – THQ officers fellowship, Geelong.

COLONEL WINSOME MERRETT (CHIEF SECRETARY)

Thur 2 April - THQ Redfern visit, Sydney.
Thur 9 April – Board meeting, Adelaide.

* Engagements may change subject to COVID-19 update.

ATHOL ENGLAND



MAJOR ATHOL ENGLAND was promoted to glory on 15 February, aged 89. His life was celebrated during a service at Waverley Temple

Corps (Vic.) on 20 February, led by Lieut-Colonel Frank Daniels.

Athol Roy England was born to officer parents Dahlia and Harrie in Prahran (Vic.). He was the youngest of four children, and accepted Jesus as his Lord and Saviour as a child.

In 1953, he entered Officer Training College in Melbourne, joining the *Heralds* session of cadets. Commissioned in 1954, he was appointed to Tooronga/Alamein Corps (Vic.), then the following year to Ringwood Corps (Vic.). Service in the Hobart and Mount Barker Boys Homes followed, before he was appointed to the Gill Memorial Men's Home (Vic.) in 1957.

In 1958, Athol commenced a radiographer's course at the Alfred Hospital in Melbourne, which he completed in 1961. In December 1959, he married Captain Alma Kennett. In 1962, the Englands sailed for Indonesia where Athol, now a captain, was appointed to the William Booth Hospital, Surabaya, as business manager and radiographer.

Athol and Alma returned to Australia in 1964 and served in the Women's Social Department at Weeroona/Brightside Eventide Home (Vic.). In 1968, they transferred to corps work, firstly at South Melbourne and then Fairfield. After a brief leave of absence, they were appointed to St Anna's Nursing Home (Tas.) as managers. A series of appointments in Victoria followed, Athol serving as manager at Alton Court, The Gill, The Open Door and Burnewang House Rehabilitation Centre, retiring from his final appointment as Administrative Secretary to the Bridge Program (Vic.).

Known for his great love of, and skill with, the timbrel, Athol led the Australian timbrel brigade at the 1950

International Congress in London and he also authored an instruction manual for timbrel playing. His love for the timbrels continued throughout his life. Athol was a devoted husband to Alma and was actively involved in the lives of his children, grandchildren and great-grandchildren.

NANCY CLARK



NANCY CLARK WAS promoted to glory on 14 January, aged 86. Her life was celebrated during a service at Moreland City

Corps (Vic.), conducted by Commissioner Doug Davis.

Nancy was born in Sydney to Annie and Arthur Mollison. She was the youngest of four sisters. In 1953, Nancy entered the Officer Training College in Sydney, joining the *Heralds* session of cadets. As a Salvation Army officer, Nancy graduated as a midwife in 1958 from Bethesda Hospital in Sydney. Following a move to Melbourne, Lieutenant Nancy Mollison completed her general nursing training at Bethesda Hospital, Richmond, and joined the Moonee Ponds Corps. Pursuing excellence in nursing, Nancy achieved a Diploma of Nursing Education and became a Fellow of the Royal College of Nursing, Australia.

In 1971, she met and married Ronald Clark, and became mother to Bronwyn. Nancy continued as an active Salvationist at Moonee Ponds Corps before transferring to Moreland Corps.

Nancy was a highly respected and dedicated nurse and educator who devoted her work to babies, midwifery and infant welfare. After 34 years as a nurse, Nancy completed a tertiary nursing qualification in medical records and worked at several hospitals. After retiring from nursing, Nancy volunteered for 20 years as library assistant at the Officer Training College in Melbourne.

ABEL REEVE



ABEL REEVE WAS promoted to glory on 12 July 2019, aged 94. His funeral service was conducted by Major Kevin

Lumb at the Kings Meadow Corps (Tas.).

Born in Lilydale (Tas.) on 26 April 1925, Abel was one of nine children – seven girls and two boys. The family moved to nearby Launceston and attended the South Launceston Corps, where Abel became a senior soldier in 1940.

He entered Officer Training College in Melbourne in 1944, joining the *Valiant* session of cadets. His first appointment was to South Yarra Corps (Vic.).

After marrying Dulcie Hills in 1949, they were appointed to corps in South Australia, Western Australia and Victoria. They were officers until 1960, then returned to Tasmania. Abel was commissioned as a divisional envoy in 1964. Abel and Dulcie had five children.

As superintendent of Launceston Cemetery for 14 years, Abel assisted families who were grieving. He retired in 1990, but went on to conduct more than 350 funerals and many weddings. He was commissioned as a band member, songster and corps sergeant major of Kings Meadows Corps. Abel was also a long-term member of Gideons International and Rotary. He loved his *Warcry* run on Friday nights until ill health prevented him from continuing after the age of 85.

MELVIE KING



MAJOR MELVIE KING WAS promoted to glory on 11 January, aged 79. Her funeral service was held on 20 January at the Uniting

Church in Swan Hill (Vic.), led by Major Andrew Walker.

Melvie and her husband Noel served in ministry with The Salvation Army, predominantly in Victoria, for most of their married life. Initially they took on the leadership of Orbost Corps, then served as divisional envoys at Carnegie Corps where their son Wesley was born. After Wesley's birth they moved briefly to Mordialloc, before returning to Carnegie Corps. During a break from ministry, Andrew, Miriam and Rebekka were born.

In 1987, Melvie and Noel took up full-time ministry again, as corps officers at Swan Hill Corps. They moved to Rochester and during this time they completed the Mature Age Training Course and became auxiliary-captains. In 1990, Melvie took up an appointment as Domestic Services Coordinator at Burnewang House, followed by Assistant to the Director, The Bridge Centre, St Kilda.

After a couple of quick appointment changes, Melvie and Noel took up the appointment as corps officers at Fairfield Corps. They then moved to Adelaide and Melvie became the Family Tracing Director, before joining Noel in his ministry as a court officer/chaplain in Adelaide. In 1999, Melvie and Noel returned to Victoria to take up leadership of Wangaratta Corps, from where they entered retirement in 2005.

In retirement, Melvie and Noel lived in Swan Hill and Melvie enjoyed long hours with grandchildren and involvement with women's ministries within the corps.

ELIZABETH HODGE



ELIZABETH PENTZLIN Hodge, of Adelaide Congress Hall Corps, was promoted to glory on 27 December, aged 79.

A celebration of her life was held at Ivan Butler funeral chapel on 6 January, conducted by her niece Captain Fleur Hodge. Psalm 23 was read by her grandson Alec Jambrovic, a corps tribute

was given by her sister-in-law Darrelyn Hodge and a family tribute was read by her daughter Debra Hood, on behalf of herself, her sister Alison and brother Jason.

Elizabeth was born to Salvationist parents Jim and Betty Hodge in Scotland on 6 August 1940. The family attended Govan Corps in Glasgow where Elizabeth became involved in many junior sections, being a junior soldier, timbrellist and singing company member.

When she was eight, her family left Scotland for Australia. Jim and Betty often said they wanted to give their three children – Peter, Elizabeth and Kenneth – “a better life”.

Upon arrival in Adelaide in 1948, they joined Adelaide Congress Hall Corps, where Elizabeth picked up where she left off in Scotland, continuing her activities as a junior soldier, timbrellist and singing company member.

Later she became a senior timbrellist and joined the songster brigade. She soon attracted the interest of Gordon Hood, and they married in 1964.

Upon the ending of the marriage, Gordon and Elizabeth remained friends and continued as active members of the corps. Elizabeth was the junior timbrel brigade leader for a period of time.

At 56, she became a grandmother to Alec.

In her working life, Elizabeth gave many years of service in aged care at Aldersgate Nursing Home in Adelaide. After a diagnosis of Parkinson's disease, Elizabeth spent her last years in a nursing home until the Lord called her home.

DONALD COOK



DONALD COOK WAS promoted to glory on 17 November, aged 83. His life was celebrated at Bundaberg Corps

(Qld), led by Major Lionel Parker. Corps Officer Major Chris Millard read from the Scriptures, Wayne Chamberlin gave a corps tribute and son-in-law Peter Baker presented the eulogy and family tribute.

Donald Edward Cook was born in Charters Towers (Qld) on 25 May 1936, the fifth child of Salvationist parents, Herbert and Evelyn Cook. He spent his whole life living in Queensland. The family moved to Bundaberg in 1941, and after finishing his schooling Don went to work in the railway industry. He moved to Ayr in the mid 1950s, where he met Elma Todd. They were married in Ayr in 1959. Their marriage was blessed with four children – Robert, Raymond (dec.), Janelle and Sharyn.

The family returned to Bundaberg in 1962. After retiring due to ill health, Don found his niche in life doing voluntary work, the bulk of which was through The Salvation Army and Rotary Club. Some of his achievements were as a charter member of Bundaberg Lions Club in April 1970. He was honoured as a Paul Harris Fellow by the Bundaberg Middy Rotary Club. Don also enjoyed his ministry at the Stockland shopping centre in Bundaberg with his friends, Sid and Graeme, and loved talking to people.

Tribute reports.

To have a tribute included in an issue of *Others*, please email your report of no more than 250 words and accompanied by a high-resolution (no smaller than 1mb) head-and-shoulders photograph of the individual, to others@salvationarmy.org.au

MY LIFE WAS A MESS BEFORE I SAW THE LIGHT

WORDS ADAM DUNHAM

I WAS BORN IN DEVONPORT, TASMANIA. My mum brought me up as my dad was into bikes and was just never around. I left home at 14 and moved between Melbourne and Sydney. I was into gangs, drugs and crime and spent time, first in boys homes, and then prisons, on and off for years. I was an addict and my life was a mess.

A court judge sent me to a Salvos rehabilitation centre when I was 28. I knew something there was different – God was definitely planting a seed in my mind. I started going to the Salvo corps at Bonnells Bay on the NSW Central Coast. It didn't last though as I relapsed and went back to jail.

That was the cycle of my life for the next 10 years – drugs and jail. My life continued to be a mess. I then started avoiding jail by admitting myself to rehab. It became part of my institutionalisation. My life cycle changed to using drugs, rehab and relapse.

“I thought I'd experienced God before but, for the first time, I really surrendered to him and my life changed.”

I ended up flying from Queensland to Canberra, as it was the only rehab that had a bed for me. I was doing well for four months, but then I relapsed and moved in with my girlfriend and she fell pregnant. She told me soon afterwards that she had lost the baby, so I went back to Sydney, and then Tasmania, in a very bad state. I then found out that she hadn't lost the baby and that was a turning point for me.

I went back to rehab in Canberra and the corps there. I thought I'd experienced God before but, for the first time, I really surrendered to him and my life changed.



Adam with his daughter Yindi.

We called my daughter Yindi, which means “the sun in the sky” in a Northern Territory Aboriginal language.

A close mate of mine then committed suicide and, while it really hit me hard, I knew that, with God and Yindi in my life, I had no need to return to drugs to cope. Instead, my burning desire to help others, especially the ones society rejects, just increased.

I had completed rehab and, soon afterwards, Yindi came into my care full-time – so I am a single dad. The Salvos helped us get housed and we have our own place now. There are many challenges in being a single dad, but I am learning so much from Yindi and being a dad is the best thing I have ever done in my life. Canberra City Salvos is an amazing church and they have become my family too. I am a member there – everyone has been so loving and supportive.

I am praying that God will help me to be who I really am in him. Yindi was a driving factor behind my recovery, but it's for me too. God helped me to see that, because of who I am in him, I am worthy in myself.*



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